

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sward of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., JANUARY 1, 1851.

NO. 1.

## POETRY.

### The House of Wisdom Built and her Table Furnished

PROVERBS ix. 1.

Wisdom had built her house, her fattening slain,  
Mingled her wine, her guests to entertain;  
The fatted calf was on the table laid;  
Redeeming love her richest stores display'd.  
The good old wine from Calvary's clusters wrung,  
Cheer'd the sad heart, and loosed the stammering tongue.  
The cripple danced, and did his crutch forego,  
Light as the roebuck on his limber toe;  
The sick, the weak, the halt, the blind, the lame  
Replenish'd were, and bless'd the Founder's name.  
The spendthrift, hungry wretch, at mercy's door;  
Was welcomed in, and fed on good old store,  
With tears of joy wept o'er his injured Lord,  
While holy mirth went round the festal board.  
Ring, shoes, an robe, the Father's love reveal'd;  
The kiss his everlasting pardon seal'd.  
Nor was poor Peter at the feast pass'd by,  
Who did with oaths and curses Him deny,  
Whose tender care the tempter's power controll'd,  
When in the sieve of sore temptation roll'd.  
Nor was the pardon'd harlot there forgot,  
Nor heard with sorrow, "Mary, touch me not."  
To clothe the naked, who had nought but sin,  
He brought for such the wedding garment in;  
But stripp'd the self-sufficient sinner well,  
That he could not of his own goodness tell.  
Send, Lord, thy fold to bless, such heralds who  
Shall make thee Alpha, and Omega too,  
All and in all, the sinner's only Friend,  
Salvation's Author, and salvation's End.

## HOPE.

BY IRA B. NORTHROP.

When journeying through life's busy scenes,  
Contending with the ills around us,  
Ills which perchance may be unseen,  
But which are ever sure to find us,  
And oft we feel, when first we view,  
With many a pang of pain and sorrow,  
As though our hearts would ne'er prove true,  
But Hope comes on to cheer the morrow.  
Disappointment in our path may lie,  
And cold misfortune we may share;  
But as we are cull'd with each to vie,  
We'll Hope for strength with each to bear—  
And when at last our bark of woe  
Upon the shore of time is driven,  
Tis then with friend as well as foe  
We part to meet, we hope, in heaven.  
Yes! Hope comes in to cheer us on,  
To heal each wound—to soothe each sorrow,  
To cheer us as we glide along,  
O'er dark to-days—yet bright to-morrows,  
For bright will be the morrow's sun  
And glad will be our hearts to greet it,  
If from the sorrowing past we turn  
And hope in God alone who ruleth.

## THE GRAVE.

BY ROBERT JOSSELYN.

Why should the good go there?  
'Tis a cold and dark abode  
For the holy men of praise and prayer;  
Who have dwelt so long in the pleasant air  
And sunshine of their God.  
Why go the learn'd and wise  
To a house so close and damp?  
They can gaze not there at the mystic skies,  
Nor watch the stars as they fall and rise,  
Nor read by the midnight lamp.  
Why go the rich and gay  
To a hut so mean and small?  
No chance is there for a proud display:  
There is scarcely room in the walls of clay  
For the busy worms to crawl!  
But for him who struggles on  
In wild Ambition's race,  
Who feels that the goal cannot be won—  
That his spirits droop and his strength is gone,  
'Tis a quiet resting place.  
And for him who has weary grown  
Of a world that loved him not;  
Whose joys have vanished, whose hopes have  
flown,  
Indeed 'tis an envied spot.

## COMMUNICATIONS.

For the Signs of the Times.

### The Sardis Church state.

REV. III. 1—5.

[Continued from Vol. xviii. No. 24, page 188.]

BROTHER BEEBE:—In the former Number, I briefly stated the history of the Sardis church state on, from the scattering of the Waldenses to the separation of the Old School from the New School Baptists. The enquiry will arise, whether the work of the Old School in separating from the corruptions among the Baptists, was a *perfect work before God?* and whether they came out altogether a living body?—I think not, for we are yet in Sardis, and the complaint still stands against us. The fact is that as Rachel in leaving her father to go with Jacob to Isaac, in the land of promise, took with her, the images or gods of her father, so the Old School Baptists have brought out with them customs established by their fathers, such as Confessions of Faith and Associations; and they can make no better plea for them, than Rachel made to hide those she had stolen and which involved in it an acknowledgement of present barrenness. Excuse me for the reference, "For whatever things were written aforetime, were written for our learning, that we through faith and comfort of the Scriptures" (—not of men's productions) "might have hope." Rom. xv. 4. Whether these things will have any less evil effect among the Old School in the end, than they had among the baptists formerly, is difficult to say. But generally it may be assumed that like causes under similar circumstances, will produce like effects. It is true we have no schools among us for educating young men for the ministry, and have as yet made no move toward it. Our associations appear pretty well guarded against any encroachment of power over the churches, but not more so than were the constitutions of the early associations among the baptists. The fact is, let there be in an association one or two leading brethren, who have obtained the confidence of the churches, and let there be in them, a secret, but governing hankering either for popularity, or for power over the churches, and with the advantages of the associational compact, they will lead the churches into bondage before they are aware that their safeguards have been encroached upon; as past experience abundantly shows.—As to written Confessions of Faith, they are what they ever have been from the day that Constantine's council first established one at Nice, until the present moment; a ground for persecuting in one way or other, all who dared honestly to enquire for themselves on the several points embraced, and were thereby led to differ from them, even in expression.—But the images or gods were all given up to Jacob before he went up to Bethel, the house of God, and hid under an oak in Shechem. So before the visible church will again be truly distinguished as the house of God, all these de-

vices of men will be given up; by Rachel, or the sheep, as Rachel signifies.—Rachel also died whilst in travail with her last son. So I think before the raising up again, the two Witnesses, even the O. S. baptist church in its form and present organization will die. And the Witnesses that are raised will be indeed a *man child*; a *Benoni*, a son of the church's sorrow in her last persecution, in the killing of the Witnesses; a Benjamin, the son of Jacob's right hand, but left handed men that can sling stones at an hair's breadth and not miss. They will rule all nations with a rod of iron, beating down every thing that is in opposition to the truth and order of the gospel.—See, Gen. xxxv. 4 and 18, Judg. xx. 16 and Rev. xii. 5.

I have showed how that the works of the Waldenses, and of the Baptists were not perfect, and how they were *dead &c.*, and have glanced at the same complaints as standing against the O. S. baptists; but I wish to offer a few more remarks on these points with particular reference to the O. S. baptists. 1st. I cannot think our work is perfect before God until we come explicitly to his standard. And this certainly is not, and will not be the case, so long as we adhere to the productions of men, (as are the Articles of Faith,) as a more correct delineation of God's truth, and a more perfect test of truth and error, or discrimination between them, than are the Scriptures, which are God's own revelation on the subject. As to being *dead whilst we have a name to live as the church of Christ*. I have a hope that the great body of the O. S. baptists are not at this time a *dead mass*, but as before remarked I see not why the same causes may not produce the same effects among us, as they produced formerly in the baptist denomination.—We have the same elements of death among us as were among them, for whilst we profess to receive the Scriptures as a *perfect standard of truth and order*, a great majority perhaps, of us hold to the Confessions of Faith, as a more convenient, if not a more perfect criterion of truth, and to associations, as an order that cannot be dispensed with. Associations are the creatures of men, and are therefore liable to be used of men for any purpose, and moulded into any shape. The Confessions of Faith are but a *dead letter* standard, for it is impossible for men to infuse into their productions, that *spirit and life* which are in the words of Christ. Hence natural persons can receive sentimentally all that is contained in them; and children can be educated in the belief of all they contain, as easily as they can in the Episcopal Creed or the Westminster catechism; and we, some of us, know what strenuous advocates many persons formerly were for the doctrine of the catechism, who gave no evidence of being any thing but natural persons. But it may be asked, Would the Scriptures, be any more of a definite standard by which to discriminate between truth and error, and between true and false believers, than are Confessions of Faith?—I answer no, not in the mere letter of them; for where is there the religionist

that professes not to believe the Scriptures? *Dead letter* preaching and believing, amounts to nothing, whether the Scriptures or Creeds be the standard. There are a good many of those whom I would hope are subjects of grace, that seem to lose sight of the fact that the words which Christ speaks, are *spirit and are life*, and therefore that the flesh profiteth nothing in understanding or receiving the doctrine of Christ. But the flesh does profit a good deal in knowing and understanding the letter of the Scriptures, for it is by our natural powers that we learn to read them &c. The spirit alone quickeneth to an understanding of the truth as it is in Jesus. And the spirit searcheth all things; yea, the deep things of God, and therefore He that is spiritual judgeth all things, yet he himself is judged of no man. "But the natural man receiveth not the things of the spirit of God, they are foolishness unto him; neither can he know them because they are spiritually discerned." God never designed that natural persons should know the doctrine of Christ, he has hid these things from the wise and prudent. Hence I believe that it is the spirit of the word, it is "Christ in you the hope of glory," that is alone the criterion between truth and falsehood in religion, and he alone who is spiritual, is capable of judging of these things. Set up any *dead letter* standard you please, and you make the church accessible to any one who has experienced a conversion; and by conversion I do not mean regeneration, natural persons can be converted. Hence I cannot think that the works of the church will be perfect before God, till laying aside all other standards she comes to the spiritual standard. But it does appear to me that the tendency of things among us at this time, is the other way. A quotation of texts of Scriptures to support a position, both in preaching and in writing, with a mere reference to the sound of the words, without considering the idea intended by the Holy Ghost to be conveyed thereby is too common. The Scriptures may be more readily, and more deceptively perverted, by quoting them in false connexions, than in any other way.

I come 2dly, to Christ's words of commendation and promise concerning a few in Sardis.

1st. "Thou hast a few names even in Sardis which have not defiled their garments." This expression, *Even in Sardis*, shows the church as here described, to be in her lowest state, unless perhaps the Laodicean may be worse. There were those among the Waldenses, who were experimentally established in the truth and order of the gospel, and who therefore could not be persuaded by Calvin's missionaries, nor driven by the severe persecutions of the Papists, to depart therefrom. These therefore did not corrupt their profession by a departure therefrom, nor defile their garments by an intercourse with the *Mother of harlots*, or with any of her Protestant daughters. So in reference to the baptist denomination, there were as has been manifested, even in the church as existing among

them, those who did not defile their garments, by the corruptions brought in with the second Beast, but separated themselves therefrom. So also however corrupted the church may become as now existing among the O. S. baptists, there will undoubtedly a few be found at the last who have not defiled their garments; but will endure faithfully the persecutions connected with the killing of the Witnesses.

2d. "And they shall walk with me in white for they are worthy." Walking does not seem to indicate that resting from their labors in glory which awaits all saints; but rather their travels here in the wilderness. Christ *walketh in the midst of the seven golden candlesticks*, and they walk with him as followers of him.—*They walk with him in white.*—It is said of the bride, that; "She should be arrayed in fine linen clean and white; for the fine linen is the righteousness of saints;" (Rev. xix. 8;) and Christ is their righteousness. Hence as the saints walk by faith, they view themselves as *clean and white* before God, how much soever they may see their own pollutions, and the world may esteem them vile.—But again it is said of that innumerable multitude which John saw around the throne, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." Rev. vii. 14. The washing of the saints from their sins is ascribed to Christ, "Who hath washed us from our sins in his own blood." Rev. i. 5. But in the other text, *they are said to have washed their garments &c.*, and this in connexion with their having come out of great tribulation, and therefore to their having endured persecution. This is what I think is intended in the expression *They shall walk with me in white*, that they shall be honored with suffering persecution for Christ's sake. There is nothing short of the drawings of God's love, that has so great a tendency, as persecutions for the truth's sake, to lead the saints not only to seek to keep *themselves unspotted from the world*, but also to adhere more closely to, and more earnestly to contend for the doctrine of the cross, or Christ's special atonement, in distinction from all compositions, and mixtures of men's devising; and therefore to keep their garments or profession free from pollution. Besides, their being persecuted for the truth's sake, shows clearly that they are *virgins*, (Rev. xiv. 4) and therefore emblematically clad in *white*.—Thus those Waldenses, who escaped from the vallies of Piedmont, and those who succeeded them as baptists, were severely persecuted by the Protestant States of Europe. So those O. S. baptists that shall be found *standing fast in the liberty wherewith Christ has made us free*, will have in the end, to suffer persecution.

3d. *For they are worthy.*—Yes even of so great a privilege. But wherein? Not in themselves more than others; but in the worthiness which Christ has been pleased to put upon them, in enabling them faithfully to follow him.

4th. "He that overcometh the same shall be clothed in white raiment," John saith, "Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." 1 John v. 4. Faith then is that by which believers overcome the world. As Watts sings.

"Faith hath an overcoming power  
It triumphs in the dying hour."

It enables the saint to resist the allurements and flatteries of the world, to face its scorn and frowns, and even its persecutions unto death, with triumph.—This faith, which is not the result of testimony, nor in any way

the exercise of the rational faculties of man, but is spiritual, and is the gift of God, will be tried in those saints who live at the time of the slaying of the Witnesses; and in a measure, in those who live from this time on, as it has been in times past; but it will overcome, and bear the saints triumphantly through.

"The same shall be clothed in white raiment." This may have reference to the saint's ultimate triumph in glory. Though I think it probable that it has special reference to those who shall continue *steadfast in the faith* and outlive the killing of the Witnesses, and their being raised again; for then all the reproaches will be cleared away from the faithful in Christ Jesus; they will be generally acknowledged as the church of Christ, whilst Babylon with all its confederacies will sink under the scorn and hatred of the nations of the earth, to rise no more.

5th. "And I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." And *I will not blot out his name out of the book of life.* Were not similar expressions found in other texts, there would be no difficulty in understanding this declaration as designed to give confidence to Christ's doubting, tempted, persecuted ones, that they will not be disowned of their Lord, notwithstanding all their fears to the contrary, arising from a sense of their own unworthiness, and from seeing so many turn from the truth and order of the gospel, for the sake of shunning persecution.—But as in Rev. xxii. 19 we read, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life &c.," and in Psal. lxxix. 28, concerning some, "Let them be blotted out of the book of the living, and not be written with the righteous;" there seems to be a call for some further explanation of this expression, of *blotting out of the book of life*. I have no idea that the Lamb has literally a book in which are recorded the names of his people; but as typical Israel were so regularly numbered, and their names and genealogies so particularly recorded and transmitted down in the books of the Old Testament, we are thereby taught the particular knowledge the Lord has of his people, of what kindred soever they may be. Hence the declaration of the Apostle. The foundation of God standeth sure having this seal, The Lord knoweth them that are his." 2 Tim. ii. 19. Again on the return of the Jews from their captivity, there were among them those who were accounted and named as priests, who could not find their register when they came to be reckoned by genealogy that is their register as being of the sons of Aaron, and were therefore *as polluted put from the priesthood*, Ezra. ii. 61 & 62. And this is the idea intended to be conveyed by the expressions under consideration as I understand them, viz. that among those who have a *name to live*, as being members of the church of Christ in its visible form, but are dead will not when their faith is tried find their register, or show that faith which proves their genealogy to be from Christ the great High Priest, and will therefore as polluted, in some way, be severed from the priesthood, or church of Christ. Whereas those who have that overcoming faith which shows their genealogy to be from Christ, will be owned of him, as members of his church, in its triumph over antichrist, and in its triumph over death; or in its being brought out from the *captivity* of each.

3d. I now will notice Christ's exhortations to this church or to his church in this state, as

found in the 2d and 3d verses.

1st. "Be watchful and strengthen the things which remain that are ready to die." This intimates that what we still have among us of a spiritual and living nature are ready to sink into a cold and lifeless formality. May we then be led to watch, that nothing further of dead letter forms be admitted among us in doctrine and worship, and that our churches be not further filled with formal professors. And may our attachment and regard be strengthened toward those things which we have received by faith, and not of men; for those only have life. What we are taught of God is *spirit and is life*; what we learn from men, however correct it may be in theory, is mere *dead letter* knowledge. Let us then pay more respect to experience, and less to the opinions of men.

2d. *Remember therefore how thou hast received and heard.* Paul says to the Galatians, "This only would I learn of you, Received ye the spirit by the works of the law, or by the hearing of faith?" And again "Are ye so foolish? having begun in the spirit, are ye made perfect by the flesh? Gal. iii. 2 and 3. These enquiries are highly important to be considered by us, in *remembering how we have received and heard*, that we may know for ourselves, whether we received the gospel, on which we hope for salvation, *of man* or *were taught it by the revelation of Jesus Christ*. That which we have received of the Lord, let us *hold fast*; that which is *after man*, is of no value.

And *repent*; certainly not of that which we are to *hold fast*, for that would be contradictory. But whilst we hold fast that which the Lord has taught us, and was received by faith, and which therefore is life, may we repent of every system and notion of man's devising, these are dead; and dead notions work death in our minds to that which is spiritual, and even a persecuting spirit towards those who contend for that which is *spirit and is life*.

We as the professed living church are with propriety called upon to repent. But still we shall not truly repent unless the Lord is pleased to give us repentance. Repentance he will give to some, but whether he will grant it to us generally as a church and people, or whether he will leave us to go on self confident in our own opinions and ways, until the troubles connected with the killing of the Witnesses come suddenly upon us *like a thief in the night*, is not for me to say. But indications certainly more and more appear to be that the latter will be the case.

But, Brethren, May the Lord, if consistent with his will grant repentance both to you and me, and count us *worthy to walk with him in white*.

Brother Beebe, I have been led in this communication to dwell somewhat on some points which have been heretofore controverted through the Signs. I have not done it with any desire to provoke a revival of those controversies, or to give offence, but simply to give what I honestly believe to be a correct exposition of this prophecy. If any brother not satisfied with this, will give a more Scriptural exposition, I shall be glad to see it, and will not reply in controversy.

Yours with kind regards, S. TROTT.  
Fairfax Co., Va., Dec. 17, 1850.

For the Signs of the Times.

Hall's Store, Del., Dec. 11, 1850.

BROTHER BEEBE:—I have had some impressions for a few months past to comply with brother G. Conklin's request, in the Signs, Vol. 18, page 140, by giving through

the Signs, some account of what I hope was my experience of grace and pardoning mercy of God through the precious Savior, to me, a poor, wicked, lost, and helpless sinner. Although forty seven years have elapsed since the night of September 3d, 1803, when I was alone in my chamber, the distress I endured before, and the joy and peace I experienced after my deliverance, appear as plainly to my mind now, as though it had only been as many days. Although my parents were Presbyterians, and I was brought up in the religious principles of that profession, yet I found myself on that night as ignorant of God's plan of Salvation by grace, through faith, comparatively, as those who have never heard of a Savior. In my distress I could not see how God could save such a sinner as I was. There seemed then to be an extremity in my feelings which I cannot express—it was a struggle between hope and despair, fearing that I should realize my just deserts—and all the hopes I had cherished were only like the spider's web. But it pleased God to reveal Jesus Christ to me and then I saw by faith how God could be just and the justifier of him that believeth in Jesus. Then I loved him, because he had first loved me. I had heard people tell of love before, by the hearing of the ear; but this was the first that I ever knew of the reality of love. From that time to the present, I could never see or believe in any other way, than God's own plan, by grace, for the salvation of a poor sinner. It is true there are some times of clouds and darkness, when the *old man* shows a disposition to put in his claim in behalf of self. I still find the *old man* is a strong arminian; old as he is, (Seventy four years, last August,) as he stands related to me.

My becoming a Baptist, was not from any pleasing view my *old man* took of that sect which is every where spoken against; but my bible, and something in my feelings, (you may call it the *new man*, if you please,) led me to believe that they were the only religious profession that walk in gospel order in reference to baptism; but still my *old man* objected, but this passage of scripture decided the matter, "He that loveth father or mother, houses or lands, wife or children, more than me, is not worthy of me." I then saw that I could not have that evidence that I truly loved Jesus, but by my obedience to his commands. The experience of an individual is to him an evidence that he has a part in the finished salvation of Christ; and the word says, "But now being free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." I am constrained to believe that *unless* our walk is according to gospel order, and we have a "Thus saith the Lord," to sustain us, there is no genuine evidence either to ourselves or to our brethren that our experience is of the Lord. It is said, "By their fruits ye shall know them." The apostle says, "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful." I know that in me, that is, in my flesh dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not. In this life we are involved in a warfare, which sometimes makes us say with the apostle, "O wretched man that I am, who shall deliver me from the body of this death?" And then the triumph—"I thank God, through Jesus Christ, our Lord." Or, "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." Rom. vii. 25, and 1 Cor. xv. 57.

I had, some time past, as stated above an



inclination to send you a statement of the exercises of my mind, for some time before and after I obtained mercy of the Lord; but I saw, as I thought, the objection expressed in some letters in the Signs, that it might discourage some of the brethren and sisters. We should consider that we know nothing beyond what we have learned of the Lord; and I have to cry often, "Lord, I would believe—" "Help thou my unbelief." If we possess but little faith and love to the precious Savior, it is still the gift of God, and the fruit of the Spirit, and it is more precious than gold, and sweeter than the honey, or the honey comb. The people of God, saved by grace, are all one in Christ Jesus.

May peace, union, harmony, and love dwell richly in, and with us all.

Yours affectionately,

LEMUEL A. HALL.

For the Signs of the Times.

Minisink, December 1, 1850.

DEAR BRETHREN AND SISTERS:—As it is our privilege to speak often one to another, I hope you will bear with my weakness in again addressing you through the "Signs of the Times." If I know my own feelings, thy people are my people, and thy God is my God. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. God is our Refuge and Strength; in him let us trust. Though our enemies surround us on every side, he has said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."—Surely he will help us, and that right early.

"So shall the nations be destroyed,  
Who dare insult the saints;  
God has an arm to avenge their wrongs—  
An ear for their complaints."

O, what great and precious promises he has made to his saints—why then should we doubt or fear? Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God. It is truly encouraging to meet with those whose walk and conversation give evidence that they have been with Jesus: one hour in the company of such is worth more than months of vanity. May we give more heed to the admonition to assemble ourselves together. The church of which I am an unworthy member, seems to be in a low state; I sometimes fear that the Lord is about to remove the candlestick—So few attend our Church Meetings, or the other appointments of the church, that I feel very much discouraged. But I doubt not that God has a purpose in it, and will overrule all for his own glory. Brother Pitcher still continues to preach to us a part of his time. The Lord enables him rightly to divide the word, and I can truly say that I have been greatly edified and comforted since he came among us. May the Lord still lead and instruct him, and grant him all the strength and support that he needs, that he may proclaim the truth as it is in Jesus, whether men will hear or forbear.

Brother Beebe, the *Signs of the Times* comes to us regularly, filled with epistles from the brethren and sisters scattered abroad. I hope the brethren and sisters will aid you in your laborious task, and may God give you all the wisdom and grace that you need, to enable you to still publish so valuable a medium for christian correspondence.

When I look back upon my short pilgrimage, and see how good the Lord has been to me, my soul flows forth in gratitude to him; for his mercy endureth forever. But alas! I come so far short of living as becometh a dis-

ciple of Christ. But still I indulge a hope that through the abundant grace of God, I shall be made a partaker of the blessings which he has in reserve for his people. May he keep me from all delusion, and lead me in his truth, for Jesus' sake.

M. CAREY.

For the Signs of the Times.

Taunton, December 15, 1850.

BROTHER BEEBE:—As I have to renew my subscription to your paper, I will offer a few words in defence of my Master's cause; but I hardly know what to write. The letter of Nancy Clark, which appeared in a late number, seems to relate my experience and my circumstances so well that I have thought that it might be profitable for the children of God to be more free in relating their exercises and trials, let them be what they may; for I had been for some time in the situation that she described, and thought that I was alone. We read that the same afflictions are accomplished in our brethren that are in the world. I was led to think of John Bunyan's walking through the valley of the shadow of Death, where he said he thought he heard a voice saying, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." I mourn the loss of the communion of saints, but I am thankful that I can enjoy it through writing and printing.

My soul, art thou at any time exercised with trying dispensations; doth thy God—thy Jesus seem to hide his face from thee? Are his providences afflicting—Art thou brought under bereaving visitations, and is thy earthly tabernacle shaken by sickness, and are the pins of it loosening—are thy worldly circumstances pinching, and is prayer restrained? O, my soul, refer thy state, let it be as it may, to Jesus. Tell him of thy distress, and that thy greatest fear is lest thou shouldst be mistaken concerning his love for you. Say in the language of Job, "Shew me wherefore thou contendest with me?" Is there an Achor in thy heart? Jesus doth not withdraw without a cause. He is still full of love and pity. Fly thou to him, and entreat him to make thee what he would have thee to be. In this struggle, the soul desires a word, a whisper of consolation and assurance from Jesus, and feels as though it dare not let him go except he bless it. Not all past experience, manifestations and evidences can avail any thing, until Jesus again shines in upon the soul. We fly to him as our God, our Savior, and our Portion, fully assured that he will never say to the seed of Jacob, Seek ye my face in vain.

The Lord's people are generally a poor and an afflicted people; but what a mercy it is that they have a hope in his blessed name. His mercy endureth forever! However tried and afflicted his children may be, his promises never fail.

May the Lord enable us to love, and bear with each others infirmities, and may grace, mercy and peace be with you forever.

MARTHA B. BILSON.

P. S. I desire to bless the Lord that he still enables me to send on for the *Signs*, as I have an afflicted husband, who has been sick for fifteen years: but blessed be the Lord for his goodness. He always provides for us, and blesses us with all things richly to enjoy. Bless his holy name.

M. B. B.

For the Signs of the Times.

Thomas Co., Ga., December 8, 1850.

BROTHER BEEBE:—I am yet permitted to remain upon these low grounds of sorrow;

and if a servant at all, a very poor unprofitable one; but think I desire to be thankful to our great Master for the many blessings and privileges that the poor saints of God have been privileged to enjoy for a number of years in these United States. Though many grievous wolves have been among us, they have not as yet been permitted to devour us. And I have been led to meditate upon the sufferings of the church of Christ in past ages, and compare the high privileges that the church has enjoyed, these few years, under the establishment of our republican government. It has been to us Old Baptists a little millennium. The wolf, as it were, has laid down with the lamb, and the little child has played upon the cockatrices' den. But here rises the mournful enquiry. Will these great favors continue? Surely they will, if destined for us by the great Ruler of the universe.—But we have grown great as a nation, waxed fat, as a people whose customs and vanities have been to the church as bewildering as gas; and if we have by any means been exalted, we must be abased: and it may be the Lord is about to visit us for our folly. For the great confusion of the nation seems to carry in it the forbodings of evil, and it may be the sun of our liberty may set at noon; for a house divided against itself cannot stand. But be it as it may, I trust we may all be enabled to look to the Lord for grace to bear the calamity.

PRIOR LEWIS.

For the Signs of the Times.

Naples, N. Y., December, 1850.

BROTHER BEEBE:—The brethren have enjoined it on me to write on and forward to you the enclosed remittance for six copies of the *Signs of the Times*, for the ensuing year; hitherto there has been but three copies taken in the bounds of this church; but I bless the Lord, that through the influence of your little *truth teller*, we are able to double that number for the next volume. Please send them as directed below.—It is my prayer that the Spirit may attend the truth disseminated through the columns of your paper. My dear brother, we are just beginning to hold up our heads. The last preachers we had with us were of the new divinity kind, and those of us who are of the Old School Baptist faith have concluded that we will not be again deceived, and we have had no preaching for some time, except what we have had through the *Signs*; but our prayer is that the Lord may send a preacher of his own choice. And this we believe he has done. On the fourth Sunday of November last, Elder Wm. W. Brown came and preached to us the unsearchable riches of Christ, and broke bread to the church; and if the Lord will, he will be with us again on the fourth Sunday in January 1851. It is a sifting time with this church, but the prospect is at present fair, that we shall yet stand as a church on the principles of the gospel. I do believe that God has a chosen people here, even among us, whom he will keep by his power, and not suffer them to be led astray by those who teach for doctrine the commandments of men. We are now regarded as the speckled bird of the forest; and we have to encounter all the calumny and contempt our adversaries are masters of. We are called *Iron-sided*, *Stiff*, and *Hard Headed*, *Iron Bedstead*, *Antinomians*, &c. And they tell us they would as soon read Tom Payne's works, as the *Signs of the Times*. All manner of evil that they can devise, they say of us; but we desire rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a

season. God's people are a tried people, they are tempted, despised, and poor, in respect to the riches of this world; but yet, O how rich! They have the promise, not only of this life, but also of that which is to come.

Brother Beebe, if I could write as I can think, I should like to say something about the riches of God's people; but I must forbear. I have thought the Old School Baptists were like gold—the more they are tried and moulded over the purer they are; and the more they are worn, the brighter they shine. Your paper has been to me like the pure wine of the kingdom; the more I have read it, the better I have been pleased with it. May God bless you, and your family, and all the dear saints scattered throughout this wide spread dominion, in the sincere desire and prayer of an unworthy brother, if a brother to the saints at all,

S. P. MOSHIER.

For the Signs of the Times.

Naples, December 7, 1850.

BROTHER BEEBE:—About a year ago my father commenced taking the *Signs*, and since that time I have enjoyed the privilege of reading some of them, and I can truly say I have been delighted in reading the account given of the experiences of the children of God.—But some of the numbers I have not been able to see: true, I ought to be thankful for some of the crumbs, which have been better than nothing; but I have concluded to take the paper myself, and so secure a full meal. I have been thinking for some time that I would write to you, but the pride of my heart has suggested, that I can write nothing nice enough to appear in the *Signs*; but my desire to read the *Signs* has grown so strong that I am constrained, in my imperfect manner, to write for them. To express just what my feelings have been for some time, I have felt myself in bondage; partly on account of my own sinfulness, and partly on account of the difference in the opinions of those whom I have regarded as my brethren—those of our own church. But I find that much of my difficulty arose from my not understanding what was the difference between the Old and the New School Baptists. Since I have had the privilege of reading the *Signs*, I think I have learned what the difference is. And if believing the true doctrine of the gospel of our Lord Jesus Christ, instead of following after the dressed up and fashionable notions of the day constitutes an Old School Baptist, I must confess I am one. Some may think me enthusiastic; but I have never found any record in my bible, of our Lord's dressing up, or disguising, or modifying his sayings so as to make them soft and pleasant to the carnal ears of men. But still he said many things to his disciples for their comfort and encouragement. O, that I loved him and his truth more ardently than I do. I desire to grow in grace, and in the knowledge of the truth as it is in Christ Jesus. To know Christ and the power of his resurrection, and to love him sincerely appears more precious to me than all the learning or classical education which the societies of our day can possibly bestow. But I must close. You may think I am too free for a stranger; but I trust we are brought nigh by the blood of Christ. This is from the least of all christians,

EMELY ELDREDGE.

For the Signs of the Times.

Hunterdon Co., N. J., Dec. 8, 1850.

BROTHER BEEBE:—Herein I remit to you the payment for the *Signs*. I have just been reading Elder Barton's letter on Christian Ex-

perience, and I trust that this unworthy worm of the dust has, by grace divine, been called to experience some of the things to which he has alluded. If I have not been altogether deceived, I have been made to "Stand still and see the salvation of God," and to rest my hope for acceptance on the blood and righteousness of our Lord Jesus Christ, and to receive the truth in the love of it. I know Him in whom I have believed, and that he is able to keep that which I have committed to him. Brother Barton speaks of the conversion of Saul, and of Lydia: my object in writing is to ask any one who will answer me, whether we have any authority in the scriptures of truth for believing that the time referred to by Brother Barton, when she met the apostle by the water side, and the Lord opened her heart to attend to the things that were spoken, was the time when she was converted? I have often heard people talk about a *change of heart*; but it appears to me I do not read of it in the scriptures. I think the Lord says, "I will give them a new heart." It has always appeared to me that Lydia must have been in possession of this new heart; for it is said that she worshipped God, and the Lord opened her heart on this occasion to attend to the things which were spoken. I think as long as we remain in this tabernacle of flesh, if we possess this new heart which the Lord promised to give to his people, that he himself will open our hearts as he did that of Lydia, that we may attend to the things that are spoken. If my views on this subject are altogether wrong, I desire you would not publish them.

"When any turn from Zion's ways,  
Alas what numbers do;  
Methinks I hear my Savior say,  
Wilt thou forsake me too?  
Ah, Lord, with such a heart as mine,  
Unless thou hold me fast,  
I feel I must, I shall decline  
And prove like them at last."

MARY F. PHILLIPS.

For the Signs of the Times.

Mt. Pleasant, La., Nov. 23, 1850.

BROTHER BEEBE:—There is a way that is marked out by the great Shepherd of the sheep, that is much persecuted and evil spoken of by the tenderfooted, who call themselves Baptists in this section of Louisiana, and those of our brethren who have denied themselves, taken up their cross, and are following the Savior in this strait, narrow, and self-denying way, are laboring under many vile reproaches. But though our names be cast out as evil, yet we are not destroyed; as chastened and not killed, and even as dying, and behold we live; not that we live, but that Christ who is our life, lives in us; and the life we live in the flesh, we live by the faith of the Son of God, who loved us and gave himself for us. He is made unto us, Wisdom, Righteousness, Sanctification and Redemption. Therefore it is that we are redeemed, not with gold, silver, or any such thing; but with the precious blood of Christ as of a lamb without blemish, and without spot.

"And lest the shadow of a spot,  
Should on his saints be found,  
He took the robe the Savior wrought,  
And cast it all around."

May the Lord bless his dear children every where.

Yours in gospel bonds,

THOMAS MEREDITH.

For the Signs of the Times.

Cardiff, Dec. 8, 1850.

BROTHER BEEBE:—As the end of the present volume is at hand, and as I wish to have it continued to me, I inclose the amount for the next year.

I am surrounded with arminians on every side; and for some of them I entertain a hope, but for a well instructed arminian I have no hope. I regard the arminian sentiments as being in direct opposition to the religion of our Lord Jesus Christ. And I feel myself bound to oppose that doctrine as long as God shall give me strength to do so.

I am highly gratified in perusing the columns of your paper—The "Poem of the last century" is worth its weight in gold.—Living as I do at considerable distance from any brethren, and not often privileged with the preaching of the gospel, the *Signs* are truly a welcome visitor to me.

I sent you, last May, the copy of a letter, with liberty to publish it or burn it: and I take this opportunity to assure you that I am perfectly satisfied with the disposition you made of it. If you were to publish all that comes to your hands, you would have to swell your paper to an unreasonable size; and then probably it would be less interesting than it now is. I think you are the proper person, and the only one to judge and decide what communications to select for publication, and what will be most interesting and edifying to the people of God. I do not recollect of seeing any thing in the *Signs* for the last year that I should be willing to have crowded out to make room for the article which I sent you. May God give you grace and wisdom rightly to discharge your duty as editor.

Yours in truth and verity,

RUFUS THAYER.

For the Signs of the Times.

Indianapolis, Dec. 10, 1850.

BROTHER BEEBE:—The time has already come, that my annual remittance should be made for your valuable paper. \* \* \*

The *Signs* have come more regularly during the past year than the year previous: only two numbers are wanting to make my volume complete. If you have any copies of the back numbers on hand, I would be much pleased to have you forward them to me, when you can do so conveniently.\* The numbers to which I allude, bear the following dates, viz: May 15th, and August 1st. I doubt not but they have been mailed as the rest were, but from some cause I have not received them. I scarcely know how I should get along without your paper. It is truly a messenger of good tidings; and I trust you may long be spared, and through it, as a medium, still continue to minister comfort and consolation to the wants of God's tried and afflicted people.

Your unworthy sister in Christ,

ELIZABETH K. LANDIS.

\* All who have failed to receive all the numbers of the last volume, can be supplied with such numbers as they may lack, by informing us.

For the Signs of the Times.

Newton, Ms., December 15, 1850.

BROTHER BEEBE:—As the time for the commencement of your next volume draws near, I send you the enclosed remittance for its continuation to me. I have failed to receive the first number, please send it, as I wish to preserve all the numbers; they are a choice treasure to me. Indeed they contain all the pure gospel that comes to me, aside from my bible and the teachings of the blessed Spirit. I possess nothing except my bible, that I hold more dear than I do your little messenger. Were it not for some communications which I read in the *Signs*, I feel as though I should almost give up my hope

and conclude that God had never dealt with any of his children as he deals with me; but when I read of so many others whom I believe are christians, who are alone as it respects religious privileges, I am convinced that my case is not the only one of the kind, and I am comforted. I know that the time will not be long that I must tarry in this lonely wilderness; and if I am truly one of the flock of Christ, I shall not only be gathered with the rest of his sheep, but shall also be where the Great Shepherd himself is. And if he continues to me this hope, which is as an anchor of my soul, may I with patience endure all the trials and deprivations which he in his wisdom sees fit to lead me through, accounting them as light afflictions, compared with that eternal weight of glory that awaits all his dear children in heaven.

May the grace of God be and abide with you, and all the Israel of God, is the prayer of one in solitude,

L. STONE.

For the Signs of the Times.

Dallas Co., Ala., Dec. 7, 1850.

BROTHER BEEBE:—I see, in the *Signs of the Times*, the obituary notice of my father agreeably to my request in the "Primitive Baptist." My father had acted as your agent for some years, and was well pleased with your paper, except the hard spirit sometimes manifested by some of our brethren in their discussions.

As there are still some among us who wish to read the "Signs of the Times," I take upon myself to act as your agent, in the place of that beloved father who has fallen asleep in Christ.

I see no communication in the *Signs* with any statistical account of the Old School Baptists in this part of our state. Our Association is composed of about 25 churches, with nine ordained ministers. Our churches are at peace among themselves and with each other. Our members are sound in the faith so far as I am able to judge. Our Association is conducted with much peace and union. We strive to keep our Association in its legitimate sphere of action, which we conceive to be nothing but an *advisory council*. Believing that when Associations go farther, they become fruitful sources of strife and contention, instead of promoting love and union among the churches. In some instances Associations have departed from this rule, and instead of being advisory councils, have presumed to give laws to their churches, and in all such cases the result has been *distrust* and *disunion*. I had fondly hoped that the Primitive or Old School Baptists, as they opposed all organizations of men not recognized by the word of God, would always contend for the sovereignty and independence of the churches; but such is not always the case. It seems to me, brother Beebe, if we could come fully to this point with the churches, it would have a great effect to break down those unscriptural organizations, such as conventions, auxiliary societies, &c. Our Baptists in the State of Tennessee, have been somewhat affected by the Two-Seed doctrine, attended with that of the Non-Resurrection. But I hope the Lord will bring order out of confusion, and good out of evil. So far as I am enabled to learn, I suppose there are in Alabama somewhere between seven and twelve thousand *Old Side* Baptists. There are, beside this, many connected with the Missionaries who are with us in principle.

I shall be pleased to see your views, on the *rights* of the churches, with the legitimate sphere of the action of Associations.

I send you the Minutes of our Association for the years 1848, and 1849. Our last session was held in Lowndes county, and was a session of the greatest love and union. The Minutes of our last session have not come to hand.

With feelings of much christian love to you, and all the children of God, I remain your brother and fellow laborer in Christ.

ELIJAH BELL.

For the Signs of the Times.

Loudon Co., Va., Dec. 7, 1849.

BROTHER BEEBE:—If you will allow one who feels as unworthy as I feel, to claim that relationship I have a desire to relate through the *Signs*, what I hope the Lord has taught me by his Spirit. I have spent all my past life in what may be called a moral course. At the age of twenty four years I married a wife who was a member of an Old School Baptist church; and soon afterwards became a subscriber to your paper, and a regular attendant of the Old School Baptist meetings. I mention this to show that one can be moral, and still know nothing of spiritual things; which proves to me, that man by nature knows not God. I had had many serious thoughts on the subject of religion, and I desired to know who were the true followers of Christ. I do not know of any time when I depended on my own good works to commend me to God. I used to hear the Old School preachers dwell on the subject of salvation by grace, and of the new birth, but I could not understand how it was. I had eyes, but saw not, and ears, but heard not, and a heart, but understood not. I remained thus about thirty-six years, when, as I hope, the Lord was pleased to enlighten my understanding. The first thing I recollect that was fastened on my mind was the law. I had heard the subject spoken on at the Corresponding Meeting, at Elk Run, last August, a year ago. On my way home from that meeting, riding along the road within about two miles of home, it appeared to me all at once, that the law which God gave to Adam was opened up to my understanding; and it seemed to be my school master, and taught me, that by its deeds, no flesh could be justified. In my view of it, the law, as given to Adam, was holy, just, and good; and I viewed Adam as being the head of all the human family, and the whole human family embodied in him, and that he was a transgressor of that law. And I saw that I was a justly condemned sinner in the sight of God. Yet I had no particular view of my own sins at that time; but I have since been made to see that I have failed in every point. I have sometimes been dissatisfied because that in this particular my experience differs from all that I have any knowledge of. After I got home, I told my wife what views I had had. On the next morning my wife set out for the Ketocoon Association, and I remained at home, and I had then a view of the justice of my condemnation as a sinner; and I could not see how God could be just and save such a sinner. But on the following day, which was Wednesday, while I was following my plough, and thinking on the plan of salvation, and enquiring how I was ever to be saved, all at once the light seemed to shine out of darkness, and shined into my heart, and I was enabled to cry, Abby Father! Christ was revealed to me as my all in all. I viewed him as my Savior, and just such a one as I needed. I felt convinced that I should have been lost—forever lost, if God had not provided a way in which sinners could be saved. I saw that Christ had become the end of the law for



righteousness to every one that believeth. I felt assurance that Christ had satisfied law and justice, and it filled my heart with joy and gladness, with joy unspeakable and full of glory. When I professed a hope in Christ, I had no desire to be connected with any other people than the Old School Baptists, and I hope that I never shall; for I know of no other people who preach and believe the doctrine of the apostles, and practice according to the apostolic rule. I told my experience in September, 1848, to the Ebenezer church, and was received and baptized by our much esteemed pastor, Elder S. Trott. Since that time I have traveled through some dark and gloomy seasons, and I think my trials are all for my good.

I have stated my views, and I cannot see how any one can be saved in any other way, only in and through our Lord and Savior Jesus Christ. If I know my own heart, I desire to be found walking in the paths in which Christ would have me walk, and to be preserved from all the errors and delusions of the day.

Your unworthy brother in Christ,  
LEVEN RICHARDS

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1851

### OUR NINETEENTH VOLUME.

It has been our custom at the commencement of every new Volume, to address our readers on the subject of our prospects, proposals, and general arrangements for the new year; but after a campaign of thirty nine years as a professed Baptists, about thirty three of which have elapsed since we commenced trying to preach the gospel of our Redeemer, and almost twenty since we began the publication of this periodical, we have to say that we are more and more sensible that we know not what a day, or an hour may bring forth. We are well convinced that without Christ, we can do nothing. It affords matter for contemplation and gratitude to God, when we review the many deliverances he has wrought for us. As a professed, disciple of Christ, we have been brought through many a strait, and delivered from many sore trials; but we still sojourn in Meshech, and dwell in the tents of Kedar. We are still compassed about with our infirmities, a poor helpless pensioner on the bounties of a covenant God. Sometimes proving our Lord at Massah, and tasting the bitter waters of Meribah, but now and then permitted to rejoice in the boundless goodness and sovereign mercy of the supreme God. Oh, that we were able to record all the instances of his loving kindness which he has so graciously bestowed on us: for truly his goodness and mercy have followed us all our days.

Our readers are aware that the object of our publication is to afford a convenient and cheap medium of general correspondence for the use of the Old School Baptists generally. The benefits resulting from such correspondence are numerous and important. We do not claim for them that they are essential to the order or prosperity of the church of God, but we do claim that it is essential to the order of the House of God that Christians should, in some form, maintain a correspondence with each other, as far as practicable; and that such correspondence should have in view, not only, the cultivation of an intimate acquaintance with the spiritual affairs of one another, but the edification, instruction, admonition, and comfort of all the family of God. It cannot be that the love of God

dwelling richly in our hearts, will allow us to feel indifferent in regard to the general welfare of those who have received like precious faith. The legitimate tendency of that love dwelling in us, is to lead us to feel as did the Psalmist when he said, "Come and hear, all ye that fear the Lord, and I will declare what he hath done for my soul." Many of the children of our common Lord are so circumstanced in life, that they have not the privilege of meeting personally with their brethren; and where such personal intercourse cannot be had, they desire to make their communications to, and receive the responses of their brethren, by epistolary communications. This has been done in ages past, and long before the art of printing was discovered, and we have New Testament example for such written intercommunication among the saints. So far as order is involved, we see no difference between manuscript or printed letters; but if we consider general utility, economy and facility, printed circulars have an advantage over private letters. By the use of type and the printing press a letter written by the humblest or most obscure Christian, may be read by thousands in all parts of our wide spread land, who without such a medium could have no access to it. This general benefit has been felt and often acknowledged by very many of the scattered flock of the Redeemer. There is scarcely a week passes in which we do not receive from some lonely brother or sister, assurance that the publication of our paper has been abundantly blessed in this respect to him or her.

There are however very few if any blessings, spiritual or temporal that we receive, but what we may pervert, if left to ourselves. We not only require the grace of God to supply them; but also to enable us to appreciate them, and to so use as not to abuse them. Religious periodicals, if made the vehicles for spreading abroad that which, in doctrine or practice has a corrupting tendency, or if made the medium for scattering broad cast the seeds of contention, evil speaking, or unkind expressions, can only pain and afflict the children of God. But when used for stirring up each others pure mind by way of remembrance of all the way the Lord has brought us: in communicating and comparing the spiritual exercises of God's dear children, they are valuable beyond computation. To make our paper all this, and to avoid all the evils, which may result from improper communications, requires more wisdom, sagacity, patience, and skill, than has fallen to our lot. With the commencement of every new volume, we have resolved in our mind to exert every faculty we possess to make it surpass in excellency its predecessor; but often before we have progressed far, we have been mortified and perplexed at finding the very evils which we had feared most of all, had come upon us. The assaults of our common enemies, upon us have never caused us much distress; their reproaches, and malignant aspersions have done us no harm; we have looked for no better treatment from them. But when we have failed to give satisfaction to our brethren whom we love, and when our motives have been impugned, our words misconstrued and doctrines charged upon us which we do not believe; and all this from those whom we have and do look up to as our brethren, and whom we love in the Lord; we have sometimes felt tempted to retire from the field. But on the other hand, our hands have been as frequently strengthened, and our spirits revived in receiving the assurance from others that they were edified and comforted, as

a result of our labors in laying before them the communications of their brethren. If we can by bearing those things which to one so sensitive as ourself, are grievous to be borne patiently, render any valuable service to the dear children of God, the assurance renews our courage, and we again feel inclined to buckle on the armour, and spend and be spent in any way the Lord is pleased to make us serviceable to the humblest of all his flock.

Some of our former subscribers have withdrawn their names from our subscription list, because of the unpleasant discussions which have been going on for a long time: and many others have intimated that they should follow suit, if such discussions are suffered to be continued. We have, in a former number pledged our word, to use our best endeavors to suppress them, and we now renew our pledge. Such brethren as hold sentiments which do in reality, or which seem to conflict with the views of other brethren, can settle their difference as well, and in most cases, much better by private correspondence, than through the Signs, and by adopting that course, the Signs, as a vehicle for general correspondence, and for the mutual edification of the saints, may still be preserved.

We by no means intend to exclude communications of a doctrinal kind from our pages, for that would be to exclude the gospel itself; but what we design to exclude is disputation, angry discussion, and controversy on abstract doctrinal points; or on any other points.

We beg leave to remind our brethren and friends, that we incurred a heavy expense in improving our paper in form, size, and typography, at the commencement of the last year, confidently expecting that the improvement would be appreciated, and that a corresponding improvement would be made in our circulation; but such increase has not been realized by us to justify the expense. We shall now need the energetic aid of the friends of the paper, to enable us to pursue our labor without suffering loss.

Those who are indebted to us on former volumes, will oblige us much by remitting the amount of their indebtedness without delay.

Should this number come to any one who does not wish to have it continued, he will write his name, and the name of the post office where he receives it on the margin, and wrap it in an envelope, and send it back, directed, "Signs of the Times," Middletown, Orange Co., N. Y. All who neglect to do so, whose term of subscription has expired, will be considered subscribers for the new volume. After sending out this number, we shall erase from our list the names of some from whom we have had no intelligence for a long time; if in doing so we should drop any who wish the paper continued, we hope they will give us notice without delay, and we will re-insert their names immediately.

To our brethren, sisters and friends who have favored us with their communications for publication in our former volumes, we return our grateful acknowledgments, and earnestly solicit a continuance of their Christian correspondence. And we earnestly request them to aid us in our attempt to preserve harmony and peace in our columns, by cautiously avoiding such expressions, or allusions, as are calculated to engender strife, or provoke retorts. Let us forget and forgive all that has been unpleasant in the past, and for the future strive to keep the unity of the spirit in the bond of peace.

[COPIED FROM THE BAPTIST BANNER OF KY.]

### "Go, Teach All Nations."

When Jesus gave this command to his disciples he fully comprehended its import, and knew what it would cost his church. He knew the hostile feeling that prevailed against the Jewish nation, and that it would be arrayed against the infant church. He knew the power of imperial Rome, and knew that its emperor would rage and burn, and vainly strive to crush the church of his love. He knew the darkness, ignorance, and cruelty of the barbarous nations that filled the world—yet he uttered the mandate, "Go ye, therefore, and teach all nations." He saw every prison, every block, every stake, every cross, every instrument of torture that would be put in requisition to stay the triumph of the gospel. Yet he gives the command without any limitation.

The disciples who first received it knew its import, and what it would cost them. Look, ye Christians of the nineteenth century, upon these disciples of the cross! See how nobly they discharge the trust confided to them! Earth never witnessed such men before. History has nothing to compare with them. Alexander's phalanx, Cesar's legions, or Napoleon's guards, had not men like these. Men with ears that had listened to the preaching of Jesus, with eyes that had gazed upon his sacred form, that saw him on the cross, and followed him as he ascended to the place of his glory, and with hearts filled with his spirit and burning with love—such were the men in whom Jesus confided. He knew the devotion and fidelity of these men, and made them the honored instruments of carrying out the great plan of redemption. He entrusted the destiny of a world of souls to them; made them the medium, through which to communicate the blessing of an everlasting kingdom. Gloriously did they discharge the high trust; in a few years they planted the church in many lands; but, ere they went up to their rest, in obedience to Christ, they committed the unfinished work to faithful men. To us, the Christians of the nineteenth century, has the glorious gospel descended, with this last command of Jesus, and the wide world is waiting to receive it.

Some of the mighty host of God's elect, feeling a little of the apostolic spirit and responsibility, have gone to the work, have toiled and fallen on foreign fields. Others have taken their places or are seeking out the scattered tribes, whose ears have never yet heard the gospel's glad sound. Some of the church, animated by the same spirit, nobly give of their substance to sustain and aid in the conquest of the world.

But is it not painfully evident that the church and the ministry, now, are widely different from the church and ministry of primitive time? Where now, do we see the burning zeal; the more than finite exertion, the holy benevolence that consecrated all; the love to Christ, stronger than death—the untiring toil and suffering to extend the kingdom of heaven, preaching Christ from house to house, from the prison, the bleeding rack, the burning faggots, and the bleeding cross of apostolic times? Is it not too evident that we have greatly degenerated? Do not many of the ministry evade this command or oppose it, while many a Christian never felt its import? Would not many, bearing the sacred name of Christ, efface that high command, sooner than attempt to comply with its allmerciful demands?

Suppose that Christ should again descend and once more assemble his church; and, in view of the tardiness and reluctance manifested by many with reference to this command, address them: "What, my little children, have you become wearied with my service? Are you indeed reluctant to follow me in the conquest of this ruined, wretched world, for which I suffered? I have waited long and witnessed your indifference and cold apathy in preaching my gospel to the destitute nations, and I can endure this state of things no longer. Shall I grant your seeming request, O ye ministers of reconciliation? Do ye indeed wish to resign your commissions, retire from the work of the world's conversion, and have me appoint a new agency? And you, my church, the purchase of my blood, wish to be excused; you no longer do

sire to be, 'the salt of the earth, the light of the world.' I entrusted you with the ministry, that you might fill up the measure of my sufferings and share my glory. Your desire is granted. I am not wanting in agents. My throne is surrounded by willing spirits, not one of whom but delights to do my pleasure." May we not conclude that every knee would bow, every eye fill with tears, and every lip respond; "No, dear Saviour! Do not so dishonour us! Shouldest thou take this work from us, and leave us to live in sloth, and die without expressing in our lives the greatness of our love to thee, heaven would have no place for us. We could not associate with those devoted saints who loved not their own lives." We have been cold and unfaithful disciples, we have withheld our offerings, restrained prayer, and put forth few or no efforts to win souls. Yet do not now take this work from us. The property with which thou hast entrusted us, the talents which thou hast given us, our souls and our bodies which thou hast purchased, we present them all to thee, as our reasonable service."—*Macedonian*. L. I.

To find such articles as the foregoing in such papers as the "*Macedonian*," whose business is manifestly to beguile unstable souls, lead captive the silly, and make merchandise of the gospel of Christ, is by no means surprising or uncommon; but to find such abominable perversions of the scriptures of truth, such outrageous and blasphemous reflections upon the wisdom, power, and goodness of God our Savior, selected and republished in professedly Baptist periodicals, and promulgated as Baptist doctrine, in our view of the subject, demands from all the people of God, a severe rebuke. How evidently are those who can thus pervert the words of Jesus Christ himself, the men who "*turn the truth of God into a lie*," by making that word seem to say what it never said, and mean the very opposite from what it does mean. We have copied the article for the purpose of calling the attention of our readers to the *manner of spirits* which are now abroad in the world, under the guise of pure benevolence and devotedness to the cause of God, scattering the poison of asps among those who are left to embrace *strong delusions—to believe a lie*, &c.

To the first paragraph of the copied article above, we would not object, were it not for the clandestine manner in which the writer has slipped in the word *therefore*, so as to imply that Christ's knowledge of the things stated in the paragraph, were the reason for his sending out his disciples to preach the gospel, whereas Christ himself gave to his commissioned apostles a very different reason, in these expressive words, "And Jesus came, and spake unto them," (the apostles,) "saying, All power is given unto me in heaven and in earth, Go ye therefore, &c." It was not because Christ saw the sad condition of the world, and needed power to remedy the evil; but because He had received all power in heaven and on earth—power over all flesh, that He should give eternal life to as many as the Father had given him. See *Matth. xxviii. 18*, and *John xvii. 2*. What daring presumption then, for a poor finite worm of the dust, coveting his neighbor's gold and silver, to attempt to alter the things which have gone out of the mouth of the Sovereign Judge of the quick and dead, by assigning another and widely different reason for Christ's having given this commission!

The comparison of the apostles, in the second paragraph, with the soldiers of Alexander, Cesar, and Napoleon, to say the least, is far fetched and singular; for it is presumable, that Paul, Peter and John, would have figured as poorly in the armies of these worldly Generals, as their soldiers would have done

in attempting to preach the gospel of Christ; in both cases they would have been as far from their legitimate sphere, as was the writer of this article when attempting to write on matters of divine import.

The next item of the article under consideration, which we shall notice is the daring falsehood expressed in these words,

"He knew the devotion and fidelity of these men, and made them the honored instruments of carrying out the great plan of Redemption. He entrusted the destiny of a world of souls to them, and made them the medium through which to communicate the blessings of an everlasting kingdom."

This quotation also abounds with flagrant heresy.

1. The apostles were not chosen to be apostles because of any superior qualifications which they possessed; for they never possessed, nor pretended to possess the least qualification for the gospel ministry beyond what they received from on high. Christ expressly told them that without him they could do nothing; and Paul reminded his brethren that in their calling, Not many wise or noble, or learned were called; and he himself, though not inferior to the very chief of the apostles, could not pray—knew not how to pray as he ought, only as the Spirit helped his infirmities. How much fidelity did he see in Peter when left one moment in the presence of an accusing damsel, or on the billows of the deep? in the first case he resolutely denied that he knew Jesus, and cursed and swore; and in the other he could not sustain himself one moment—Thomas gave not the clearest evidence of fidelity when he declared that unless he could thrust his hand into the place of the spear he would not believe. Philip demanded a sight of the Father, as a condition of his faith and fidelity. No, Christ did not choose these men because of any superior qualities they possessed over the men of Cesar, Alexander or Napoleon; but he chose them because he was able, having all power in both worlds, to make them all that he would have them to be. He thanked the Father and rejoiced in that hour; that he had hidden these things from the wise and prudent, and revealed them unto babes; because so it had seemed good in the sight of the Father, who always sees things just as they are, and cannot be mistaken.

2. It is equally untrue that the Lord God our Savior made the ministers of the gospel the instruments of carrying out the great plan of Redemption. This assertion implies that Christ did not finish and complete the work of Redemption in his one person, when he gave himself a ransom for his people—that he left some part of that work incomplete, and depending on the devotion and fidelity of men whether it should ever be completed or not. It assigns to our adorable Lord, only a co-operative place in the work of Redemption, he is represented as having undertaken the business—done what he could, and entrusted the grand ultimatum of the whole plan to men. If this view of the subject admits, to any extent, that Christ is the *Alpha* of Redemption, it certainly denies that he is the *Omega*; and leaves him at the best but half a Savior. To accord with this absurd notion of Redemption, the inspired writers should have included ministers with Christ, and instead of saying of him, "In whom we have redemption through his blood, the forgiveness of sins," &c.; they should have said, In Christ and his ministers we *may* have redemption. Christ and the preachers, are of God, made, or rather may be made unto any body, or no body, as the case may prove, Wisdom, Righteousness, Sanctification, and Re-

demption, and instead of so frequently referring to the Redeemer, they should have referred to the Redeemers. Is it any breach of charity to say that all who deny, directly or indirectly, that Jesus Christ is the full, perfect, and complete Redeemer of his people, are aliens to God, and strangers to the spirit of the gospel of Christ? But—

3. The assertion of the writer, that Christ has "entrusted the destiny of a world of souls to them," (the primitive or modern preachers,) is a falsehood sufficiently base and presumptuous to make the very devils blush. All who know God, humbly acknowledge that he alone holds the destiny of all beings, worlds, and events in his own almighty hand, so that not a sparrow can fall, nor a hair of our head come to the ground without him. Christ has assured his people, that he gives to his sheep eternal life, and they shall never perish; NEITHER SHALL ANY PLUCK THEM OUT OF HIS HAND: His Father who gave them him, is greater than all, and NONE CAN PLUCK THEM OUT OF HIS FATHER'S HAND; and He and his Father are one. But in the article under consideration, the writer has vainly attempted to pluck them out of the hand of God, the Father, and the Son, and to place them in the hands of men.

However absurd and unscriptural this heresy may sound to those who know and fear the Lord, it is the very principle on which the whole machinery of modern missionary operations are hinged. Nothing has ever been regarded by missionaries of our age more antagonistical to their schemes and success than the doctrine of the finished work of Redemption and Salvation of all the elect of God, by and through the Lord Jesus Christ. Nor have the powers of darkness ever hit upon any thing so well adapted to their purpose, in drawing men and money to their aid, in building up anti-christ, as the doctrines of men, which represent our Lord as being dependent on men to finish the work of Redemption and Salvation. How would it sadden the heart of every true worshipper of the Living God, could he be made to believe that the carrying out of the plan of Redemption depended on men, however good; and that the Mediator, instead of securing the destiny of his people; had returned to heaven and intrusted the destiny of their souls, to the fidelity of his disciples!

4. It is also untrue that the apostles and primitive disciples in obedience to Christ committed the *unfinished work* of Redemption to faithful men; for Christ had never given them any such command; neither did they know any thing about an unfinished Redemption themselves.

5. We will not dispute that "the wide world is waiting to receive such a gospel as this writer would represent the gospel of Christ to be; but that there is a commission from Jesus Christ, to the men of this nineteenth century, either in the church or out of it, to finish the work of Redemption, we deny. And we challenge the writer, or adopted sire, (J. L. Waller,) or any other advocate of the doctrine to establish the assertion by any thing that God has said in the scriptures.

6. We would thank the writer of the assertion, to prove to us, that any of "the mighty hosts of God's Elect," have ever dabbled in the modern Missionary operations. This charge we regard as a slander on the election of grace. It requires proof more potent than mere assertion, that any real Christian has ever been engaged as a modern missionary, under the direction and pay of the

President, Directors & Co., of any of their unscriptural religious organizations. And if there had been any of God's ministers thus left to go in the way of Cain, to establish a false system of religion, and to run greedily after the error of Balaam for a reward, it would be harder still to prove that they could in such a pursuit have been actuated by the spirit which distinguished the apostles of the Lamb of God.

7. The writer enquires, "But is it not painfully evident that the church and the ministry are now widely different from the church and ministry of primitive times?" If by "the church," he means that den of anti-christ to which he stands connected, and by the ministry those modern seminary fops which are now swarming our country, we admit the contrast is as great as language can express—the extremes of heaven and hell can scarcely be more widely apart. The true church itself is far behind the primitive standard of purity in the doctrine and order observed; but the false church is now as it ever has been, the very opposite of the church of God.

8. The vain supposition with which the writer has finished his article, is designed to work on the animal passions of the weak and simple, and to induce them to give more liberally to support the speculating schemes of the religious stock-jobbers of the present age. The article winds up like all others of the kind, in the language of the two daughters of the Horseleech, Give! Give!!

#### Rights of Churches, and Legitimate sphere of Associations, &c.

In replying to the enquiry of brother Bell, concerning the rights of churches, and the sphere of Associations, we do not intend to revive any former discussion of those subjects, but simply to offer a few general remarks, without designing any disrespect to the views of any of our brethren who may differ from us on the subject.

On the *rights of the churches*.—It is generally conceded that every regular church of our Redeemer, has an undisputed right to regulate all her own affairs, so far as order, discipline, and church government are concerned, by what she understands to be the divine rule laid down by authority of the Head of the church in the New Testament, without the interference of any other church or religious body of any kind whatever. It is true, neither churches nor individuals have any right to do that which is not in itself right; but each church must be, in her own case, most competent to judge what the divine standard recognizes as right. The Baptists in all past ages, so far as we know, have contended that each church is, to a certain extent, an independent body. By independence however, they simply mean to deny that they stand amenable to any other ecclesiastical body or power on earth; but it is not claimed that any church has a right to act independently of the laws of the kingdom of our Lord Jesus Christ. Whilst each church stands as an independent community in itself, the duty and privilege of maintaining an intercourse with all sister churches of the same faith and order, has been duly acknowledged; and in order to keep up such correspondence, it has been found necessary for each church to give such expressions of her faith and order as to satisfy sister churches that there is unanimity in faith and order, which is indispensable to a general fellowship. Each church is, of course, to judge for herself in what manner the divine rule requires her to exhibit her



faith and order; and her sister churches, on hearing of her affairs, or on beholding her order, have the right to judge of it, and extend or withhold from her the expression of their fellowship according to their judgment. In addition to the exhibition made from their pulpits, and their public administration of ordinances, it has been common to write a summary of their faith, or of what their faith apprehends to be taught in the scriptures, as the grand and fundamental doctrine of the gospel, and the order which they believe to be essential to the church of God. With brother Trott, we are fully aware of the evils sometimes attending what are called articles of faith; and when they are placed between the disciples and the bible, we with him repudiate them as involving a principle of idolatry. But we see no necessity for making a written statement of what we as churches, or as individuals hold to be bible doctrine or order, to stand between us and the scriptures as the only inspired and infallible rule. We have witnessed many of the evils to which our brother Trott has made allusion, and with him we deplore them; but it really seems to us, that written articles, when simply to set forth the sentiments which distinguish the churches of our fellowship from all other professed churches, are not chargeable for the bad use which some misguided persons make of them. For instance, we are known as Old School Baptists; Well, what kind of Baptists are they? The terms "Old School Baptists" is used to distinguish those churches and individuals who are so called, from the New School, Campbellite, Free Will, or Seventh Day Baptists, and to distinguish them as holding certain definite views of doctrine and religious order. And when it is demanded of us, we hesitate not to publish to the world what doctrinal sentiments and gospel practice distinguish us from all other kind of Baptists or other professors of religion.

If articles of faith are however used to supply what is supposed to be a deficiency in the bible, or are to be clung to when we perceive that they are not in harmony with the scriptures, their tendency cannot fail to be evil. And for all that we can see, what we may publish in the Signs, or what we preach from the pulpit, is liable to the same abuse. If the decision of the editor, or of any brother writing in this paper, should come to be regarded as a standard for the faith or practice of all the readers, the consequence would be a departure from the infallible, and an adoption of a fallible guide; and the same would, in our estimation be the case, were our views expressed in the pulpit or elsewhere. We have never been any stickler for what are called creeds, and we have been, and still are decidedly opposed to formulas to be taught as theories of religion, whereby unregenerated persons are aided in to a religious profession; but we should not know how to decide in favor or against the reception of a member into the church, who only professed to believe the scriptures, unless we, with the church to which we belong had some definite understanding of the distinguishing doctrine and order of the gospel. Whether such distinguishing understanding were written on paper, or only distinctly understood by all the members, would not change the nature of it, the sentiments of the church being written or unwritten is not what constitutes them the faith or belief of the church. Great care should be observed by all christians and churches, to guard against an unjustifiable reliance on written expressions of faith, and all other uninspired writing; lest we should by them be swerved from the scriptures as our only infallible guide and standard.

By Associations, we understand brother Bell to mean the voluntary association of the churches of our order together for the purpose of mutual correspondence and edification. It is not claimed by any, that associations are essential to gospel order; or that they are formed in obedience to any specific command of our Lord found in the divine record; but they are, and have been regarded, like other voluntary gatherings of God's people for the worship of God, and the general edification of one another, as lawful privileges of the saints. As to their legitimate sphere, they have, in our estimation, no more power than any other collection of christian brethren have, who are thrown into each other's company, and mutually agree to spend the time in religious worship and edifying conversation.

If we regard Associations, as many good brethren do, to be the creatures of the churches, still they have no powers except such as the churches have given to them, as messengers, or delegates. If brethren are sent only

as messengers to meet and associate with messengers sent in like manner from other churches of the order, then they have power to carry the messages which are sent by them, and to make a fair report to their churches of the manner in which they have discharged their duty. With us the term *delegate* is very objectionable when applied to brethren sent by the churches, because we know of no power the church has to delegate to any of her members; and because that term implies, a representative, whereas none can represent the church of the Living God in that sense. This term is not used among the churches in this section of country, because our messengers are not empowered to act as delegates, or to use the power of the church for any purpose, only as messengers to act in obedience to the authority of the churches to which they severally belong. Associations deriving all the authority they have from their churches, can have no authority to lord it over the churches, as the churches have no such power to delegate to them, and as they have no power from any other source. Yet it is certain that many associations, especially those of the New School, have virtually converted themselves into ecclesiastical councils, and legislative bodies, and at their sessions gravely discuss questions of expediency, pass decrees, levy taxes, concoct measures, employ agencies, and assume a general supervision of the churches; and any church refusing to be bound by their decisions, is branded as heretodox and disorderly. The associations in this vicinity disclaim being even *advisory councils*; they simply hold their annual meetings for the worship of God, and to cultivate an acquaintance with each other, by intercommunication and christian correspondence. But there are very many others in various parts of the United States which profess to be advisory councils. Where they are so, their sphere of course embraces the duty of giving advice to the churches, when called on to do so.

We know of no good reason why any christian should not give advice to his fellow christians on all proper occasions, especially when asked for it; but the formation of an ecclesiastical council, for that or for any other purpose is of more doubtful propriety or utility. Churches and christians generally, if they lack wisdom, should ask it of Him who giveth liberally, and upbraideth not; and if in any unusually trying case, a church desires to be favored with the wisdom of sister churches, it has the undoubted right to invite such churches to send faithful brethren to sit *with*, (not over) them in their regular church meetings, where they can have full opportunity to let their light shine.

## The Primitive Baptist.

The editor of the Primitive has devoted about five pages of his last number to what seems to have been intended as a reply to the short explanatory article which we gave in a late number, in relation to some things which had appeared in his paper strongly implicating us. He says we charged him with falsehood, and attempts to turn the tables on us. Now we did not charge him with a design to utter falsehood; we merely said that the statement made by him, that we had written to him, negotiating with him to publish a prospectus for us, or for any of our sons, was gratuitous and untrue, leaving him to explain how the *untrue* statements came to be made. As proof that the representation was untrue, we assured our readers that we had never written to Elder Temple on the subject; and

we now add that we have no recollection of having ever written to him on any subject in our life. In reply, Elder Temple says he will prove by two letters over our own signature, that we did write to him negotiating for the publication of prospectuses, &c., and show on which side the falsehood lays, &c., and then, instead of showing letters from us, copies one letter, not over our signature, but signed by Gilbert J. Beebe, the editor and proprietor of the "Banner of Liberty," and an advertisement of the "Banner of Liberty;" and having done this, tries to make the impression on his readers that the letter and advertisement of the editor of the Banner was written by us. If Elder Temple had not kept up a regular exchange with both papers, the (Signs and Banner) during the whole time that the latter paper has been printed, we might have supposed it possible that he was unable to comprehend a difference between the names, Gilbert Beebe, and Gilbert J. Beebe, or "Signs of the Times," and "Banner of Liberty." But as he has sent his paper regularly to both, in separate envelopes and addressed respectively to both the Signs and Banner; and as he has in the number in which he copied our article, alluded to us in distinction from others of the name of Beebe, as "Old brother Gilbert Beebe," we can offer no apology for the manner in which he has confounded the two names, and the two persons so strangely together, as to carry the impression to his readers that the letter and advertisement copied into his last number, were written by us. There is no more connexion existing between the "Signs of the Times," and "Banner of Liberty," than there is between the "Signs," and the "Primitive Baptist;" nor have we any control over that paper or its editor.

As to the untrue statement made in the Primitive, that Wm. L. Beebe had threatened, if Elder Temple did not sell out to him, agreeably to his terms, that he would "perish him out," &c., Elder Temple acknowledges all that we charged. We charged that the statement was not true, and now Elder Temple admits that brother Wm. L. Beebe did not say it in so many words. But the editor of the Primitive did publish it in so many words, and when called on by brother Wm. L. Beebe to do him the justice to publish his letters, on which he had founded so many complaints and misrepresentations, he did not see cause to do so.

Now we call the attention of all candid men, to the affirmation of Elder Temple, which is in these words: "We here affirm, that we did receive two letters with brother Gilbert Beebe's signature to them." In return, we here affirm that if he did they were forged, for we never signed our name to either of them, and we leave him to produce two or one letter addressed to him bearing our signature, or frankly acknowledge that he has done us injustice.

Of the numerous misrepresentations comprised in the five pages devoted to this subject, we will at this time notice but one more, viz. He says on the 175 page, "But now he comes out and declares against the Abolition principles" \* \* \* "He took other Societies and exposed their attempt to infringe upon equal rights and liberty, while he remained dumb on that subject until the North had walled the South in, and his son, Wm. L. Beebe, had gone South to edit his papers," &c. It cannot be supposed that Elder T. intended by this declaration to give Southern brethren a very good opinion of us; but whatever was his intention, his assertion is untrue in point

of fact. Without waiting for the North to wall in the South, or for our son Wm. L. to go South to edit a paper, as long ago as the years 1841, and 1842, many pages of the Signs of the Times were devoted to a defence of Southern Constitutional rights and against the misguided and fanatical principles and operations of the Northern Abolitionists. In proof of this we refer our readers to Vol. ix. pages 146, 155, 168, 169, 177, and 185, also Vol. x. page 2. Besides many other incidental allusions to the subject. Now, if Eld. T. did not know whereof he affirmed, why did he affirm? and if he did know better, why did he not let his better knowledge predominate.

*A confession.*—Some one having offered a reward to any one who will adduce a text of Scripture warranting the Roman Catholic practices of praying to the Virgin Mary, and enjoining the celibacy of the clergy, the Catholic Herald replies: "Catholics do not pretend to find these things expressly taught in the Scriptures, and it is ridiculous to challenge them to produce Scripture for that which they do not base on Scripture." The obvious conclusion from this confession is, that these dogmas are mere human inventions, which may very safely be discarded.

## Presbyterian.

How many are there, besides the Catholics, who cling to religious forms and traditions, for which they can find no authority in the bible? The Presbyterians are as destitute of bible authority for sprinkling babies, as the Catholics are, for invoking the Virgin, or for the celibacy of their priests. If the Catholics do not pretend to find their mummeries expressly taught in the scriptures, why should Presbyterians, and other unscriptural sects pretend to find theirs expressly taught in the bible? Where can scriptural authority be found for Missionary societies and other institutions which have sprung up within the last century, certainly not in the bible. Why not then make the bold assumption which the Catholics do that they have a right to institute ordinances for themselves, and that they require no higher authority than what they have in their church? In all these cases Catholics and Protestants are alike destitute of divine authority; the Catholic do not pretend to have any, but her Protestant daughters do pretend to have it; but have never yet been able to produce any.

## FRAGMENTS.

Pilgrim! sorrow and sighing, strong cries and many tears, are thy frequent portion here below. Couldst thou live, as thou art often charged as living by thine opposers, viz. in all manner of sin, without remorse, why then there would be an end to the far greater part of thy troubles. Would a man grieve, and hate himself with perfect hatred, in feeling and in committing that in which he saw no evil? Certainly not. Why, then, dost thou groan day by day? Because thou hast a body of indwelling sin, which works strongly in carnal and corrupt desires: and sometimes, to thy sore grief, makes its appearance in the members of thy body: "If we say (we, the disciples of Jesus) that we have no sin, we deceive ourselves." "There is not a just man upon earth that liveth and sinneth not."—Nothing is more difficult than for a believer to draw a line of distinction between the flesh and the Spirit, when he is sorely tried by the absence of his Beloved, the temptations of Satan, and the horrible workings of his own deceitful heart. "Who can understand his errors? Cleanse thou me, O God, from secret faults."—H. Fowler.

If there were any thing that the Father loved better than Christ, he would have kept that out of his hand; but having given him all things, it says there is nothing he can lay in balance with him.—Ralph Erskine.



## POETRY.

## There's Nothing too hard for the Lord.

There's nothing too hard for the Lord,  
Who reigns in the heavens above,  
Who rules by his powerful word,  
And rests in his covenant love!

Creation's beneath his control,  
Immortal and mortal the same;  
The luminous bodies that roll,  
And yonder bright heavenly flame.

But Zion's the joy of his heart,  
In her he has placed his delight,  
And from her he never will part,  
Nor can she be hid from his sight.

For her Jesus shed his heart's blood;  
For her he has conquered and died;  
She now is brought nigh unto God,  
A comely, chaste, glorious bride.

Ten thousand and thousands of foes  
She meets in this wilderness place,  
Who with their cursed malice oppose  
When Jesus withholds his sweet face.

Now raging, now smiling they seem;  
Now menace, now try to ensnare;  
Now tempt to some evil extreme,  
Presumption, or hapless despair.

Alas! for who is it can stand  
When legions like these us assail?  
When closely they press on each hand,  
And threaten to surely prevail?

'Tis Jesus upholds in this night,  
Till he, by a powerful word,  
Puts all these foul legions to flight:  
There's nothing too hard for the Lord!

In every danger and strait  
He does for his chosen appear,  
Nor comes e'en a moment too late,  
Though often they stagger and fear.

He will for their bodies provide,  
Or be they at home or abroad;  
Though famine should nations betide,  
There's nothing too hard for the Lord.

A raven or lion shall feed;  
A kind hearted widow sustain;  
And though we may suffer great need,  
His promise shall never prove vain.

All things work together for good;  
Be then, mercies and judgments adored;  
Our God will supply us with food:  
There's nothing too hard for the Lord!

How blessed, how blessed are they  
Who shelter in Jesus' side!  
Though health, strength, and friends may decay,  
The Lord will for ever provide.

Then let us rejoice in our King,  
And speak his high praises abroad,  
And now and for evermore sing,  
"There's nothing too hard for the Lord!"

R. S.

## THOUGHTS

Suggested by reading the Report of Mr. Mayhew's  
Investigation into the condition of the laboring classes  
in England.

Is there a God in heaven? One who controls  
The destinies of nations, and who holds  
Their very breath in his almighty hand,  
His scepter sways o'er every sea and land—  
Has power to hurl Oppression from its seat—  
To trample it like dust beneath his feet!  
And will His justice slumber, though the cries  
And groans of million, up to heaven arise?  
Must outraged Virtue at his feet complain,  
And Meek supplicate the throne in vain?  
Though Woe and Pain in every form appear,  
Has Pity ceased to lend a listening ear?  
Shall Luxury in palaces abound,  
And Indolence on silken couch recline,  
While men are crushed in dust, on Christian ground,  
And souls are sacrificed at Mammon's shrine?

Oh, England! though "thy rocks and mountains  
smile,"  
Though "Liberty still crowns Britain's Isle,"  
'Tis but to those whom Wealth and Power make  
free;  
Not those who delve, in hopeless penury.

I hate oppression in its mildest form;  
But most when Freedom's wholesome guise it  
wears:  
In lands with Gospel light and radiance warm,  
Teeming with Bibles, churches and with prayers,  
Can intense from such altars reach the skies?  
Will heaven's high King accept the sacrifice?  
He who proclaims in awful majesty,  
"Break every yoke, and let the oppressed go free."

methinks though Justice slumbers, 'tis not dead,  
But will, like Euna's deep and hidden fire,  
Burn to its fury—wake its dread ulcers,  
Its vengeance wreak on sin-cursed England's head.

## Epigram.

When Egypt's king God's chosen tribes pursued,  
In crystal walls the admiring waters stood;  
When through the desert wild they took their way,  
The rocks relented and poured forth a sea.  
What limits can Almighty goodness know,  
When seas can harden, and when rocks can flow?

## The Atheist.

BY FLORA MYERS.

The Atheist in his garden stood,  
"At twilight's pensive hour,  
His little daughter by his side,  
Was gazing on a flower.

"Oh, pick that blossom, Pa, for me,"  
The little prattler said.  
"It is the fairest flower that blooms  
Within that lovely bed."

The father pluck'd the chosen flower—  
And gave it to the child:  
With parted lip and sparkling eye,  
She seized the gift, and smiled.

"Oh, Pa—who made this pretty flower—  
This little violet blue?  
Who gave it such a fragrant smell,  
And such a lovely hue?"

A change came o'er the father's brow,  
His eye grew strangely wild.  
New thoughts within him had been stirred,  
By that sweet, artless child.

The truth flashed on that father's mind,  
The truth in all its power:  
"There is a God, my child," he said,  
"Who made that little flower."

## OBITUARY.

[BY MEDEY L. WHITE.]

DIED, At her residence in Coosa County, Ala., on the 7th day of October, 1851, Sister MARGARET GAYDEN, consort of Elder John Gayden, in the 61st year of her age. Sister Gayden was a member of the Baptist Church at New Hope, of the *Primitive Order*, of which Denomination she was an acceptable and worthy member, and to which she was an ornament about 26 years. She gave evidence in her last illness, that the religion she professed sustained and comforted her in death. She died in full confidence of Divine acceptance; no cloud shaded her future prospects. She was an obedient and affectionate companion, a tender and kind mother; and those who knew her best loved her most. She has left her companion and seven children, who loved her dearly, and numerous friends to mourn their loss; but how pleasant to think, that in the midst of mourning there may be joy, being confident that their loss is her great and eternal gain. "And I heard a voice from Heaven, saying unto me, write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

DIED, On Thursday, December 12th, at his late residence at Liberty, Sullivan county, N. Y., DEAR LEVI GATES, aged 80 years. Brother Gates has been long and favorably known by the churches and brethren of the Warwick Association, as an active and faithful member of the church of our Redeemer. For many years—probably more than fifty, he held the office of deacon in the Old School Baptist church at Liberty. He was a sound and able defender of the truth, and as a father in Israel, his counsel and admonitions have had a salutary influence on the younger disciples of our Lord in his vicinity. In this dispensation, the church at Liberty, and the Warwick Association has sustained another serious loss. One after another of the aged servants of the Lord are being called home. May we who survive, not exclaim in the language of the prophet, "Help, Lord, for the godly man ceaseth!"

## OLD SCHOOL MEETINGS.

An Old School Meeting will be held with the Baptist church of Olive, Ulster county, N. Y., on Wednesday and Thursday, the 15th and 16th of January, 1851. The meeting will commence on Wednesday, at the Beaver Kill meeting house, at 10 o'clock, A. M.

Ministers and brethren are affectionately invited to attend.

By order of the church,  
JACOB WINCHEL, JR., Clerk.

BROTHER BEEBE:—Please publish through the Signs of the Times, that the yearly meeting of the Second church of Roxbury will be held on the first Saturday and Sunday, the 4th and 5th days of January, 1851. Brethren and sisters generally, especially ministers of our faith and order, are affectionately invited to attend with us.

I. HEWETT.

## NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, by those who do not wish to order enough to send a bank note.

## TERMS.

RUSHTON'S LETTERS will be supplied for  
25 cents per single copy,  
5 copies for \$1 00  
12 copies for 2 00  
100 copies for 15 00

## THE EVERLASTING TASK.

For a single copy, .6  
20 copies for \$1 00  
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs also, should state distinctly the post office address of the papers ordered.

For the accommodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONERY AND BOOK STORE No. 168, BOWERY, NEW YORK, where they may be obtained in large or small quantities, at our advertised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the Signs of the Times.

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THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., JANUARY 15, 1851.

NO. 2.

## POETRY.

For the Signs of the Times.

**"We love Him, Because He first loved us."—1 John iv. 13.**

We love the Lord, we love his ways,  
We love to join the voice of praise,  
We love to hear his name revered,  
That name by so much love endeared;  
We love the Lord, why is it thus?  
'Tis said because he first loved us.

First cause of all, to thee we trace  
Unchanging love, unbounded grace.  
O, if we feel one spark divine  
Within our souls, we'll own its thine.  
We love the Lord, why is it thus?  
O 'tis because he first loved us.

O, Holy Spirit, day, by day,  
Bless us with an enlivening ray,  
We need thy presence, heavenly king,  
To warm our hearts, that we may sing;  
We love the Lord, and 'tis because  
The Lord, our God, has first loved us.

O when we, fickle worms, can trust  
The unchanging God has e'er loved us,  
We feel a Rock beneath us firm,  
Which doubts, nor fears can overturn.  
We love the Lord, why is it thus?  
O 'tis because he first loved us.

Upon that Rock, O may we rest,  
Though billows rise and storms oppress,  
If called to bear the chastening rod,  
Sing the unchanging love of God:  
We love the Lord, why is it thus?  
O 'tis because he first loved us.

Athens, Pa.

MARIANNE.

**Lines written in an hour of darkness.**

My many wants thou knowest, my God,  
O bend thy gracious ear,  
Helpless I lie at mercy's door  
And thy most precious grace implore.

I want a praying spirit, Lord,  
To read and search thy written word;  
I want dark unbelief to stroll  
Far from the chambers of my soul.

I want to know that I am dress'd  
In Christ's imputed righteousness;  
I want to shun sin's tempting voice,  
And in my Savior's love rejoice.

I want to know that Jesus lives—  
That in my inmost soul he breathes;  
I want an eye of faith to view  
My Savior as "unchanging" too.

I want thy blessed Spirit, Lord,  
To fill my empty soul with love,  
To lead my wandering thoughts aright,  
And guide me to the source of light.

I want a humble grateful frame,  
I want to praise my Lord, the Lamb,  
I want to know that through his blood  
"My life is hid with Christ in God."

One more desire, my God, I have  
Of all thy blessings, this I crave,  
I want a prayer within my soul  
"Lord not my will, but thine be done."

Athens, Pa.

MARIANNE.

**Love to God earnestly desired.**

O love divine, how sweet thou art!  
When shall I find my willing heart  
All taken up by thee?

I thirst, and faint, and die to prove  
The greatness of redeeming love,  
The love of Christ to me.

C. W.

## COMMUNICATIONS.

For the Signs of the Times.

Athens N. Y., Dec. 31, 1850.

BROTHER BEEBE:—As the time has arrived in which the subscribers to your paper should send you their remittances for another year. With pleasure I again send mine, and attempt to write a few words to you (although very unworthy) and the brethren and sisters, who take the Signs, if it is your pleasure to give them a place in your useful paper. I have read the whole of the now completed volume with much interest, and a strong desire to receive instruction; and I do sincerely think, that I have been instructed and encouraged by the smallest gifts, and least talented communications that have appeared in its columns, while I have been led to adore the Author of our religion, for the gifts he has been pleased to bestow upon some of his children, in qualifying them by the teaching of his Holy Spirit to unfold the glorious things of the Gospel, and bring forth out of the treasure house of his word, things new and old, for the comfort and upbuilding of Zion. This is no vain flattery of mine, for I do rejoice in the privilege of hearing from all of the saints of God, that have employed their pens in the delightful exercise of telling what He has done for them, and in relating their trials and enjoyments by the way. And also in hearing from you and others, who have contemplated and expounded the more difficult and hidden texts of scripture concerning our King, who is set upon the holy hill of Zion.

The last numbers of this volume have been especially interesting to me, for I have not had the privilege of hearing the Gospel in its simplicity in several weeks. In them I saw one communication for those saints who are destitute of gospel preaching, and hope more such sermons will appear for our edification. I have also read with care and attention, bro. Trot's exposition of the churches of Asia. And although I have not considered them in this manner before, I can readily receive it as a good explanation thus far. The Revelations are a wonderful book to me, and I am always desirous of hearing them explained by those, who are instructed in the deep things of the kingdom.

Dear brethren, the more I become acquainted with you by your preaching and writings, the more fully I am convinced, that you are the chosen and peculiar people of God, walking in the order of the Gospel, having no connection with the various institutions and moneyed organizations of the popular religious world. But a people dwelling alone, and not reckoned among the nations, relying wholly upon the arm of Jehovah for help in times of trouble, and having no confidence in the flesh. And it is my desire that you may be continually walking in the commandments and ordinances of the Lord blameless, that those who are called to administer in holy things, may declare the whole counsel of God; preach the word, be instant in season and out

of season, warn, rebuke and admonish, with all long suffering and doctrine. And as the prophet directs, Lift up your voice like a trumpet, cry aloud and spare not, warn the people of their transgressions and the house of Jacob of their sins, to turn away ungodliness from us; for according to brother Trot's letter, we are in Sardis and our work is not perfect before God, O may we be zealous and repent.

Nearly three months since, I attended a yearly meeting in Broome, heard the Gospel from several of the servants of Christ, and can say it was truly a refreshing season to me, while the messengers of the churches described the blessed state of the godly and the safety of Zion. One text was Paul's language to his brethren, We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. During this discourse my mind was drawn away from earthly objects to contemplate the Heavenly mansions prepared for the righteous. And like Elijah, I could almost have gone in the strength of that meal forty days. But the Lord had more in store for his children at that time, and we heard a sermon from these words. I will abundantly bless her provision, I will satisfy her poor with bread, I will also clothe her priests with salvation, and her saints shall shout aloud for joy. I think I can witness to the truth of this language and fulfillment of this gracious promise, for often in my brief experience I have enjoyed a feast of fat things, a foretaste of Heavenly joys, and have been lifted above the vain things of this fleeting and transitory world, to contemplate those which are Heavenly and divine. And have felt that there is nothing here worth living for, only to glorify God and be useful in Zion. I trust it was even so at this time. How precious the words. I will satisfy her poor with bread. The Lord will feed the hungry soul with good things, and send none such empty away. The prodigal knew this, for he said. How many hired servants of my father's have bread enough and to spare, and I perish with hunger; I will arise and go unto my father; What a good resolution. If any of us have wandered like the prodigal, O may we, like him, arise and go unto our Father, humbly confessing our sins, and we will meet with the same kind reception, for there is abundant provision in the Gospel for every thirsting soul. The Savior says, Blessed are they that hunger and thirst after righteousness, for they shall be filled. And if not deceived I know something of this by experience, for I have wandered from my Father's house in my affections at least, have walked in darkness having no light for a season, and have seen that husks, or the trifles, which allure the ungodly world, are not food for the Christian; but always leave an aching void. And when I discovered myself and the barren and miserable situation I was in, with the presence of my Heavenly Father withdrawn, and a Savior's love but little realized, how appropriate the

words of David have appeared to me. Turn us again, O Lord God of hosts, cause thy face to shine upon us, and we shall be saved. And when the Lord was pleased for his own mercy's sake, to answer prayer, and deliver my soul from that sluggish state, the joy, and peace of mind that I realized is not easily expressed. David said, when delivered, My tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall show forth thy praise. At such times it is that a poor wandering creature is satisfied with bread, and shouts aloud for joy. And there is also joy among the saints at the prodigal's return to his father's house and the society of his children. I desire to mention another text which reads, I was in the spirit on the Lord's day, Rev. i. 10. Upon this scripture was founded an excellent and instructive discourse, and I trust the Spirit of the Lord was manifested in the sanctuary on that occasion. It was an interesting and comforting time to me, although the least among the saints. If indeed I have been a partaker of the Heavenly calling, have been brought from naties darkness into the marvelous light and liberty of the Gospel. But I often fear and exclaim,

"If I love, why am I thus,

Why this dull and lifeless frame?"

But John says, We know that we have passed from death unto life, because we love the brethren. And the blind man, who had received his sight said, One thing I know, whereas I was blind I now see. I agree with brother Manser in my experience, for when my soul was delivered from a state worse than Egyptian bondage, all the works of nature were praising the God of my salvation. And when I looked into the word of God, it appeared different, I saw a beauty in its blessed pages, that had not been discovered by me previous to that time. And thus it has been with me from then until now. I continually find new beauties in it as the Holy Spirit is pleased to lead my mind into the things of the kingdom. And though I have made but little progress in divine knowledge, the bible is to me the best of books, O how I love the law of God; it is my meditation all the day long. I desire to search the scriptures, but how can I understand them except some one guide me? as said the eunuch to Philip. Therefore, when I hear the ministers of Christ from these scriptures preach Jesus and the resurrection, I love the joyful sound; and if I were capable I would tell of the things which I see and hear, and what my soul has felt of the love of God shed abroad in the heart. I rejoice to hear from brother Williams, that the Lord is manifesting his power among some of his children, in the conversion of sinners and ingathering of the elect. And I long to see the appointed time to favor Zion, when the saints will rejoice in hearing the song of the young convert, declaring the goodness of God, and His power to save; and all be united in the bonds of love, every root of bitterness removed, and all of us feel the admonition, As ye have therefore received Christ the Lord, so walk ye in him. And remember them

that have the rule over you and admonish you, whose faith follow, considering the end of their conversation; Jesus Christ the same, yesterday, and to day, and forever. And as they minister to us in spiritual things, readily impart to them our carnal things as they may need, for God is not unrighteous to forget your work and labor of love, which you have showed toward His name, in that ye have ministered to the saints and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end.—If you think it best to throw this aside, I hope you will do so, and not trouble the brethren with it.—Yours in sincerity and truth, A. G. PORTER.

For the Signs of the Times.

Chambers Co., Ala., Dec. 20, 1850.

"The Lord hear thee in the day of trouble, the name of the God of Jacob defend thee."—Psa. xx. 1.

Man that is born of a woman is born unto trouble, but we learn that the "wicked are not in trouble as other men; neither are they plagued as other men; (Psa. lxxiii. 5,) by which we learn there is another class of men besides the wicked, and this other class must be the righteous, and of these two classes the human family is composed. The distinctions of righteous and wicked are observed throughout the scriptures. Abel obtained witness that he was righteous—Cain was of that wicked one and slew his brother, because his own works were evil and his brother's righteous. The troubles and afflictions of the righteous are many, which the wicked know nothing about. They have a heart trouble, a "plague of the heart," (1 Kings viii. 38,) from which they have no power of themselves to obtain deliverance, their help comes from God, and to him they cry, for he has given them life and sensibility to know that they are poor and undone without his help, his power, and his righteousness. The day of trouble is the time when they are apt to feel most the need of a friend and deliverer, and when they are also most likely to appreciate his favors, and the precious promises given in God's word, that he will hear the "sighing of the needy, and the groaning of the prisoner, and the oppression of the poor." Psalms xii. 5, and cii. 20, affords them much encouragement still to sigh, groan, and pour out their cries to him whose eyes are over them, and whose ears are open to their cries. "God resists the proud, but gives grace to the lowly." Humility is a beautiful ornament, but I presume it is seldom or never found growing in nature's soil; it is a plant of grace, a beautiful dress for the righteous. "Be ye clothed with humility," says Peter. "Humble yourselves under the mighty hand of God, that he may exalt you in due time,—casting all your care upon him, for he careth for you." 1 Peter v. 5—7. The righteous are often cast down, and that too by the "mighty hand of God," but it is all for their good, and he will exalt them in due time, just at the right time, so that though they are "cast down, they are not destroyed;" (2 Cor. iv. 9) the Lord will still hear them in the day of trouble, for he is "good, a strong hold in the day of trouble, and knoweth them that trust in him." Nahum i. 7. "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God, for I shall yet praise him for the help of his countenance." Psa. xlii. 5. Let the righteous still hope in God—he will not always chide nor lay upon them more than is right.

The name of the God of Jacob defend thee. That glorious name which is above every name, enduring forever. "He sent re-

demption unto his people, he hath commanded his covenant forever, holy and reverend is his name." Psa. cxi. 9. The gods of the nations (or heathens) are idols, but the God of Jacob made the heavens and stretched them out as a curtain, he numbered the stars and calls them all by their names, and says unto Israel, "Thou art my servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee, be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness; fear not, thou worm Jacob, I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel." Isa. xli. 9—14. By the term Jacob, as mentioned above, I understand the chosen of God, which he has loved, and an heir of the same promise with Abraham. See Rom. ix. 13, and xi. 26, and Heb. xi. 9. The name of the God of Jacob includes all the terms and titles by which he is known and revealed in the scriptures, as Lord, God, Almighty, the Eternal self-existent I AM, Jehovah, as well as the figurative terms, such as a Rock, and House of Defence, High Tower into which the righteous enter for safety, a wall of fire round about his Zion, the Glory in her midst, a Sun, a Shield and Buckler, the Portion of Jacob, and Exceeding Great Reward. Therefore says David, "The Lord is my Portion forever." Psa. lxxiii. 26. O what a portion is Jacob's, including the name of God in his titles, as Husband, Friend, Father, King, and Shepherd; it also includes his everlasting and unchanging love, his choice, his purpose of salvation in Jesus Christ, his decree, his foreknowledge, his absolute sovereignty and predestination, his wisdom and almighty power by which his purposes are accomplished, his truth, righteousness, justice, mercy and pity. "Lo this God is our God, forever and ever, he will be our guide even unto death." Psa. xlviii. 14. Well might it be said, "according to thy name, O God, so is thy praise unto the ends of the earth." His glorious name will watch over and defend the city of Zion, so that no weapon that is formed against her shall prosper, and every tongue that shall rise against her in judgment she shall condemn. That salvation which is of the Lord is full and complete, and could any deficiency be found in the plan, then some of the weapons formed against the church of God might prosper, or if the saints had to be tried before an earthly tribunal, and be judged of man's judgment, possibly they might be condemned as heretics; but he that judgeth them is the Lord, and his judgment is according to truth, and as he has predestinated that all his people should be conformed to the image of his dear Son, so Jesus must come into the world and suffer and die for the accomplishment of that predestined object, so that I would say with Paul, "Who shall lay anything to the charge of God's elect? It is God that Justifieth, Who is he that condemneth? Rom. viii. 33. Surely then the name of the God of Jacob is a safe defence, a sure retreat, and in his name will we "set up our banners." Psa. xx. 5. Through that glorious plan of salvation in Jesus Christ, nothing is wanting, all the fulness of the Godhead dwelt bodily in him, and his people are "complete in him," and surely nothing more than to be complete is necessary, especially to be complete in Jesus, who is the head of all principality and power. It is in this sense that "God has not beheld iniquity in Jacob, nor seen perverseness in Israel, surely there is no enchantment against Jacob, neither is there any deviation against Israel." Num. xxiii. 20. In contemplating the abounding grace of

God, his almighty power and infinite wisdom as displayed in the gospel, I am lost in wonder and amazement, and ready to exclaim with the apostle, "O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!"

I have suffered much in this world, and even while I have been writing the foregoing I have felt much bodily pain, but into the hands of the God of Jacob I do feel to commit my cause.

W. M. MITCHELL.

For the Signs of the Times.

Hampshire Co., Va., Dec. 23, 1850.

BROTHER BEEBE:—I have been desirous for some time to inform the brethren and sisters how the Lord has, as I trust, brought me from darkness into his marvelous light. My father and mother were Old School Baptists, and instructed their family in morality, as all parents should; and when I was about twenty-four years of age, my mind became disturbed so as to render me very unhappy; but I could assign no reason for my depression. I tried to apply myself to things of the world; but found no relief. I endeavored to examine myself to see if it was my sins that made me unhappy, but I could not think that was the case. Indeed I saw no reality in religion. I thought if I lived a moral life, that was all that was required of me. I believed that the Lord was so good and merciful that he would not mar my peace, so I concluded it must be the work of the devil; for I had read in the scriptures that he goeth about like a roaring lion, seeking whom he may devour. So I called on the Lord to deliver me out of his hands, and I labored with all the energy I could command to restore my mind to a tranquil state. At length my trouble passed off, and I enjoyed again my former pleasures for about two years, then the same feeling overcame me again: and still I was ignorant of the cause. Again I tried to get rid of it in the same way I had done before, but found that I could not. I then lived with my uncle, in Ohio, who was a Baptist. He asked me, one night, what was the matter with me? I refused for some time to answer him; but he insisted, and at length I told him that my mind was disturbed, but I did not know what was the cause. I continued in this way for some time, until one Sunday morning, my uncle was reading in a book called, The Pilgrim's Progress, when the pilgrim started on his way with a load on his back, when it occurred to me, that was just my own situation, and so I was compelled to throw down the weapons of my rebellion, and call on the Lord to have mercy upon me. Then I saw myself a sinner. No tongue can describe what were then my feelings; my sins appeared like mountains before me, and most of all I felt that I had a stubborn and wicked heart. I now thought that something must be done, and so I went to work; sometimes I seemed to get along very well, but soon all my works were overthrown, and I was left again with my load of guilt upon me; and thus I continued to labor until I had worked myself out, and could do no more. I thought that the Lord had called me, and I had resisted him, and that in so doing I had committed the unpardonable sin; and that God would cut me off, and sentence me to everlasting burning, and that in justice too. I saw the justice of God in my condemnation so clearly that I thought it sinful for me to pray for mercy. But a thought occurred to me, that if I would go into some secret place and pray, peradventure he might have mercy on me. While looking for a suit-

able place, it appeared to me that if I went upon my knees to plead for mercy when I so justly deserved wrath, the righteous Lord would cut me off. In despair I then passed sentence on myself, to bear my heavy load of guilt and distress as long as the Lord would suffer me to live, and then die and meet my just but awful doom where the worm dieth not, and where the fire is not quenched. But in the midst of this conflict, this passage came to me, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," &c. But I could not think this was for me; it must be, as I thought, for some other character. But it was set home to my mind so plainly that I saw I was the very character described, that my burden left me, and I was made to rejoice with joy unspeakable and full of glory. I then thought that I could live happily all the remainder of my days. But it was not long before doubts began to arise in my mind, whether such a sinner as I was, could be pardoned; I feared that I might be deceived. Thus I continued about nine months; sometimes lifted up, and sometimes cast down. I desired to unite with the people of God; but in doing so, I thought that if I did not tell them all the exercises of my mind I should not do right; and it seemed to me, that tongue could not express all the feelings of a soul that is made to see and feel the exceeding sinfulness of sin. Finally I ventured to relate some of the dealings of the Lord with me, to the Bethel church in Ohio, and was received and baptised by Eld. Joshua Brease, who was at that time pastor of that church. Since that time I have had many ups and downs; many doubts and fears. Sometimes I am exalted, on eagle wings I go, Sometimes I'm in adversity, & sinking down in woe. I fully believe, that if saved at all, I must be saved alone through the blood and righteousness of Christ; for I know that I have never done any thing that could commend me to the favor of God.

Brother Beebe, In looking over what I have written, it falls so far short of fully expressing what I wish to communicate that can hardly consent to send it to you; but you may dispose of it as you think proper, and if you do not publish it, I will not think hard.

AARON SIMMONS.

For the Signs of the Times.

Rappahannock Co., Va.,  
Dec. 28, 1850.

BROTHER BEEBE:—I have been a constant reader of the Signs of the Times from the commencement of the fourth volume, and I have long had a desire to add my little testimony to the truth which they contain, by sending you something for publication; and I have but one reason to offer for withholding until the present time, and that is, want of ability. But as many brethren and sisters who have complained of inability, and yet have written so much to the comfort and edification of my mind, in giving an account of the dealings of the Lord with them, I have concluded to cast in my mite with them, and let it go for what it may be worth; and as communications of an experimental kind have been the most consoling to me, I will try to give the reason of my little hope, and submit it to your better judgment, to dispose of it as you may think best.

When I was quite young, I thought a great deal about dying, and the day of judgment. I was convinced in my mind that something must be done, or I should be miserable forever. But I often concluded that I was too young to give up the pleasures of the world and perplex my mind about something



that I could not understand; still this conclusion did not satisfy me long at a time. I was in the habit of frequently hearing my father preach, (he was a Baptist preacher) and when he has, as I hope I have since seen, so sweetly described the *new birth*, it was to me, at that time, a great mystery. I was considered a moral youth, and would often reprove my young companions for what I considered was amiss in them. But when I was about fifteen years of age, on being informed that an elder sister had received a hope that her sins were pardoned, it seemed to be like a dagger in my heart. I spent an almost sleepless night: well do I remember it, although it was forty years ago. I had often given this sister mild reproofs for what was considered innocent mirth. But I now concluded that she was happy, and I was unhappy; for I saw and felt that I was a guilty rebel against God, and justly condemned. I reflected upon the contrast between my sister and myself. She was then enjoying the unclouded presence of her Savior, and would ultimately be admitted into the realms of glory, but I must be cast out from the presence of the Lord forever. I think, if I am not mistaken, I was brought to see myself a hell-deserving sinner, and justly so. I saw plainly that I could do nothing: I was entirely helpless. And I was brought to the *stand still place*, as the children of Israel were at the Red Sea. I saw no way of escape, I knew not what to do, but to acknowledge the justice of God in my condemnation. I was fearful, as I have heard others also say, that my prayers were but a mockery. But I have long since come to the conclusion that the breathings of the soul in this situation is prayer. Such souls cannot help praying that God may be merciful to them. I was fearful that some one would discover my distress, and I tried my best to hide it. In this way I passed on for three or four months, when I found myself destitute of this heavy load of distress, and—I must be honest, and say, I knew not how nor when I was relieved. My mind was calm and serene, and I knew not why. I tried to feel as I had felt; but I could not be distressed in the right way. I concluded that I was like some that I had heard of, who had appeared to be deeply concerned for a time, but became careless and turned back to the vanities of the world. I have not language to describe my feelings—There was no comfort for me; for I thought that the only *chance* I had to repent was passed. And now, brother Beebe, what will you think when I tell you that I lived in this situation something like fifteen years, if I may so speak, between hope and fear? During all this time I do not recollect that it ever occurred to me that I was changed by divine grace. Yet, some times in reflecting on my situation, my feelings were pleasant, and I would find myself in possession of a small gleam of hope; but I could not tell from whence it came. Among the few instances of this kind, I will relate one. Being alone one day, some years before Christ was as I trust more fully revealed to me as my Savior, I was singing a song, which begins thus—

"The glorious light of Zion."

When I got through, I was reflecting on the happy condition of the glorified saints, and I undertook to compose the following finishing verse.

And when that happy hour, you and I shall see,  
And trouble, sin, and sorrow, forever from us flee,  
We'll join to praise our Savior, and be forever bless'd,  
And reign with him in glory, and in his bosom rest.

When I composed these lines I do believe that I realized what they express; but I could

not view myself as one that had been adopted into the family of Christ. But the time did at length arrive, when, as I trust, I became fully established, the particulars of which I have not space to relate. During this fifteen years, my prayer was for conviction. This text often rang in my ear, "We know that we have passed from death unto life, because we love the brethren." But I could not apply it to myself. I was however encouraged to relate my exercises to the church called County Line, Caroline county, Va., in September, 1817, and was baptized by Absalom Waller, and I remained an unworthy member of that church ten years; and I have been a member of the Thornton's church twenty-three years. I know that the time of my departure is at hand, as I am now in my sixty-fifth year. I cannot say as my old name sake did, "I have fought the good fight;" for I have nothing to plead but free and unmerited grace, for my acceptance with God.

Your unworthy brother,

PAUL YATES.

For the Signs of the Times.

Guernsey Co., Ohio, Dec. 19, 1850.

BROTHER BEEBE:—I wish you to send me your valuable paper, the "Signs of the Times" again, for my soul has often been refreshed in reading them, and in hearing through them from so many of the dear children of God, which are scattered abroad throughout our United States; all of whom are standing in testimony of the truth of God's word, in their salvation. I do rejoice that the despised and rejected people of God have the privilege through your paper of communicating to one another the dealings of the Lord with them, and of proclaiming how he brought them out of nature's darkness into the marvelous light, and into the liberty of his glorious gospel, which to them is no less marvelous than was the passage of Israel through the Red Sea by the outstretched hand of God. The children of Israel found themselves in a very narrow place, and death seemed to them inevitable; the Red Sea was before them, and insurmountable heights were on either hand, and their enemies behind them. How awful must have been their condition in their own view; for they were blind to that invisible hand of God which was about to be lifted up for their deliverance. And it is so with all of God's chosen ones; they are as blind to the manner in which God has ordained for their deliverance, while they lay under the sentence of the holy law, with all their sins naked and open to view, as the children of Israel were in the case referred to above.—But I will return. I said my soul had often been refreshed while reading the Signs, which is the truth—Well, I was persuaded to discontinue them for fear they might cause confusion, and I did have them stopped under that persuasion; but I have had an opportunity of reading them regularly ever since, and now I must confess that I can see no just cause to apprehend that they will cause confusion among the people of God; but I think they are rather calculated to edify and console the family of God. The family of God are all one in Christ Jesus, wherever they may be, and however much they may be scattered in this wilderness of sin and sorrow. Their gifts may differ; but they have all the same Lord. Though there be what are called lords many; and gods many; yet to the saints there is but the One only living and true God: and it is the duty of all Christians to use their gifts so as to edify one another in every way they can; and to extol and praise God as the author and finisher of their salvation. This will

edify the body of Christ, for truly the children of God have many trials to pass through, and it is common for each to suppose his case peculiarly hard and trying; and they often conclude they cannot be Christians, or it would be otherwise with them. The language of the soul is, I once thought I should have no more trouble, that I should always go on my way rejoicing; for my joys were as great as I could wish; I was drawn out in spirit after God, and I was filled with a fulness of his glory.

"On the wings of his love  
I was carried above  
All sin and temptation and pain;  
I could not believe  
That I ever should grieve—  
That I ever should suffer again."

But alas! it is otherwise with me now—

"It is a point I long to know—  
Off! it causes anxious thought—  
Do I love the Lord, or no?  
Am I his, or am I not?"

But blessed be God, his promises are all in Christ Jesus, Yea, and in him Amen. And he hath said, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." What then have the saints to fear? They are clothed in the righteousness of God, and made pure in his sight, as he himself is pure. They are kept by the power of God, through faith unto salvation, ready to be revealed at the last time. And the apostle says, "Who shall lay any thing to the charge of God's elect? It is God that justifieth." And, "Being justified freely, through his grace," What then can separate us from his love? There is nothing in heaven, earth, or hell that can separate the saints from God's everlasting love. Such is my confidence in the immutable love of God to his people; but I often fear that I am not one of that happy number; for I find so much corruption in my nature that when I would do good, evil is present with me. But my confidence is not in myself, it is in the Lord Jesus Christ alone; and he has, as I hope, washed me from my sins, in his own blood, and brought me to love him, his word, and his people. And I regard it as my duty to make the effects of his love manifest, as far as I am enabled, by a godly walk and conversation. These are some of my views of God's everlasting love, and if you think this scribble would be beneficial to any of the tempted people of God, you are at liberty to publish it; but if not, throw it aside. I know that I have not the ability to write like some of the brethren who write for the "Signs," and that I am a stranger in the flesh to you, and to the greater part of the readers of your paper; but I hope we are not strangers in the spirit and life of our Lord Jesus Christ. I hope we shall all, through grace, meet at last at the right hand of God, and unite in the unceasing song of praise to God and the Lamb, forever and ever.

May the peace of God be ever with you, is the prayer of

Your unworthy brother,

JOSHUA DICKERSON.

For the Signs of the Times.

Orange County, N. Y., Dec. 1850.

BROTHER BEEBE:—In looking over your paper of December 1st my mind was arrested by your remarks, on your original pledge in the prospectus published in 1832, at the commencement of the publication of the "Signs of the Times." It is not possible for me to

describe my feelings—Oh! thought I, if all who then called themselves Old School Baptists, could make the same declaration: or if some who have since that time even made the same declaration could now say in truth, "For ourself, we have no new doctrine to contend for." But alas! alas!! How very different if honest, would be the declaration of many; notwithstanding we have great cause for gratitude that the Lord has preserved some who can say in truth and soberness, "We have no new doctrine to contend for. O, that men would praise the Lord for his goodness, and for his wonderful works, to the children of men, "Not unto us, O Lord, but unto thy name give the glory; for thy mercy and thy truth's sake; that any are left to say. We have no new doctrine to contend for."

In these days, in which some who once ran well apparently, have become weary, and are now napping on the lap of some treacherous Delilah, and the more she fawns and caresses around them, the more they love and confide in her, and the more soundly they appear to sleep on, until their locks are shorn and they dispossessed of that wherein their great strength consisted; or, in other words, they have ceased to discriminate between truth and error and laid aside, or ceased to observe those landmarks which are established in the scriptures of truth. These lines of discrimination when duly observed by the children of God, give strength to their minds, and beautify the truth in their view and experience, and mark the distinction between those who serve God, and those who teach for doctrines the commandments of men. Again, if those lines of discrimination which have fallen to us in pleasant places, in the word of the Lord, were drawn, not only between truth and error in all points, but also between the church of Christ and every other people, under heaven, by attending to the order which Jesus Christ has established in Zion, the city of the living God, for her citizens to be regulated by, how glorious would the church appear. Those who do not observe his established order are not with him; that is to say, they are not with him in the order of his house, and consequently they must be of some other order. And Christ has said that they that are not with him are against him; and they that gather not with him,—scatter abroad. This must apply to all who adopt any other line of things, than that which Christ has established, for the purpose of gathering people together, or draw them unto the church; they scatter; for it is nothing but a carnal policy or motive—a mere matter of expediency which cannot be approved, because their eye is not single to the glory of Christ. If we leave the apostolic rule of fellowship in the gospel, (not by the side of it,) there is no stopping place short of fellowshiping all who are not in the order of the gospel. If we have a rule that will allow us to fellowship one who is in disorder, why not all. Such a course is a scattering, and instead of walking in gospel order, it is adopting another. Can two walk together except they are agreed? That church, or that minister that adopts any other line than that of Christ and his apostles, will soon find the words of Jesus verified, "He that is not with me, is against me; and he that gathereth not with me scattereth abroad. There is no middle line to go by. How solemn the thought; we are either with or against him; and if with him, we must be in gospel order. In what other way can we say we are with him, and have no new doctrine to contend for?"

B. PITCHER.

For the Signs of the Times.

Barrington, Dec. 29, 1850.

BROTHER BEEBE:—I have been for some time pondering over the propriety of my writing to you, feeling my incompetency, and knowing my unlikeness to my Lord and Master; till at length, I have come to the conclusion to offer my feeble testimony as professing to be one of that number that is every where spoken against.

In the first place I wish to speak of the church of which I am a member. Aug. 1, 1835, the first Old School Baptist church of Tyrone organized herself into a separate body from the newlights or Mission Baptists; her number at that time being 26, under the pastoral care of Elder Samuel Bigalow. The brethren and sisters having become disgusted with the protracted effort system carried on by the Barrington church of which they were members. Eld. Jonathan Ketchum being their Pastor at that time; they there resolved to form a separate body, and accordingly did so; thereby drawing upon themselves the sneers and taunts of the charitable community; but this disturbed them not, in as much as they felt that they were commanded to stand aloof from the commandments of men, and not to give heed to profane and old wives' fables. They were fully convinced that communion could not exist where there was no union, and that Christ was not worshipped in booths and tents nor in any of the high places, and that they that worship him must worship him in spirit and in truth: they therefore resolved that all religious institutions aside from the church, were not, and could not be supported from bible testimony, and therefore they would utterly discard them, altogether. They believe that Christ is the Head of the church, and that each member must be planted together in his likeness, and that because he lives, they shall live also, and that nothing short of a crucified and risen Savior will answer the demands of the just and holy law; thereby excluding the idea of working ourselves into the favor of God.

In June 1838, your unworthy correspondent publicly put on Christ, by uniting with this body, and following him into the liquid tomb, under the charge of Eld. Samuel Bigalow. The church at this time enjoyed the sweets of fellowship one with another; although three of their number had been taken from them by death; one of which was Solomon Wilson a Licentiate Minister, a brother much esteemed by them. In 1840, another was added by baptism; since that time a number have been added by letter, some excluded, some dismissed, and if I mistake not, seven have died; of which Eld. Bigalow was one much lamented by the brethren and sisters. This seemed the beginning of sorrow, and not long after this, two brothers that were much esteemed, (James and Samuel Mead) were taken to that rest that remaineth for the people of God. This was a sad stroke upon this little body; she was almost ready to halt; but that All-seeing eye, whose watchful care is over the lambs of his flock, and who carries them in his bosom has buoyed her up until the present now. Strange as it may seem, this little church has had seven Ministers members of her body, four Elders, one of them our much esteemed Jewett, and three Licentiate; but at present she is endeavouring to hold up a visibility without a Pastor; the present number if I mistake not, being nineteen, and some of them reside twelve or fourteen miles from the place of meeting.

The church at present is in peace and harmony; though feeling very much the need of one to go in and out before them. She

would truly be glad to see Ministering brethren and to hear them proclaim the everlasting gospel. Her strength is alone in Him who rules and none can let or hinder. She would rejoice to see sinners flocking to the standard of Prince Emmanuel, but she has such strong faith that Christ is fully able to accomplish his own work, and that too in his own time, that she thinks it would be blasphemy to raise up one puny arm in order to help the All-wise All-powerful Omniscient Omnipresent Being to save one soul.

Any Old School Baptist brother or sister in good standing would be cordially received and welcomed if they would call on this body; her covenant meeting is held the third Saturday in each month and the Sabbath following is devoted to prayer and conference. For one I would earnestly invite those who may be traveling, to call on us; and at the same time, I feel deeply to sympathize with brethren and sisters who are deprived of gospel preaching; although I am not entirely. My mind has been often led to the brethren and sisters at South Dansville, having had the pleasure of attending the Allegany Association last July, consequently I learned a little of their history. A good old sister informed me that she had not heard a gospel sermon since their last Annual meeting; O thought I! must those who prize the preaching of the gospel so much be deprived of this blessed privilege.

As I arrived within the neighborhood of the meeting the evening before, I found that the brethren and sisters were in great suspense, in regard to the administration of the word on the following day; they knew of no one that would be likely to come for as they said, at their last Annual meeting there was no one, but that bold defender of the truth Elder Sawyer; and he was so far advanced in life they feared he could not reach there. But the Lord was better to them than all their fears; on arriving at the place appointed for meeting they found a goodly number of Ministers, and brethren & sisters, from a distance. Truly, thought I, there is a God in Israel. Yes, blessed be his Holy name, he knows just what his people need, and how many trials they are able to stand, and he will not suffer them to be tried any more than they are able to bear, for he says, "As their days, so shall their strength be." O then, how strengthening to know that we have an High Priest, who can be touched with the feelings of our infirmities, whose All-seeing eye is watching over us for good. I was much pleased with their meeting; there appeared to be a oneness of sentiment and feeling manifested and as brother Moyier said, the gospel was preached in its primitive purity. I truly felt to rejoice and be thankful to the Great Head of the church, for His unbounded goodness to that people at that time, my very soul was made glad, and I felt to say with Ruth, "Thy people shall be my people, and thy God my God. I would say to the ministering brethren; do bear the brethren and sisters at Dansville in your minds, and Tyrone also; none know what it is to be deprived of the administration of the word only such as have experienced it. I am lengthning this scribble somewhat farther than I expected I should when I commenced; but believing that brother Beebe belongs to the same family with good old Job, I trust he will have patience with me. I have been a constant reader of the Signs for the year past and have been edified and comforted while perusing the different communications from brethren and sisters. I have truly felt thankful that there was a way whereby they

could communicate their feelings and views of scripture one with another. I find I have been most edified from the communications that savor of experimented religion. I think there is nothing that serves to strengthen the weak and those that are ready to halt more than communing with one another; telling each other our trials and our joys; O, how it buoys up the sinking soul to know that others have passed through the same doubts and fears, the same trials of faith, the same resolves to set a better example before the world; and found their utter inability to accomplish one good thought word or deed without the Divine aid.

Yes, my beloved brethren and sisters, perhaps you have not the least idea how many times this unworthy worm of the dust has been enabled to glorify God when reading your communications especially when they were well savored with humility and a gentle and kind feeling manifested for each other. O, the love of God, how sweetly it draws its subjects and cements them together, it binds them up in one bundle of love, and fits them for an eternal inheritance at the right hand of God.

Your unworthy sister in tribulation,

MARY M. MATHER.

P. S. Brother Beebe, I would like to see your views on Zech. ix. 12. M. M. M.

For the Signs of the Times.

Kiddville, Ky., Dec. 24, 1850.

BROTHER BEEBE:—Many are the afflictions through which Zion's pilgrim has to pass, while traveling in this world of sorrow, and of sin, "beset with snares on every side." The weary heavy-laden traveler is almost ready to give up all for lost, and suppose that he has more conflicts and severe trials to pass through than any other person who ever attempted to travel the heavenly road. But of all the enemies that God's children have to encounter, they find within themselves the worst, and the most deadly, a wandering worldly mind, a hard deceitful heart, a law in the members warring against the law of the mind; and bringing them into captivity to the law of sin which is in their members, and the poor soul, sensible of its wretched, miserable, sinful, and helpless condition, thinks that its sorrows are more than the sorrows of any other man, and that there is none so vile as he sees himself to be, and so prone to every evil. This makes him esteem others better than himself, and feel like laying at the feet of his brethren.—But alas! how often the poor soul looks at itself, and thinks that if others knew how vile I am, they would spurn me from their presence. O, that I were worthy to be a door-keeper in the house of my God!

If I know any thing about the feelings of the dear children of God, they often go to the house of God with their heads bowed down, and their hearts full of sorrow, and would take the most distant seat in the house, feeling themselves unworthy to even set where christians set. O, brother Beebe, what a trial the poor minister has, when he goes into the pulpit to try to preach, feeling dark, and blind, and miserable; fearing that he is a poor deceived mortal, and that while he is trying to teach others, that he himself shall be a cast-away. If we could always see our own unworthiness, and know how vile and sinful we are, instead of finding fault with others, the great wonder would be, how others could bear with our faults. But alas! poor vain man is so easily puffed up with pride, and so prone to do wickedly, that if left to himself he would make shipwreck of the faith, and lord it over his fellow man, were it possible. Let it be

as it may with others, I know for myself that I am such a vain, proud wretch, that if I could I would be something great in the world, and have all the world running after me, and I sometimes have almost forgotten what a poor miserable worm of the dust I am, and have thought I saw the highway to fame open and clear before me; but suddenly God in his mercy has in some way or other let the rod of chastisement fall upon me, and then my way has seemed hedged up on every side. I would then begin to conclude that I was not a christian, and was destined to sink down in disgrace, and be held in derision both by God and man; and I could see that I had such a proud rebellious heart, that I richly deserved it all. Sometimes when persecuted and falsely represented by those who should have been my friends, I have felt like it was more than I could bear, and that I must take the rod of vengeance in my own hands. But alas, poor worm of the dust that I am; if God is not my Defence, and the Holy One of Israel my King, I know that I must sink, and that the arm of flesh cannot help me; but if the Lord is on my side, I know that there is no weapon that can be formed against me that can prosper. But alas, can such a poor, worthless, sinful creature as I am be one of God's children?

"If I love, why am I thus,  
Why this cold and lifeless frame?  
Hardly sure can they be worse  
Who have never known his name."

Can a christian and minister of Christ be so vile, so prone to sin? Surely if I loved the Lord, I should not be so cold, so lifeless, and so forgetful of his goodness. I know that the Lord will defend his servants, and keep them as the apple of his eye, and that it would be better for any man that a mill-stone were about his neck, and he in the bottom of the sea, than that he should offend one of God's little ones. And if I knew that I were one of the poor and afflicted ones, whose God is the Lord, I could glory in tribulation, knowing that it worketh patience, and patience experience, and experience hope, and that the Lord knows how to deliver the godly out of temptation. In a few of the last months I have passed through some sore trials, and I believe I can feel more sensibly what the apostle meant when he spoke of perils among false brethren, than I ever did before in my life. But if I know any thing about my poor, wretched, sinful heart, I do hope that he will give me grace to bear all things for his dear name's sake; for I know that although the wicked may flourish for a season, yet a just God reigns, and will, in his own good time, raise up the poor and down-trodden of his flock. O, that confusion would cease in Zion, and that the servants of the Lord, instead of wheating up their swords one against another, would, like Gideon's little band, move in solid phalanx against the enemies of Israel. I have heard some of the brethren say, "I have quit fighting," and they have truly quit fighting Zion's foes, and gone to fighting their brethren, and even challenging them to battle. O, that the Lord may put an end to this strife. I fear that we have got to be a little as the Jews were when Titus besieged their city, and instead of fighting the enemy, we are trying to kill one another. I believe that could every little lamb of Christ's fold, scattered up and down in this sin-disordered world, speak the feelings of his heart, he would say, O, that strife and confusion might cease from among my brethren—these for whom I have fellowship as servants of my God. I rejoice that you have excluded controversy among brethren from your paper, and I hope that no one will desire to continue



it longer. I had a little to do in that controversy, and I hope my brethren will forgive me for it, and pray for me, that the Lord will keep me from ever using my pen or tongue against a fellow laborer in the Lord's house. Why should we strive with one another, seeing we are brethren? If the Lord has given us the sword, it is to use against our enemies, and not against one another. I hope that the dear brethren and sisters will quit speculating, on words that gender strife rather than godly edifying, and speak and write nothing but Jesus Christ and him crucified, and what a kind and merciful God has done for their poor souls, in bringing them from darkness to light, and translating them into the kingdom of his dear Son.

I have been a Baptist, (though a poor unworthy one) about five and twenty years, and for several years past, I have been made to say, O, that it were with me as it was in days that are past, when the candle of the Lord shown around me; and I have sometimes almost concluded that the Lord had forsaken his people, and that the trees in Zion would never bud and blossom again; but I do hope that the Lord is beginning to revive some of his dear saints in this part of the land, and that he is opening the eyes of some poor sinners to see their lost and ruined condition, and if I know my heart, my prayer is,

"Lord revive us, Lord revive us,  
All our help must come from thee."

May grace, mercy and peace be with you and all the Israel of God, is the prayer of your poor unworthy brother in hope of a blessed immortality,

G. M. THOMPSON.

For the Signs of the Times.

*Macomb Co., Mich., Dec. 25, 1850.*

BROTHER BEEBE:—I have been an occasional reader of the *Signs*, but not being hitherto a subscriber, I have not so fully enjoyed the privilege as those have who take them regularly, and as I wish to. From what I have read of them, there appears to be an agreement, both doctrinally and experimentally with my own faith and experience, and also with what I find in the record of eternal truth. Those who are led by the same spirit, feel a special oneness of sentiment. But feeling the plague of my own heart, and the corruptions of my nature, I am often made to doubt whether I am in reality what I have professed to be or not; but I have no doubt that all God has promised to his children will be abundantly fulfilled; whether I am one of that happy number or not. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." Were it not for the promises in his word, some rays of light which break forth from time to time, and the love which I feel in my soul for the people of God, and solicitude for the welfare of his kingdom, I should despair of ever enjoying that glory which is reserved in heaven for the saints. But in looking back over the whole forty years of my life, I am constrained to say, with one of old, Surely, goodness and mercy have followed me all the days of my life. But still I am a poor sinful worm of the dust. And although for twenty-three years I have professed to be a follower of Christ; yet how imperfect have been all my ways! Yet, that love at first shed abroad in my heart has so often enlivened my hope, cheered my spirits, and raised my soul from doubts and fears, and led me to look to the righteousness of Christ, as my only perfection and salvation, that, with the psalmist, I can say, "Bless the Lord, O my soul."

I feel as though I cannot close, without

giving some account of the state and condition of God's dear children in this region as an embodied branch of the Zion of God. We are scattered over a large territory, and consequently our opportunities are few and far between, (especially at this season of the year) for meeting together with those whose sentiments and experience are with our own. But notwithstanding these inconveniences, and the tried state of the Old School Baptists in these parts, there is that union, love and fellowship, which we have received from Christ; that we are permitted to meet and hear the gospel trumpet sound, and at such times, the hungry soul is fed, the ties of christian love are strengthened, and our hearts are cheered, so that we can run with patience the race set before us; looking unto Jesus, the author and finisher of our faith. Still it is with us here, as we understand that it is in many other places, a cold, dark, and gloomy time, and our spiritual horizon is beclouded, so as to obscure the brilliant rays of the sun of righteousness from our souls. This makes it a day of mourning to the saints; yet we are assured by the word of God, that our life is hid with Christ in God, so that when he who is our life shall appear, then shall we also appear with him in glory. So we desire to trust him in the dark as well as in the light, in the day of adversity, as in the day of prosperity.

"When gathering clouds around I view,  
And deserts dark, and friends are few,  
On him I lean, who, not in vain,  
Experienced every human pain."

When I commenced writing, I only intended to write a few lines to order the paper; but my mind has been led to dwell on my own experience, and the situation of the people of God in these parts. I fear that I have wearied your patience; but I feel a desire for the honor and glory of God, and defence of the truth as it is in Jesus. I hope you will bear with me, as I feel a warm glow of love for those whom God has called and chosen as his peculiar treasures. As the poet has written.

"Bless'd be the dear uniting love  
That will not let us part,  
Our bodies may far hence remove,  
But still we're one in heart."

Join'd in one spirit to our Head,  
Where he directs we'll go,  
And still in Jesus' footsteps tread,  
And shew his praise below."

Partakers of the Savior's grace—  
The same in mind and heart.  
Nor joy, nor grief, nor time, nor place  
Shall ever make us part."

But let us hasten to that day  
Which shall our flesh restore,  
When death and sin are done away,  
And christians part no more."

Yours in love,

RUEL WHITCOMB.

For the Signs of the Times.

*Licking Co., Ohio, Dec. 27, 1850.*

BROTHER BEEBE:—As we are much pleased of late with the various lessons of instruction and comfort communicated to us through the medium of the "Signs of the Times," we take this opportunity to forward to you the remittance necessary for their continuance another year. I confess that during the long unpleasant, and to me, unprofitable controversy, I had almost concluded to discontinue them; but O, the mercy and goodness of God to his believing children. The lion and the lamb have been made to lie down together, and instead of the fierce hissing of that adversary that goeth about seeking whom he may, (not whom he would) devour, we are again permitted to hear the voice of the turtle, and the sweet singing of birds throughout our borders. Dear brethren, I think it does me good to receive, as I do through the medium of the *Signs*, the many precious

communications, written by different brethren and sisters of the visible church, and my prayer is that God may enable us to keep the unity of the spirit in the bonds of peace, and whatever we do, we may do it with an eye single to the glory of God and the comfort and edification of each other, who are strangers and pilgrims on the earth. Brethren and sisters, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." Consider what we were when traversing the open fields of ruin, and rolling sin as a sweet morsel under our tongues, and doing every thing in opposition to the divine precepts. Yet, "God, who is rich in mercy, for his great love where-with he hath loved us, even when we were dead in sins, hath quickened us together with Christ." And we are constrained to say, with the apostle, "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Dear brethren, the word of God declares that it is not of works, and our experience teaches us that it is not of works; for we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them.

Seeing then, dearly beloved, that we are compassed about with so great a cloud of witnesses, what manner of persons ought we to be, in all lowliness of mind. Let us not become exalted in our own estimation, but rather let each esteem others better than himself, and so evince that we are seeking a city which hath foundations, whose maker and builder is God.

Brother Beebe, may grace, mercy and truth be with you evermore, that you may be able to comfort others with the same comfort wherewith you are yourself comforted of the Lord, is my prayer for Jesus' sake.

EZRA SPERRY.

For the Signs of the Times.

*Alexandria, Clark Co., Mo.,  
Dec. 1, 1850.*

BROTHER BEEBE:—I address you these lines, to inform you of my removal from Mississippi to this place, and that I wish to continue my subscription to your paper, the ensuing year. I have received them regularly during the two past years, and read them with a great deal of interest and as I hope, edification. During the time mentioned, I have not heard a gospel sermon, nor have I seen but one Old School Baptist—this is a great privation, and it has been indeed a severe trial to me, I have many things to contend with from the world, the flesh, and the devil, and no one to communicate with, or to admonish, or comfort me. But notwithstanding the doubts and fears I have experienced, in regard to my spiritual interest, from a deep sense of my unworthiness, and the corruption of my nature, I have never been tempted to disbelieve the doctrine held by the Old School Baptists, or the plan of salvation as it was first revealed to me. There are many, "Lo heres!" and "Lo theres!" but I desire none of their ways; I have tried them all in days that are past; and found by experience that they are but a sandy foundation. I desire to be led to the Rock that is higher than I; even the eternal Rock of ages. I would write something for publication at this time if I had any thing to write that would be in any wise acceptable to the readers of the "Signs of the Times," but as I feel that I have not, I will leave it to those who are more competent and worthy than myself. Please accept the small amount inclosed, and direct my papers to the above address.

Adue,

EMILY B. HAMPTON.

For the Signs of the Times.

*Newton Co., Ga., Dec. 23, 1850.*

BROTHER BEEBE:—Through the mercy and long forbearance of our Heavenly Father I have been spared to the present time; and am favored with another opportunity of writing you a few lines, to let you know how we poor "Hard Shells," as we are sometimes called in Georgia, are getting along. Although our number is small, in comparison with that of those who follow the "Beast," yet the Lord has been graciously pleased to add to our number; for which our praise and thanksgiving are due. I have baptized several since you was here; and, from the general appearance of things, I have reason to hope that the Old Baptist cause is gaining ground in this quarter. Our congregations are generally full and attentive to the preaching of the Word, which leads me to believe and hope that our labor is not in vain.

I am fully persuaded in my own mind, that your visit among us was ordained of the Lord, and has been, and will be a great benefit, in strengthening the Old Baptists in Georgia. I should be extremely glad to see you again, and hear you preach; and, if the Lord should be pleased to bless you with health and prosperity I hope you will come and see us once more. I wish to continue to take the "Signs of the Times," and two others, (new subscribers) wish to take them; and we are also all subscribers to the "Southern Baptist Messenger." I send you the enclosed remittance, please direct as stated below—

Yours in bonds of love,

WILLIS C. NORRIS.

For the Signs of the Times.

*Van Buren Co., Io., Nov. 15, 1850.*

BROTHER BEEBE:—I have nothing to write that will be edifying or calculated to comfort and encourage that people whom I sometimes hope that I love. I feel so deeply at times the corruptions of my carnal nature that I dare not trust my own heart; for I feel myself to be the very least of all saints, if indeed I am one at all. It is a very dark and cold time with the church here in Iowa, to which I belong; we have become quite small in number, and we are destitute at this time of a preacher; but still we assemble regularly and try to pray the Lord of the harvest to send more laborers into his harvest, and also for an out pouring of his Spirit among us, if consistent with his blessed will. We are surrounded with the fashionable religion of the day, but it affords no consolation to us. Brother Beebe, pray for us; we are a poor dispised few out here in this "far West."

I remain yours, in much tribulation,

J. S. PRICE.

For the Signs of the Times.

*Liberty, December 29, 1850.*

BROTHER BEEBE:—Another year has almost rolled away, and I am reminded that it is time to forward to you my small subscription for the *Signs*. I call it small indeed for such a medium through which so many are enabled to communicate to the edification of the saints, which I trust the gracious Lord is pleased to bless to the comfort of my soul. I find the dear brethren and sisters who write for the *Signs*, all speak one and the same language. O, how good it is to meet with those who speak in the language of Canaan. I meet with many on my way, whose language is strange, and with whom I cannot travel. May the dear Lord grant to all his chosen people, much of that joy which the world can neither give nor take away.

WILLIAM LINDSEY.

For the Signs of the Times.

Hampshire Co., Va., Dec. 21, 1850.

BROTHER BEEBE:—We, as a church, are in a destitute condition, our pastor, Elder John Arnold is no more, he departed this life about the middle of October last, (time not recollected at present,) leaving our church, as well as others entirely destitute, as also the Association nearly so. We may say we have only one preacher in the Association.

I would be glad to have your views on the vii. chapter of Paul's letter to the Hebrews, especially the third verse. I would if I had confidence, subscribe myself.

Your brother in the gospel,

T. WELCH.

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1851

"Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."—Heb. xii. 28, 29.

Among many other subjects on which we have been desired to give our views, and which from a variety of causes we have been compelled to defer, the subject embraced in the text at the head of this article may be reckoned. By referring to volume 18, No. 23, page 187, and column 3d, it will be seen that brother James Shether has requested our comment on this portion of scripture. In compliance with his wish, we now, at our earliest convenience, proceed to give him and our readers such light as we have, or such as the Lord may be pleased to afford us.

Brother Shether has called our attention specially to the word *fear*, as it occurs in the text; but we feel inclined to take a more general range, and as far as our limits will allow, offer some remarks on the character of the kingdom received, show who are the recipients, and on what ground it is given and received, and then in noticing the solemn admonition of the text, we shall have occasion to show that *grace, reverence and godly fear*, are indispensable qualifications for *serving God acceptably*.

The kingdom spoken of, is the kingdom of our Lord Jesus Christ; a spiritual kingdom, and not of this world. The peculiarities of it consist, not only in its being the kingdom of Christ, and the only kingdom over which he presides in his Mediatorial character, and its being spiritual, in all its parts, having a spiritual king, spiritual subjects, laws, provisions, ordinances, and territory; and in all these particulars differing from all other kingdoms; but in this text, the inspired writer shows that in its perpetuity and immovable steadfastness it is unlike any other. All other kingdoms of which we have any knowledge, rise to their limited elevation, and then crumble back to dust; but this is an everlasting kingdom, and a dominion that hath no end. It is the same that was spoken of by Daniel, which the God of heaven should set up, and which should never be destroyed, and which shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. See Dan. ii. 44. Those professed churches which are set up by man, means, and human inventions, are not the kingdom of Christ; for his kingdom is set up by the God of heaven, and can neither be set up nor thrown down by men, angels, or devils. In it Christ is known as the only and blessed potentate, who only hath immortality; and of him God has said, "I have set my king upon his holy hill

of Zion;" and unto his Son, the Father has said, "Thy throne, O God, is forever and ever, and the sceptre of thy kingdom is a right sceptre."

2. *The recipients of the kingdom* and government of the Redeemer, are recognized in this epistle as, "Holy brethren, partakers of the heavenly calling;" &c. Brethren to and with the apostles, children of Jerusalem that is above and free, sons of God and heirs of glory, who have come experimentally and practically into the order of the church of God; no more strangers and foreigners, but fellow citizens with the saints and of the household of God, built upon the foundation of the apostles, &c. These have received and are now receiving the kingdom, or government of Christ. It is the Father's good pleasure to give it to his little flock, and hence they receive it, enter into it, and enjoy the privileges of it. The citizens are all regenerated; for except a man be born again he cannot see it: except he be born of the water and of the spirit he cannot enter into it.

"Its holy gates forever bar  
Pollution, sin, and shame;  
None can obtain admittance there  
But followers of the Lamb."

To them Christ has said, "I appoint unto you a kingdom, as my Father hath appointed unto me." According to this appointment the saints receive the kingdom, and inherit it; not as a purchased possession, but as an inheritance founded on relationship; and they are chosen heirs of the kingdom. James ii. 5. Born not of blood, nor of the will of the flesh, nor of the will of man, but of God. These are delivered from the curse and dominion of the law; for they could not be at the same time under two distinct governments. Christ has redeemed them from the law which gendereth to bondage, and brought them under law to himself; having fulfilled in them the righteousness of the law. They are not therefore now come to the mount that might be touched and that burned with fire, nor unto blackness, and tempests, and the sound of a trumpet, and the voice of words, &c.; but they are come unto Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First Born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel. Children not of the bond woman, but of the free; not of Mount Sinai in Arabia, or the Jerusalem which was then; but they, as Isaac was, are the children of promise.

3. God does not give, nor do we receive this heavenly kingdom on the principle of works, either good or bad; for if it be of works, it is no more of grace. It is not by works of righteousness which we have done, and certainly not by works of unrighteousness; but of his mercy he hath saved us, by the washing of regeneration and renewing of the Holy Ghost. None can see, or enter this kingdom except they be born again; yet the birth required and indispensable, is not of blood, nor of the will of the flesh, nor of the will of man; but of God! John iii. 3, 5. and i. 13. If we have an interest in this kingdom, that interest is the result of our Father's good pleasure to give it to us, as his little flock. And the good pleasure of God is displayed in his having elected and loved us in Christ Jesus, before the foundation of the world. "Who hath saved us and called us with an holy calling; not according to our

works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9. "Having predestinated us unto the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence."—Eph. i. 5—8. The inspired apostle has in this epistle very clearly demonstrated the impossibility of approaching unto God by works of obedience to the law, or in any other than that *new and living way* which our God has consecrated through the veil, which is Christ's flesh, and that Christ is abundantly able to save them to the uttermost that come unto God *by him*, seeing that he ever liveth to make intercession for them; and in this chapter we are told that these very characters who receive the kingdom *have come to God*, hence the conclusion that they have come *by Christ*, as the only way, is inevitable; for no man cometh unto the Father but by him.

4. *The admonition*.—To serve God, is to obey him; for his servants ye are, to whom ye yield yourselves servants to obey. We can not serve God by doing any thing that he has not commanded. God must be honored as the commander, in all acceptable service. Christ must be honored as the king and supreme legislator of his kingdom. When Israel of old had no king, they did every man that which was good in his own eyes, and a very large portion of modern professors seem to think they can serve God acceptably by doing that which seems good in their own eyes, without waiting for the sovereign mandate from the throne of Zion. But the saints can never be so situated, Christ abideth in his government forever; his dominion hath no end—God, the Father has set his king on this holy hill Zion, and in an audible voice form the cloud at the transfiguration on the Mount, commanded his disciples to Hear Him. No other service can be acceptable to God, as no other can be in obedience to the Father who has commanded us to hear Christ; nor to Christ as the King of saints; and as no service unacceptable to God, can be directed by the Holy Ghost working in the hearts of the children of the kingdom, they cannot be acceptable to God, as Father, Son, or Holy Ghost, in any sense whatever. The service to which the recipients of the heavenly kingdom are admonished in our text is not designed to procure, increase, or secure, to them the grace of God, nor to entitle them to the kingdom; for the Holy Ghost has in this text, as in all other scriptures, placed grace before works. The apostle does not say, *let us serve God acceptably whereby we may have grace*; for that would be a perversion of the gospel. Works cannot procure grace; but works of obedience to God must and will assuredly follow grace, as a consequence, but it can never be the cause. The text does not teach that we are to receive the kingdom for our services; for it is upon the ground that we have received, and are receiving the kingdom, that we are admonished to serve God. The workmonger will say, "If the kingdom and grace of God are positively and immutably secured to us, where is the incentive to good works?" They can see none because they are blind, and because they are to every good work reprobate; but this security is itself an incentive. Here grace reigns, (it does not serve the creature) it reigns over its sub-

ject; and in the absence of grace it is impossible to serve God acceptably. Whatever creatures may do with a design thereby to secure salvation, or escape punishment, is a service rendered to themselves, in which they work for themselves; but service acceptable to God must result from far different motives. It is only by grace that we have the faith that works by love and purifies the heart; and without faith it is impossible to please God; hence the utter impossibility of serving God acceptably without the per-existence of grace reigning in our hearts. That men may perform what they believe is service to God, while destitute of saving grace is implied in the qualifying terms *acceptably, with reverence and godly fear*. Saul verily thought he ought to do many things contrary to Jesus. And men still think they are doing God service in persecuting and even slaying his children. And even christians may render what they consider service to God, which God will not accept, or why are they directed to serve him *acceptably*? There were many among the Jews who worshipped God in a way that was not acceptable to him; and perhaps the most common method of doing so was by teaching for doctrine the commandments of men: such worship could avail nothing; for God has declared it *vain*. And we have no reason to conclude that that kind of worship is any better now, or any more pleasing to God now than it was two thousand years ago, or that it is any more acceptable from professed christians than it was from carnal Israelites. God has not only commanded us to worship him, but he has also restricted us to the way and manner in which we shall perform his worship.

5. That service of God which results from reigning grace in our hearts, will be invariably attended by the two distinguishing marks which are given in the text, under consideration, namely, *reverence, and godly fear*. The word *reverence* in our language, is defined to mean *respect, love, and veneration*. To serve *acceptably*, we must revere him—be humbled under a deep sense of the infinite disparity between him as a God, and us his humble worshippers. He is not to be trifled with, by ostentatious parade, vain show, and such empty forms as men may offer to their equals by way of compliment. God is a Spirit, and they that worship him must worship him in spirit and in truth. Not the even tones of the most accomplished choirs of vocalists with the flourish of fiddles and organs, to tickle the ears and effect the passions, or excite the applause of carnal men can constitute that homage and devotion to God, which grace prepares us for, and which the Spirit dictates. God is respected in his Holy character, in all his adorable perfections, as the object of our love, veneration, praise and most profound devotion. Not with a false notion that God is to be profited by our service; but rather should our souls be impressed with a sense of the inexpressable favor and sovereign goodness of God, that we poor, vile, polluted wretches, have, by his special grace, been so redeemed from pollution, that we are permitted to fall down before him in prayer, thanksgiving, confession and adoration, and that, through his unspeakable favor, we may approach him, through Jesus our consecrated Prince and Savior, and not be consumed.

*And godly fear*. There are different kinds of fear spoken of in the scriptures, as the fear of God, the fear of men, and such fear as devils are subject to; the latter kinds are condemned and the former is commended. They differ widely in their nature, origin and



effects. The fear of men has its origin in guilt; it arises from the corruption of our depraved nature, and betrays alienation from God, want of confidence in his protection, power and providence. Thus Cain was afraid that all who met him would slay him. Christians are sometimes plagued with it, and they learn by experience that the fear of man bringeth a snare. Christ has instructed his disciples not to fear men who can kill the body and afterward have no more power. Peter felt its effects when he was charged with being a disciple of Jesus, and he denied that he knew the man. This fear is common to all human beings, except when and where it is subdued by grace. Perfect love casteth out this kind of fear. The fear which devils have arises from a conviction that they are to be tormented. It makes them afraid of God, and hence it is said that they believe and tremble. The fear of both men and devils is slavish and leads them to endeavor to shrink from the divine presence like Adam and Eve when they attempted to hide themselves among the trees of the garden. But the fear of the Lord which is distinguished from all other kind of fear, in our text, by the qualifying term *godly* is altogether different. It is called *godly* fear, first because it is implanted in the heart by God himself. "And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii. 40. It is *godly* fear because its tendency is to godliness, to prevent the children of the New Covenant from departing from the Lord. And it is *godly* because that it is in agreement with all the principles of holiness which are wrought in the children of God by the Holy Spirit. Perfect Love, even the perfect love of God which is shed abroad in the heart does not cast out this fear of the Lord; for it is a filial fear, and perfectly harmonious with the love of God. Its tendency is to impress its possessor with a profound respect and reverence for what God has said. They that fear the Lord, tremble at his word. They cannot regard any part of his word as unimportant, nothing that he has enjoined or commanded can be by them treated as non-essentials. As dutiful children they from the effect of godly fear, lay all their human reason and worldly wisdom and policy in the dust, and ask wisdom of him that giveth liberally and upbraideth not. Godly fear makes God's children social and communicative, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Psa. lvi. 16. "Then they that feared the Lord spake often one to another, &c. Mal. iii. 16. It is *godly* fear, because it has God's honor in view and it leads the saints, to watch and pray that they fall not into temptation, or be overcome with evil; because they fear to do that which God does not approve of. It does not lead them to distrust God, or doubt that he will fulfill all his promises; nor do they fear that he will withdraw from them his grace, or his pledge that they shall inherit eternal life. They are not afraid of going to hell, after having tasted of the joys of the world to come; but what is to them of paramount importance, they fear that they shall not suitably and fully shew forth his praises, that they may fail to glorify him in their body and spirit which are the Lord's. Indeed we can see but little difference in the signification of the two words used in the text, *reverence* and *godly* fear. One cannot exist in us without the other. If we fear the Lord in the sense of the text, we shall respect his laws,

his institutions, and ask of him for grace to help in every time of need to serve him acceptably.

This admonition is urged upon the citizens of the kingdom, not only from a sense of the majesty of that God whose voice once shook the earth, and who has promised again to shake not the earth only but also heaven; and to remove all worldly matter, which has or may accumulate, as of things that are made; as he has done in the removal of the ceremonial dispensation, the temple worship, the worldly sanctuary and the carnal ordinances, in the setting up of this heavenly kingdom; but also because "Our God is a consuming fire." Not God, out of Christ is a consuming fire, as it is sometimes mis-quoted; for we have no revelation of God out of Christ. Christ is the only medium through which God reveals himself to his children. He hath shined in their heart, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. But, "Our God," even as he dwells bodily in Christ, "is a consuming fire," "He is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. iii. 2, 3. This text clearly illustrates how our God is a consuming fire: and what he will consume, and what he will purify. His furnace is in Jerusalem in his church and kingdom, he will consume our alloy, dross, and corruption, and purge away the filth of the daughter of Zion. He will purify the sons of Levi, or the children of the spiritual priesthood, and thus prepare them to offer their service or offerings in righteousness, and serve God acceptably. Every man's work, in the house of God, shall be tried, and he that builds hay, wood, stubble, shall suffer loss, yet he shall be saved so as by fire.—When we consider how searching is the element of fire in detecting the dross and alloy that is in the precious metal, and learn that the people of God, the sons of Levi are in the crucible, and all our service is to be tried with fire, we cannot fail to feel the importance of having abundant grace, whereby we may serve God acceptably, with reverence and godly fear—whereby we may offer on his altar an offering in righteousness. But it is cheering to know that however painful may be the fiery trials through which the saints must pass, and however much of unacceptable service the saints shall have burnt up in the trial, that our God has not left the business of refining and polishing his jewels to any other. He sits himself as a refiner, with his steadfast eye upon the fining pot, and will not suffer the smallest particle of the pure gold to be consumed or lost. And when the process of refining shall be over, God's people shall come forth pure as the virgin gold that has been seven times tried in the fire.—Think it not strange then, concerning the fiery trials we are passing through, as though some strange thing had happened; the work of God is going on, and Christ will purify to himself a peculiar people, zealous of good works. Let us then not "say a confederacy to all, to whom" the world "shall say a confederacy; neither fear their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a Sanctuary; but for a Stone of stumbling, and for a rock of offence to both houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem; and many among them shall stumble, and fall, and be broken, and be snared, and

be taken. Bind up the testimony, seal the law among my disciples." Isa. viii. 12—16.

## Reply to Brother Welch, on Heb. vii. 3.

"Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest continually."

In a former volume we have given our views on the subject embraced in this text; but as brother Welch may not be able to put his hand on the number containing our remarks, we will briefly notice the subject again.

In illustrating the peculiar nature of the priesthood of our Lord Jesus Christ, the inspired apostle has, in this epistle distinguished it from that of Aaron and his sons, which was after the law of a carnal commandment, by showing that it is after the order of Melchisedec; and according to the power of an endless life. The sons of Levi were not suffered to continue in the priesthood by reason of death; but this priest, who is after the order of Melchisedec, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them. In the elucidation of the subject of the priesthoods, it was not the design of the apostle to describe either Aaron or Melchisedec, as men, for as men they were like all other men; but it was important that he should describe them as *priests*, and it is as priests of their respective orders that he dwells on their peculiar characteristics in this chapter and connexion. Aaron could not fill the office of a priest under the law of his priesthood, without a father, for the law made it indispensable that he should be a Levite. Hence Aaron and all his sons were subject to an order which required that their descent should be reckoned, and unless they could reckon their descent from Levi, they could not be priests. In this the priesthood of Aaron and his sons failed to set forth the power of an endless life which is embraced in the priesthood of our Lord Jesus Christ. It is unimportant that we should know any thing more of Melchisedec as a man, than just what is written of him in the scriptures. The record of him as a priest embraces every peculiarity necessary to make him a brilliant type of the great High Priest of our profession, Jesus Christ. As a priest, Melchisedec's descent is not reckoned in the scriptures, nor have we any account of his descent as a man; but as a man we have no reason to doubt that he had a father and mother according to the flesh, and that he died like all other men, after he had served his generation; but as a priest he had no father or mother, neither had he any successor—his priesthood was unchangeable. In all the account given of him, he was a priest of the Most High God, and king of Salem, or king of Righteousness. When he met Abraham returning from the slaughter of the kings, which is all the account we have of him; he was then both king and priest. And this much is said in the divine record of him to *make him like the Son of God*; that is, to make him as a type, a complete one. Christ is not a priest by virtue of lineal descent from any family of priests, neither is his priesthood hereditary.

It is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood. But to fill the office of a priest, after the order of Melchisedec, he was not required to conform to the requisitions of Moses concerning the priesthood. The seeming difficulty in understanding the

text is obviated when we understand the apostle to be treating on the *priesthood*, and not on the person of Melchisedec. We submit these brief remarks on the subject, to the consideration of brother Welch, and any others who may feel interested; desiring him and them to regard these only as our understanding of the subject, and like our views on all other doctrinal points, to be received no farther than they are sustained by the word of the Lord.

## Southern Baptist Messenger, and Signs of the Times.

Persons wishing to take both papers will be supplied with one copy of each for one year by forwarding one dollar and fifty cents, POST PAID, either to Wm. L. Beebe, *Lexington, Oglethorpe Co., Ga.*, or to Gilbert Beebe, *Middletown, Orange Co., N. Y.* This arrangement has been entered into by the publishers of the two papers, with a view of bringing our terms within the limited means of all our brethren; and to enable us to furnish the papers at this reduced rate, it will be necessary that payment be forwarded strictly in advance. By this arrangement our patrons will be supplied with four papers in each month, embracing a general correspondence of the Old School Baptists, throughout the United States, and at, comparatively, a very small expense.

POSTAGE.—Some of our correspondents who have formerly addressed us, as post-masters, seem not to be aware that we are no longer post-master, and consequently no longer entitled to the franking privilege.

The small amount of five or ten cents on a letter is but trifling, but small as it is, the aggregate amount on the unpaid letters we receive, frequently amounts to more than we can pay without sustaining actual loss, and yet the amount when distributed among all who have to write to us would scarcely be felt.

## NOTICES.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, by those who do not wish to order enough to send a bank note.

### TERMS.

RUSHTON'S LETTERS will be supplied for  
25 cents per single copy.  
5 copies for \$1 00  
12 copies for 2 00  
100 copies for 15 00

### THE EVERLASTING TASK.

For a single copy, .5  
20 copies for \$1 00  
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs also, should state distinctly the post office address of the papers ordered.

For the accommodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONERY AND BOOK STORE, No. 168, BOWERY, NEW YORK, where they may be obtained in large or small quantities, at our advertised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the Signs of the Times.

## MARRIED.

In this town, on the evening of January 1, 1851, by Elder G. Beebe, Mr. JOSEPH W. WORCESTER, (Printer in the office of the Signs of the Times,) to Miss HANNAH CARR, both of this town.

Near Bloomingburg, on Saturday evening, the 4th inst., by the same, Mr. NEREMIAH L. GODFREY, to Miss ARMINA DAVIS, daughter of David Davis, all of Mamakating.

At North Berwick, Maine, December 16, 1850, by Elder William Quint, Jr., Mr. SAMUEL N. CHADBOURN, to Miss MARY CLARK, both of North Berwick.

In Ithaca, on Wednesday, December 25, 1850, by Elder Reed Burritt, Mr. WM. AYERS, of Catharine, to Miss SUSAN BROWN, of the former place.

By the same, Thursday, December 26th, Mr. ELIPHALET W. PURDY, of New Vernon, to Miss CATHERINE E. JAQUISH, of Hector.

## OBITUARY.

Huntingdon Co., Pa., Dec. 26, 1850.

BROTHER BEEBE:—Please publish the following obituary notices, by request of the members of the Huntingdon church.

DEPARTED THIS LIFE, at the residence of her son, Ammon Loveall, November 15, 1850, sister RUTH LOVEALL, in the 83d year of her age.

It has been my privilege, by the call of the church of which sister Loveall was a member, to preach for them three years, during which time our opportunities for religious intercourse were frequent and pleasant; the activity of her mind, for one of her advanced age, was more than what is common. Her deep interest in the affairs of the church, her steadfastness in the faith, and her general deportment, distinguished her as a mother in Israel. Her exemplary walk, as a member of the visible church, may be equaled, but not often surpassed.

I preached on the occasion, from John xvii. 24, on the fourth Sunday in December inst.

ALSO

DEPARTED THIS LIFE, November 18, 1850, sister MARY CORBIN, in the 78th year of her age. Sister Corbin was a sister in the flesh, to sister Loveall, and of her it may be said, she endured the afflictions and trials, which many of the dear saints have experienced, many years ago. When the winds of doctrine began to blow among the saints of God, to purge out the dross, and try their faith whether it was of God, she was a member of the church which was then called Mill Creek, among the number of which a small remnant were found to contend for the faith of the gospel, while the balance went over to the New School; and she was one of the number that chose rather to suffer afflictions with the children of God, than to enjoy the pleasures of sin for a season. She was never known to follow after the New Order; but as no opportunity presented, she never afterwards, to our knowledge, joined any regular Baptist church. But it is known that she lived and died in the faith of the gospel—"Blessed are the dead that die in the Lord."

ALSO

DIED, at his late residence, in Huntingdon county, Pa., November 24, 1850, Mr. AMMON LOVEALL, in the 48th year of his age. He was a son of sister Loveall, whose obituary is recorded above. He was in good health and attended his mother's burial only eleven days before he was himself buried. As a dutiful son, he attended on her in her sickness, and after her decease he appointed the time for her funeral; but the day before that time arrived, he was suddenly attacked, and in eight days his lifeless remains were borne to the silent tomb. In this dispensation I feel that I have lost a friend. His house was my home whenever I found it convenient to call; and I always felt as though I was with one who was in heart a brother. We frequently conversed together on the things of the kingdom of our Lord Jesus Christ. I was fully satisfied that he was sensible that none of the fallen race of man could possibly be saved only by the blood and righteousness of the Redeemer—that the atonement was for the family of God alone, and that none could approach God with acceptance but by the Spirit.

As a citizen we cannot fully appreciate his worth: he was a kind and faithful husband, and a loving father. He has left an amiable but bereaved widow and several promising children, together with numerous other relatives to mourn a loss, to them

irreparable. May the God of Israel be the widow's God, and a Father to the fatherless.

ALSO

DIED, at his late residence, in the same county, December 7, 1850, brother JOHN CHILCOTE, in the 78th year of his age. I had enjoyed about the same acquaintance with brother Chilcote that I had with the others. In his younger days, as I am informed by brethren, he was remarkably active and useful as a member in the church, and always maintained a high standing in the esteem of his brethren and friends; but for many years past, by reason of infirmities, his seat was vacant at the meetings, only when he would request the church to meet at his house, where I have often preached, although the state of his mind rendered him useless in worldly business, yet he gave evidence that he died in the faith of the gospel of Christ.

JOSEPH FURR.

DIED, On the 14th of November last at new Albion, Cattaraugus County New York; WILLIAM MULLOCK, son of Joshua Mullock Jun., of Mount Hope, Orange County N. Y., aged twenty three years and nine months.

During his illness which lasted but two weeks he gave good evidence of a change of heart and with the meekness and patience of the lamb, and with the most perfect resignation to the will of God, he leaned upon the breast of his Savior, and sweetly breathed his last in the full hope of a blissful immortality beyond the grave.

He's done with time and nature,  
And all things here on earth;  
He's done with grief and sorrow,  
And now gone home to rest.

The following lines were written on the death of William Mullock.

Adieu to life, adieu to all its joys,  
To all its pangs, its hopes, its fears, adieu;  
A brighter life my vision now employs,  
A life of light beyond the ethereal blue.

But Oh! at this dread hour of nature's change,  
When all experience but goes for naught;  
When knowledge fails, and all beyond is strange,  
And what may next occur with doubt is fraught.

Upon the very brink of that dark tide,  
That flows between time and eternity;  
I see but \* one loved form at my bed side,  
To wipe my brow and soothe death's agony.

But oh 'tis very sad to pass away,  
And feel that strangers will perform that rite;  
The last sad tribute man to dust can pay,  
When death has quenched life's taper's glimmering light.

Tho' they were kind, tho' all that man could do  
To ease my pain, was done with tenderest care;  
Their looks on me a chill of strangeness threw;  
I was not home, my Mother, was not there.

\* A brother!

BROTHER BEEBE:—Please notice the death of Mrs. MARY LIBBEY, wife of Dea. John Libbey, of Sanford, Maine, who departed this life, December 17, 1850, aged 79 years, 3 months, and 10 days. Sister Libbey entertained a hope in the mercy of the Lord fifty-two years ago last April; her mind was at that time led into the doctrine of Christ, and she has ever remained a decided Old School Baptist. She was one of the first in these parts that took a decided stand against the New order of Baptists. She has had a hard cough for a number of years, but her last sickness was a fever, which attacked her about two weeks before her death; her sufferings in pain of body were great; but she had a good hope in Christ, and dropped away very easy. She has left her husband, and a large family of children, and numerous relatives and friends to mourn their loss. I tried, on the funeral occasion, to preach from Job xvi. 22.

WILLIAM QUINT, JR.

DIED, on the night of November 22, 1850, Mrs. CHRISMAN, wife of brother Isaac Chrisman, late of Frederick Co., Va., aged 70 years, 2 months, and 9 days. Mrs. Chrisman had been deprived of her sight about two years, and in a delicate state of health. The complaint of which she died was dropsy, of which she suffered extremely, from the third night in January, 1850, until her decease. She had enjoyed a sound constitution and unusual health for about 66 years, and until attacked with the disease which terminated her existence in this world.

Brother Chrisman and the deceased had lived together in the relationship of husband and wife 64 years, 2 months, and 14 days. May the Lord sanctify the dispensation to his good, and afford him much of the divine presence and spiritual consolations in his present solitary state.

## RECEIPTS.

NEW YORK.—R. Dunn, 1; Horatio N. Bennett, 1; B. Corey, 1; Eld. N. D. Rector, 2; A. Winans, 1; Mrs. M. Carrick, 1; John S. Clark, 1; Samuel Clark, 1; Tho. Benedict, 5; D. J. Yager, 1; D. C. Bessee for O. Atwood, 1; Jas. Stephens, 1; Dr. Jas. Tyler, 1; G. Lobdell, 4; Wm. Lindsey, 1; J. Horton, 1; Cotton Mather, 1; Dea. Chs. Harding, 1; Mrs. M. Wheat, 1; D. Godfrey, 1; E. Hawkins, 1; Mrs. M. Godfrey, 2; A. G. Porter, 2; Martha Smith, 1; (also last year's remittance received,) Alsop Vail, 1; Jas. N. Harding, 8; Tho. Relyea, 3.25; Eld. R. Burritt, 5; L. Bouton, 1; J. Snook, 1; Mrs. E. Ellis, 2; Jas. Manser Sen. 1; Wm. P. Carey, 1; A. Hoyt, 1. Mrs. C. Terry, 2.50; Miss Hannah Carr, 1. \$56 75

PENN.—B. Lyman, 1; Edward Murray, 1; Eld. H. Rogers, for H. Swingle, 1; Eld. Jos. Furr, 12; A. Morris, 5; Eld. Wm. Sharp, 10; J. R. Griffiths, 1. 31 00

OHIO.—Eld. Lot Southard, 8; R. Revenaugh, 2; S. Drake, 3; L. Reed, 3; Dea. I. T. Saunders, 7; E. Sperry, 1; D. L. DeGolyer, 2; J. R. Griffiths, 1; J. Pontius, 1; John Smith, 1; T. R. Deguasia, P. M. 2. 31 00

GEORGIA.—T. H. Moore, Esq. 1; Eld. J. Hosley, 3; Eld. W. C. Norris, 3; L. B. Morton, 3; Jas. Riley, Esq. 1. 11 00

MISSOURI.—L. Dodson, 5; Miss E. B. Hampton, 1; C. W. Baker, 2. 8 00

KENTUCKY.—J. N. Burford, 1; (former remittance lost) Jas. Savage for Miss F. Owen, 1; B. Farmer, 5; Johnson Watts, 1; C. Mills, 2; Jas. Martin, Sr. 1; Jas. Savage for T. Owen, 1; N. A. Humston, 3; M. Arrow-smith, 2. 17 00

NEW JERSEY.—Mrs. Maria Lewis, 1.25; A. Fairchild, 1; S. H. Stout, 5; E. Kittenhouse, 1; also for Mrs. H. Brewer, 1; M. Pegg, 2; and D. Hulsizer, Esq. (up to end of Vol. 15), 2. 13 25

INDIANA.—Paul Burk, 1; Wm. H. Kelsey, 2; B. T. Barnum, 1; Eld. D. S. Roberson, 6; E. Staggs, 1; E. Paddock, 1. 12 00

ILLINOIS.—Wm. R. Deatherage, 1; Eld. A. Hood, 6; T. Merryman, 2. 9 00

VIRGINIA.—M. P. Lee Esq. 5; John Fishback, 1; Tho. Welch, 1; G. T. Barbee, 5; A. Simmons, 1; J. M. Sterling Esq. 2; I. Settle, Esq. 2; I. Chrisman, 1; F. Tanner, 2; Paul Yates, for himself and C. Garrett, 2; M. P. Pierce, 1; A. L. Gardner, 5. 28 00

ALA.—Elder Wm M Mitchell 1; Joshua Lewis 5; J J Dickson 2. 8 00

TENN.—Jas B Bostick 10; Sion Bass 6. 16 00

MAINE.—Horace Brown 1; Elder Wm Quint Jr 2; Eld J L Purington 6. 9 00

DEL.—Elder P Meredith 5; Mrs M Walker 1. 6 00

A Station, N C, 5; John H West, Mi, 1; L B Loomis, Mass., 1; Elder J R Gay, M D, Ct, 1; R Whitcomb, Mich., 1; J G Dance, Md, 2; John Whiteacre, Mich., 1. 12 00

For Pamphlets.

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THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed, post paid.

TERMS.—\$1.50 per annum: or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., FEBRUARY 1, 1851.

NO. 3.

## POETRY.

### THE SOUL'S CRY AND THE LORD'S ANSWER.

#### THE SOUL'S CRY IN TROUBLE.

O God, the billows o'er me roll,  
And waves of sin o'erwhelm my soul,  
Thick fogs and mists becloud my eyes,  
The sun seems dark'ned in the skies;  
Dismay'd and fill'd with anxious fear,  
I would thy heavenly whisper hear,  
Saying—"I'm at the helm."

The crew within command to peace,  
And grant me now a full release.  
Descend, O Lord, with power divine,  
And on my bark in mercy shine;  
The stormy winds and waves control,  
And say, dear Jesus to my soul—  
"Fear not, I'm at the helm."

O, could I hear that heavenly word,  
What joy it would my soul afford;  
The storm would cease, the winds would stay,  
The waves like cowards run away,  
My soul would sing, and onward sail;  
To make her port she could not fail,  
With Jesus at the helm.

But why do storms so often rise,  
And tempests toss me to the skies?  
Dear Lord, bear with me when I ask,  
For oft it seems a knotty task,  
So often billows wash my deck,  
And I so fear a total wreck—  
Art thou then at the helm?

#### ANSWER.

"These storms of sin I do permit,  
To make thee for my mercy fit;  
For when of skill thou art bereft,  
Of all thy carnal wisdom left,  
Then thou shalt call, and I will hear,  
And thou shalt sit and see me steer—  
For I am at the helm."

Thy strength is weakness; thou shalt find  
A conflict from thy carnal mind;  
But I'm thy Captain, I'll defend  
Thy feeble soul unto the end;  
Though storms may rage, and billows foam,  
I'll surely guide thee safely home—  
For I am at the helm."

#### THE SOUL'S RESPONSE.

Dear Jesus, I will sail with thee,  
For thou art suited well to me,  
I would for all on thee depend,  
My Captain and my heavenly Friend;  
When tempests roar, and billows rise,  
To thee direct my longing eyes—  
For thou art at the helm.

### Grace exalted in the New Birth. James i. 18; John i. 13.

Assist my soul, my heavenly King,  
Thy everlasting love to sing;  
And joyful spread thy praise abroad,  
As one, through grace, that's born of God.

No, it was not the will of man  
My soul's new heavenly birth began;  
Nor will, nor power, of flesh and blood  
That turn'd my heart from sin to God.

Herein let self be all abased,  
And sovereign love alone confess'd;  
This be my song through all the road,  
That born I am, and born of God.

O may this love my soul constrain,  
To make returns of love again;  
That I, while earth is my abode,  
May live like one that's born of God.

May I thy praises daily show,  
Who hath created all things new,  
And wash'd me in a Savior's blood,  
To prove that I'm a son of God.

And when the appointed hour shall come,  
That thou wilt call me to my home,  
Joyful I'll pass the chilling flood,  
And die as one that's born of God.

Then shall my soul triumphant rise  
To its blest mansion in the skies,  
And in that glorious, bright abode,  
Shall then as one that's born of God.

## COMMUNICATIONS.

For the Signs of the Times.

Charlestown Pa., Dec. 19 1850.

BROTHER BEEBE:—I do not know but you will think me presuming, in troubling you with more of my scribbling; but in reading the communication of brother Miers, in the twenty third number of the volume, for 1850, I was led to rejoice. It was to me a feast of fat things, full of marrow; wine on the lees, well refined. Knowing myself to be as he has expressed, "a poor scholar, a poor sinner, and poor and ignorant in every sense of the word," I can but be sensible of my inability to write any thing for the edification of any; but while reading the communications of brethren and sisters, I have taken so much comfort that I am constrained to resume my pen, and let them know that I am willing to stand as a witness for Christ. The Lord has said, "Ye are my witnesses." And it was also said, "If these should hold their peace the stones would cry out." O, my brethren and sisters, let us not be weary in well doing; let us speak often one to another, and stir up one another's pure minds by way of remembrance; for if Christ be for us, who can be against us. Let us not sleep as do others; but let us watch and be sober. Great and glorious are the promises to all who have fled for refuge to lay hold on the hope set before them; which hope they have as an anchor of their souls, both sure and steadfast.—But I feel myself to be so unworthy and sinful that I sometimes fear that these promises are not for me; but at other times I feel as though I had the witness within myself, that I am born of God. We read, "By this ye know that ye have passed from death unto life, because ye love the brethren." I think I can truly say that my soul has been so drawn out in love to the brethren and sisters, that had I wings like a dove, I would fly and visit every one of them; but as that is not the case, I must content myself by writing a few lines to them. I think I feel thankful to our covenant God, for the medium provided whereby we may communicate our exercises one to another. I feel my unworthiness before my God, and before my brethren. If I could only express my feelings as they do, it would be a very pleasing task to write; but I am aware of my inability; and I can say in the language of another,

"Blundering, through this life I go,  
Bound for heaven, or endless wo;  
Blunders all my life do fill,  
Oh! how blundering I do feel!"

I have been tempted, while writing this letter, to throw it in the fire; but something seems to say, "Cast not away your confidence, which hath great recompence of reward. I do not wish to be like the servant who digged in the earth and hid his lord's money; but rather that I may so live that others seeing my good works may glorify our Father who is in heaven.—A thought has just struck my mind, that this is too great a theme for so unworthy a worm as I am to dwell upon; but

be the case with me as it may, whether I am at last found at the right hand of God, or cast off at the left, which would be just, I do rejoice that he has a people that he will own and bless; for we read, "My sheep hear my voice, and I know them, and they follow me; and I will give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands, My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." O, what a strong foundation have we to rest upon! What reason to lift up our heads and hope to the end. Satan may tempt, and try to draw us away from our faith, as our Lord said to Peter, "Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee, that thy faith fail not." Sometimes I feel a desire that the chaff may be winnowed out, so that nothing but the pure wheat may remain. I fear, brother Beebe, that I have wearied your patience, so I will draw to a close.

May the God of all grace be with and sustain you in your labor, from which the saints derive so much consolation, is the prayer of your unworthy sister.

HARRIET ELY.

For the Signs of the Times.

Steuben Co., N. Y., Jan. 5, 1851.

ELDER BEEBE:—I have just been reading Elder Trott's article on the *Sardis Church state*, in which I find some things that I know nothing about, and many things that I believe to be everlasting truth, to which I think we would do well to take heed, as unto a light that shines in a dark place. When the Elder was treating of things that the Old School Baptists have among them which are not of the bible, I think he might have easily enlarged his remarks; and I feel assured that however much such things may please us, God will bless nothing but what he appoints. There is however one point in Elder Trott's views that I would like to notice, if I could without giving offence.

He concludes that we are at present in the Sardis state. From this I am inclined to dissent, and adopt his former view.

1st. Because that if before the separation of the Old School from the New, the Baptists were in the Sardis state, that separation has produced as great a change as probably has been since the establishment of the gospel church, and the church would therefore be likely to be called by a new name.

2d. The description of the Sardis Church, in my opinion, is much more suited to the former Baptists than to the Old School. "I know that thou hast a name that thou livest and art dead." It does not say that they lived, but that they had a name that they lived, while it is declared explicitly, "art dead." Now the Baptists thirty or forty years ago were called a living people; churches were composed of living members; they had living preachers, and were enlarged by living converts. And this "name" or reputation has followed them, although they have become

dead. But it will not apply to the Old School Baptists, or at least I cannot see that it will. They are called dead weights in Zion; they are few in number and growing less, while there are but few added to them. It is said that if they were alive they would have additions like other churches. But are they dead? Here I shall differ with Elder Trott again; for notwithstanding I am willing to admit all the imperfections and errors that he attaches to them, and more too; yet, if I am a judge, they are a living body. There are some things to be sure which are said to that church which are applicable to all saints, and all churches under all circumstances; but there is one sentence which to me is very striking: "I will come on thee as a thief," &c. While the former Baptists were deluding themselves and one another, and making preachers and machinery to gather the world into the church and bring in the millennium, God came upon them as a thief, and brought out the Old School and left them as a dead mass. "Thou shalt not know," &c. It would seem that the New School were not aware that the Old School were what the Baptists used to be, but believe them a few uneasy, turbulent members that had always distracted that denomination; and to this day many of the new order, no doubt, believe that God is among them—that he blesses their inventions, and that it is his Spirit, and not excitement that converts such vast multitudes to their faith. "Thou hast a few names," &c., is another passage which to me is very characteristic. It is well known to all, that where separation has not taken place, there is, in almost every church, members which do not believe in the new measures, but adhere to the bible. These, however, in most cases are the minority, "a few names."

3. The message to the Philadelphia church, according to the view that I have of it, is suited to the circumstances of the Old School Baptists. "He that is Holy." When saints look at the mighty works that are accomplished by the new order, their fiery zeal, and apparent good will and love to all, and then turn their thoughts to themselves, and see that they are contrary to all men, and that their sentiments and course are calculated to scatter rather than gather, it has a tendency to shake their confidence. But when they look at the unholy means used, and the unholy conduct indulged in to accomplish their ends by the popular Baptists, and then reflect that "he that is holy" cannot approve such things, it fills them with vigour. So likewise when they behold the cunning, craftiness, deception, and falsehoods practised by those that call themselves the gospel church, and know that "He that is true" cannot justify such conduct, it inspires their hearts with fresh courage. Again, when they look on and see the world going after them, as though nothing could be restrained from them, one thought that it is the Lord Jesus, and not vain man that "openeth and shutteth," hushes to silence every murmur, and reconciles them to his will. "Behold I set before thee an open door." These words were my

main object in writing, not for contention, nor to try to make a display, but because I desire that the saints should be sensible of all the privileges they enjoy, and because I have a desire to have some conversation with Elder Trott on that subject: but I am a bad writer, and could not conveniently get at this point sooner. Now I think I am sensible that among the Old School Baptists, as a general thing, God has in a measure witholden the influences of his Spirit. There is much complaining of darkness and coldness, and there are but few ingatherings; but this in a greater or less degree, has always been the common allotment of God's people, with some short intervals of exception; yet, if I am not awfully deceived, wherever I have met with them, the presence of God has been sensibly enjoyed. But why is there not an open door set before them? What more could the Lord do for his vineyard that he has not done? They that seek him find him precious to their souls, at least I have, times without number; indeed, I have found him when I sought him not. Saints enjoy equal liberty with others, as far as law is concerned; they can believe and practice all that the scriptures declare without penalty; can declare and teach their doctrine without fear; have the bible in their own language, and are educated to read it; can meet when and where they please to worship, if they do not infringe on the rights of others; and God has sent preachers enough among them to teach them if they desire it, and the other gifts of the church are not wanting; so that they can meet together, and sing, and pray, and talk, and exhort, and preach, and read, and hear, and meet with the Savior, and be comforted, and edified, and grow in grace and the knowledge of our Lord Jesus Christ, whenever they have an inclination. Now I would ask every saint that may read this, whether he lacks yet of having an open door set before him, and whether he is sensible to the privileges he enjoys. But the answer is, I have so little strength. This the Lord knew and has provided for. "Thou hast a little strength." Therefore he has not laid any heavy burden upon us—We are not called to suffer the loss of all things; to flee before our persuers, or to lay down our lives for Christ's sake. This church is also commended, although they have done but little. "Hast kept my word, and hast not denied my name." This is about all the Old School Baptists can claim. They are generally sound in the system of salvation, and adhere tolerably close to the order of the gospel. There is no complaint brought against this church; yet it appears to me that it is almost intimated that they are not perfect. "Hast a little strength," "Hast kept my word, and hast not denied my name," and "Hold that fast which thou hast," are specific points, and read to me as though they would not bear commending in all respects. But that in consequence of some peculiar circumstance pertaining to that church, no heavier burden is put upon it.

There is one more point which I had in view when I began to write. "I also will keep thee from the hour of temptation." To illustrate, I would ask, What is the reason that the Old School Baptists are not bewitched with these new inventions like all others? As far as I am acquainted, with very few exceptions, (and that probably where they that are not of us have got among us,) such things appear silly and vain; and if there were no harm in them, they would be in no way attracted by them. I know not why it is, unless it is because God keeps them.

A. CALVERT.

For the Signs of the Times.

Williamston, N. C. Jan. 15, 1851.

DEAR BROTHER BEEBE:—It is ever a source of peculiar delight to me to hold correspondence with any of the household of faith, although it is seldom in these days that I feel much like writing. I sometimes feel a little disposition to let you know that I have not forgotten the glorious cause of our Immanuel; its health and prosperity is what I greatly desire to see. I sometimes feel to adopt the language of the Psalmist. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

I am very glad, my brother, to see that you are not discouraged in the conflict in which you are engaged, notwithstanding you may sometimes feel as though you would gladly retire from the battle ground. May you be strengthened to buckle on the armor of righteousness, which will enable you to fight manfully the battles of the Lord, spend and be spent in his service. Truly the trials and temptations which you have to encounter are many and complicated. I think I am prepared to apprehend some of them, and feel to sympathize with you. Your calling as a minister of Christ, is high and holy, and there are many responsibilities connected therewith. Your responsibilities as an editor are not small, the situation that you occupy here is not a very enviable one, although some may think that an editorial chair is a very desirable seat to occupy.

In the conflict in which you are engaged together with many others, you have no need to fear the assaults and reproaches of the enemies of the cross of Christ. "For the moth shall eat them up like a garment, and the worm shall eat them like wool." God is in the midst of Zion, and he will lead his people to triumph over all his and their enemies; their overthrow is certain, for when Babylon the great shall have fallen, they will rise no more to afflict the church of God. All the perfections of Deity are pledged in behalf of his chosen bride. He has garrisoned his redeemed by himself. Then what have they to fear? the promise is sure. They that trust in the Lord, shall be as mount Zion, which cannot be removed, but abideth forever. For as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever. How rich are the promises of our God to his dear afflicted children, they are replete with meaning and full of consolation.

O that the Lord would revive his work, and cause peace and harmony more abundantly to flourish in the household of faith. It seems to me if there ever was a time when the dear saints needed to be united in a holy phalanx it is now; as the enemy is on the alert with all his forces. It is manifest that the man of sin is rising and hastening, on to perfection. Those who love the truth cannot be so closely united at such a crisis as we are comming too, and every exertion should be made to promote fellowship and union on the part of those who love the precious stones of Zion, and who have a desire to favor the dust thereof. The Lord has given a banner to them that fear him, "that it may be displayed because of truth." "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the redeemed shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

As it regards my spiritual exercises they are at a low ebb at present, and I feel as though I was but a cumberer of the ground, and it is a wonder to me that I am not cut down. I have continually to struggle with a depraved heart, that is prone every moment to depart from the living God. Of all the foes that I have to contend with, there is none so formidable as self, wretched self, its approach strikes my soul with dread, its company is near at hand, and sometimes it introduces itself when I the least expect it. Yet notwithstanding, all my wanderings and wretchedness, I am at times made to rejoice in Jesus, the friend of sinners. The heavenly rays that emanate from him are like a sunbeam, and when they strike my hard and stony heart it melts in humble contrition before him, which leads me to cry out "My Lord, My God." My desire is to realize more sensibly the influences of the Holy Spirit upon my heart, which will lead me into all truth.

Dear brother, it is with much affection that I remember my brethren and sisters with whom I have formerly associated, my mind recurs back to many a sacred spot where we have met for prayer and praise, they are endeared to my heart with many fond remembrances.

\* Blest be the tie that binds,  
Our hearts in christian love;  
The fellowship of kindred minds,  
Is like to that above."

O, that humble gratitude might fill every avenue of my soul, "For truly goodness and mercy have followed me all the days of my life."

I should be very glad to hear brother Beebe and brother Hartwell again blow the trumpet of the gospel, together with others that I might mention. If you should pass this way from the Empire State, I think you would find some here who know and love the truth. The churches in this region are at present in rather a low state, yet I believe we have peace and union in our borders. And some of our churches have been blest with some refreshing drops of mercy within the year past. Mr. Hassell has baptized several within a few months. While we would desire to be thankful for what we have realized, we would beg of the Lord for a more abundant shower of mercy to descend upon us. My dear companion unites with me in sending christian love to you and the dear saints with you. Remember us with much affection to your family. May grace be abundantly multiplied to you and yours, is the desire of your unworthy sister in gospel bonds,

M. M. HASSELL.

For the Signs of the Times.

Murray, N. Y., Jan. 9, 1851.

BROTHER BEEBE:—The time has arrived for me to send you my remittance, which you will find inclosed, &c.—We are destitute of preaching here, except that of the new measure kind, and of that we have an overflowing abundance. We had providentially, a sound preacher here from Germany, for some time; but before the year for which he was engaged had elapsed, his preaching appeared to be quite irksome to a large majority of those who claim to be the Baptist church in this place. I am fully convinced that a minister who preaches free and sovereign grace, in the salvation of sinners, without the first efforts of dead sinners, on their part, to obtain it, would find no place in their fellowship; nor in this region of country, if they (the church) could possibly prevent it. But in looking over the Signs, I discover there are many in various places, situated as a few of us are here, who feel as though they were alone in the world,

like pilgrims and strangers, traveling to a city of habitation, beyond this world, whose maker and builder is God. For the consolation of such scattered sheep and lambs of Christ's flock, I will give them a short account of the trials we have had to encounter in this place.

A few years since, a few names of from Rensselaer County, N. Y., settled here; having brought with us letters from the First Baptist church of Sand Lake, which we gave up to this church before we had become acquainted with their faith and doctrine. But we soon found them to be zealous advocates for all the new measures of the day, such as are practiced and advocated by the modern arminian Baptists. When we discovered our mistake, we called on the church to return to us our old letters, and informed them that we had been mistaken in regard to their faith and a part of their practice. But, No, they refused to give us back our letters and we must submit to them or suffer the stigma of excommunication. The trials which for a time we had to pass through, no tongue nor pen can describe. To be separated from the Baptist denomination in this world, from many relatives and dear friends, from church privileges, and cast out into the world as fugitives in the eyes of all christian people; the people whom above all others, we love.

The sorrows of my soul could not be described. I was driven to the mercy seat, to enquire of the Great Shepherd, what he would have me to do; but all the answer I could get was, "Come out! Be ye separate!" I will here observe that we did not know, at the time of our first withdrawing from the New School party, that there was a Baptist church on earth that had taken a formal stand against the new doctrine and order of the day. We verily thought that the whole Baptist denomination, in their distinctive church order, was in opposition to us. Eld. Kimball, one of the leaders of the party against us, stated to the church, by way of reproach, that "these dissenting brethren advocated the principles of a little paper called the Signs of the Times, somewhere down east, edited by one Beebe, and that the very face of the paper was heresy. He warned the church to beware of that paper, for he considered any brother worthy of discipline that would take such a paper. You may judge of our surprise to hear that there was such a paper published. We made diligent enquiry for the paper, and finally obtained a few copies of it from your agent in the city of Troy, N. Y. We perused its contents eagerly, and, to our great joy, found that little paper, which had been denounced as heresy, truly advocated our faith and practice. A few of us then became subscribers for it. So you see our enemies first introduced to us the little paper, which they called heresy, to our great consolation and joy. But the warning which that wolf gave to the church to avoid the paper, is strictly observed, by that church to this day. I do regard it as a providence that a few of us here were awakened to the subject of modern missionism, with all its progeny of institutions, to see that they lead off from the truth, and cause the weak and unstable to adhere to fables. I regard the system of modern missionism, as a plan for heaping teachers having itching ears, leading to skepticism, and apposition to the doctrine of sovereign and efficacious grace, which our Lord and his commissioned apostles preached in the primitive age of the church.

Dear brethren, you may form some idea of our trials, but had we endorsed the doctrines of the new-measure Baptists all would have



passed off smoothly, in a worldly point of view; for the world can receive and love the means system. We were all of us born with that kind of religion in our nature; Nichodemus held the same; but except we be born of the water and of the spirit, we cannot enter the kingdom of God. But if we are thus renewed by grace, our natural arminian religion will vanish into air; and we shall be prepared to truly and heartily endorse the saying of Paul, "By the grace of God, I am what I am."

Should these lines meet the eye of any poor disconsolate brother or sister; they will see that they are not alone in their suffering for Christ and the truth's sake. If we are crucified with him, we shall reign with him in glory. Do we feel willing to suffer reproach with the afflicted people of God, rather than follow the devices of men to the dishonor of our Lord an Master? If so, happy are we. The race is not to the swift, nor the battle to the strong. Thanks be to God who giveth us the victory, through our Lord Jesus Christ.

NATHANIEL P. RHODES.

P. S. Should any of the ministers of the Old School Baptist order pass this way, they will be made very welcome guests, by me: one mile North of Hindsburgh, Orleans Co., on the Erie Canal; and should any such minister think of settling here, I will try to assist him to a building lot, &c.

N. P. R.

For the Signs of the Times.

Peekskill, N. Y., Jan. 4, 1851.

BROTHER BEEBE:—The time has again arrived when you expect to receive the annual subscription for the *Signs*, I feel thankful that my unworthy life has been spared through the year that is past, and that I am again permitted to forward you mine for another year, hoping if my life is spared to receive comfort and consolation from the writings of brethren and sisters who write for the *Signs*, it being nearly all the gospel preaching I hear; and I hope and trust that all Old School Baptists will endeavor to do all they can in sustaining the *Signs*, and pray that it may prove a blessing to many of God's children scattered up and down the land, who are like myself, shut out as it were from hearing the truth as it is in Jesus proclaimed by the living preacher. I have been much pleased, and I hope edified in reading the *Signs* of late—so much of the dealings of God with his children from different parts of this free country. There is a similarity in all their writings in giving a brief account of their experience, and the way the Lord has sustained them in all the dark and mysterious providences, showing that

"Behind a frowning providence,  
He hides a smiling face."

I hope that all ill feeling and animosity that seemed to be felt in the commencement of the year that is past in the minds of some of the brethren, in relation to sustaining the *Signs*, will be entirely done away, and that brotherly love will be cultivated and continued, so that the enemies of the cross shall not triumph over the weakness of God's children. It appears at this time that the man of sin is trying to usurp more power over the nations of Europe, and the time seems fast approaching when there will be a union of both Papists and Protestants to persecute and perplex the children of God; then surely it behooves all who have not the mark of the beast to be careful to walk circumspectly, and not to fall out by the way. We know that while we are in the flesh, we shall only know in part, and we must try and bear with each others weakness while we are in the flesh, the strong

bearing with the infirmities of the weak, and setting the example for them to follow them, as far as they follow Christ, showing to an ungodly world there is a reality in the religion of Jesus Christ that the worldling and nominal professor knows nothing of. O, what a legacy has the blessed Jesus left behind for the encouragement of his poor despised followers, whilst in this tabernacle below. "My peace," he says, "I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." John xiv. 27. Oh, no poor, downcast doubting soul, almost ready to give up all for lost, think who it is that has left that precious legacy to his chosen people—one that is every way able to fulfill all he has promised—one that is touched with the feeling of our infirmities, and knows what is best for us in all our trials and difficulties while in this waste howling wilderness: how different from the peace to be had from all perishing things below that will perish with their using. I often think how sorrowful and downcast the disciples felt when their Master told them he was about to leave them to a persecuting world; but he comforted their troubled minds by promising to send another comforter, even the Holy Ghost. How often does he fill the hearts of his children with joy and peace in the same manner now as he did his disciples of old. Sorrow and grief often bow the poor mourning soul down at night, but joy cometh in the morning. O, the riches of that grace that is treasured up in Jesus Christ for his dear children who have a foretaste here at times.

"Celestial fruit on earthly ground,  
By faith and hope may grow."

I often think of the feelings of the two disciples going to Emmaus when Jesus opened up the scriptures to them, and their hearts burned within them as he conversed with them by the way; so it is with his children to this day when he condescends to be their guest. I think I have known something of this same feeling at times, although I have to pass through so much darkness, doubts, and fears. I wish to mention my feelings when I was baptized. It was a severe cold day in the month of January, and I had to wade for a considerable distance in the water before it was deep enough, and the cold struck very keenly through my whole system; but I often think to the present day of the feelings I had when I came up out of the water; if I ever had a manifestation of the Spirit of God on my heart, I had it then. O, that I could feel more of that burning, and could oftener say, my Beloved is mine and I am his, in my experience, although I am satisfied that he that loveth will love unto the end.

I wish to say a word in answer to brother Rittenhouse, not to hold a controversy; for that I have no ability to do, nor desire if I had ability, neither did I wish to be understood that my feelings should be a criterion for all that are born again of the Spirit, but I think I have the testimony of many of God's children that have been brought into deep distress on account of their sins, that they have been led to rejoice in so great a deliverance, and to testify to all around what a dear Savior they have found. As respects the apostle Paul, I think in reading his epistles to the different churches he addressed, he manifests much of the same spirit; but God forbid I should hold up any thing in my experience that should hurt the feelings of the humblest of God's dear children; for no one feels smaller in their own estimation than I do in my own, and all I wish is to show forth the declarative glory of God in saving a wretch

like me, by his unmerited favor and mercy: and may all who write for the *Signs*, strive to write to edify and comfort all who like myself desire to be humble followers of the meek and lowly Jesus, who was rich, and yet for his people became poor, that they might be made rich.

Since writing the above, I have received my first number of the *Signs* for 1851. I am much pleased to see several fresh names as correspondents, and also in brother Beebe's address to hear that the *Signs* are appreciated by many of his subscribers. I often fear that many of the brethren and sisters do not feel the privilege of having such a medium of correspondence as the *Signs*, as I feel and desire should be supported. May the God of all grace give him that is at the head, wisdom to guide and direct it to the glory of God and the comforting of his people, that he may say as one of old, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Your unworthy brother in gospel bonds,  
JAMES MANSER, SEN.

For the Signs of the Times.

Warren Co., Ohio, Jan. 9, 1850.

BROTHER BEEBE:—The year 1850 has passed away; and in that time multitudes of our fellow beings have entered upon the spirit land. Changes, many and great, have taken place in both civil and religious matters. The Old Fashioned Baptists have been much agitated, east and west, north and south, upon some points of doctrine; and the agitation has not yet ceased. When it will subside, or how, no mortal can tell. But let the people of "weak hands," of "feeble knees," and "fearful hearts," rejoice, for the "Lord God Omnipotent reigneth." The Lord's fire is in Zion, and his furnace is in Jerusalem. All combustible materials, such as doctrines and traditions of men, will most assuredly be consumed, sooner or later, if brought into Zion; for the Lord's fire and furnace are there. It matters not how good the names may be that they bear—whether heterodox, or orthodox; New School, or Old School—their names will not save them—they must be consumed, for the day shall burn as an oven, "and the fire shall try every man's work, of what sort it is." But let the friends of truth rejoice and be glad, for the fire that devours error, will only make the truth shine brighter and brighter. And when all the fine spun, speculative dresses that error has thrown around truth are destroyed—truth will then shine so bright that its enemies will flee from it in dire dismay and confusion; and its friends will then come from all the places where they had been scattered in the dark and cloudy day, and rally around it as the standard of the Lord, leading them on from conquest to conquest, until all their enemies are slain; and then shall they enter that rest, that Jesus has prepared for all his faithful soldiers.

During the year that has just closed, I have tried to preach two hundred and ninety-seven times. Since I last wrote to you, I have had the pleasure of baptizing two more persons at Mount Pleasant church, Boone Co., Ky., which makes the number that I baptized last year, 26. Many afflictions and troubles, and much opposition have I passed through during the year; but, if I am not greatly deceived, I have enjoyed more of the presence of Jesus, tasted more of His love, than I ever did in any one year preceding.

The opposition and difficulties that I have met with, has taught me to "cease from man whose breath is in his nostrils." And the smiles of Jesus have led me to say, "Whom have I in heaven but Thee? and there is none upon earth that I desire but Thee." But I have to confess that great has been the ingratitude of my heart, and many and base the wanderings of mind in that time. Great God forgive me, as I forgive those who trespass against me. I have lately passed through the counties of Mason, Fleming, Bath, Montgomery, Clark, Bourbon, Harrison, Grant, Boone, and Kenton, of the state of Kentucky. I tried to preach 45 times in that tour. I traveled about four hundred miles, and visited nineteen Old Fashioned Baptist churches in that time. "What shall I render unto the Lord for all his benefits towards me?" May God bless his dear children among whom I traveled; for their kindness to me I shall never be able to repay. I arrived at home on Monday night, the 6th of this month, and found my family all well. In the aforesaid tour I had an unusually interesting meeting with the church at Mount Pleasant, Boone county, Ky., on the last Saturday and Sunday in last year. After preaching on Saturday from the following: "Even so then at this present time also there is a remnant according to the election of grace," two persons came forward and gave a very satisfactory relation of the work of grace in their souls, and were received by the church for baptism on the next day. Lord's day the congregation was large, solemn and attentive. Although there was ice in the water, and snow upon the ground, yet the candidates for baptism acted as though they believed the following lines of Elder Leland.

"Christians, if your hearts be warm,  
Ice and snow can do no harm."

May the Lord bless them, and make them useful members of the church militant.

SAMUEL WILLIAMS.

For the Signs of the Times.

Cole County, Ill., Dec. 29, 1850.

BROTHER BEEBE:—I have taken your paper from its commencement until now, with the exception of a short interval, and I think it has been well conducted. Sometimes I have trembled for the cause, when talented brethren have contended for their different views, and with each other so sharply; but you have heretofore stepped forward at a suitable time, and arrested the progress of the discussion, and I hope you will continue to do so. I have thought you must be burdened with communications so as to make it a task to read them all, and for that reason I have sent you a good deal of blank paper. At this time I feel inclined to send you a few of my thoughts on a portion of Math. xiii. "The field is the world, the good seed are the children of the kingdom; but the tares are the children of the wicked one." These words were spoken by Christ in answer to the enquiry of his disciples, and there can be no doubt that he answered them correctly; but it is lawful and proper that we should search for the meaning of the terms used in the explanation. He says, the field is the world; and we have to enquire what is the scriptural meaning of the word. In general, it means men. I will give a few instances—"The world by wisdom knew not God." He was in the world, and the world was made by him, and the world knew him not. "The world has gone after him." "God so loved the world;" &c. It appears clearly to me that men in nature, or the earthly man, is the field into which the good seed is sown; and the

time of sowing, was not at the natural creation, for that would make the seed create the field; but in the work of regeneration; it is the gift of eternal life through Christ the Head, to his elect members. It is the production of new life; a new heart, and a new spirit are put within them. In another paragraph in this chapter, it is compared to leaven. The tares, are not discernable in the seed, nor in sowing, nor fully in the blade of profession; but in the fruit they bear. So in the comparison, the children of the kingdom are not distinguished from others by works of nature; but by works of grace: not merely by profession, but by the fruits they bear. In this life tares and wheat will grow together, and often on the same root, in a sense; as Paul illustrates by the twin brothers, Jacob and Esau. According to this view, had Isaac been rooted up in his youth, both wheat and tare would have been destroyed. When the awful calamity was coming on to the Jews, Christ said, Except those days should be shortened, no flesh could be saved; that is, there would be no Jews remaining alive; and if they were all cut off, how would God's elect among that people be brought into natural existence? When the Son of man implants eternal life in his elect, as a part of Adam's sons, Satan begins to counterfeit his work, by sowing tares, not in the same, but in other parts of the field. This is not discerned in the seed, but in the fruit: in principles or practice, or in both; and when their bad fruits appear and disturb the children of the kingdom, they often feel disposed to remove them; but they must grow together until harvest: that is, they must live together on this earth until the end. Bad seed generally increases faster than the good; so you and I will, I fear, see the times grow worse and worse. I never expect to get clear of the enmity of the serpent until the harvest—until the Son of man shall come to ~~separate~~ the wicked from the just. From the appearance of things in this section of country, it looks as though we should be overrun with error, and that the true gospel will cease to be proclaimed among us, and the candlestick removed out of its place. And what is still more distressing is, that we who are yet holding the truth, and endeavoring to exhibit the true gospel light, are sickly in our feelings and appetite. We cannot mourn as we ought, neither are we as incessant at the throne of grace as we should be. I think, if there ever was a time in our day, in which the saints should endeavor to show, in their lives and practice, that the doctrine of grace does not lead to licentiousness, it is the present; but while I see the necessity, I cannot feel the energy that I ought to feel.

Brother Beebe, I have written this to fill up my sheet, if you esteem it worth a reading, well; but if not, you will be a looser. I have been so much interrupted since I commenced, that I fear that you will not be able to read it.

Pray for me, that I may be enabled to withstand all the fiery darts of the enemy.

Remain, as ever, your companion in tribulation,

THOMAS THRELKELD.

For the Signs of the Times.

Carroll County Ky., Jan. 8, 1850.

BROTHER BEEBE:—Owing to a press of business, and a melancholy bereavement to witness (the death of a brother,) I have been compelled to delay a response to the criticism of Eld. Pitcher of N. Y., upon the circular of Mount Pleasant Association; and although an opportunity now presents itself, I am al-

most prompted to decline accepting it from the fact that it seems almost presumption for as feeble an individual as I am to take issue with Elder Pitcher, sustained as he is by the Editor of the Signs; for I am not an Elder, and I often feel that I am totally incompetent to impart a single word of instruction to the least ones in the household of faith. But as the appeal was made directly to the writer of the circular in question, it would be indecorous in me not to respond. I must confess that I was much gratified to find that there was but one sentence found in that very feeble production that grated harshly on the critic's ear. The first questions that Elder Pitcher submits, he answers himself, and hence it is clearly inferrible that he did not desire an answer from any body else. He then submits the following enquiry. Is not an inheritance patrimonial? Is it not an estate possessed by inheritance, a hereditary possession, or possession by hereditary right? We would now suggest that we regard the record that God has given of his Son in the light of a testament or will, and we think we are fully sustained by the following language of divine Inspiration, to wit. Who also made us able ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. Again. By so much was Jesus made a surety of a better testament, and still again; Then said he, Lo I come in the volume of the Book it is written of me, to do thy will, O God. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing; but should raise it up again at the last day. In the above quotations, a Testament, a will, a gift in that will, and a receiver of that gift are all presented, and that receiver is none other than the Lord Jesus Christ; and it is written, Ye are heirs of God, and joint heirs with the Lord Jesus Christ; we also learn that they are heirs to an inheritance that is incorruptible, undefiled, and that fadeth not away. And in the Circular we find the following language, There it is clear that the will was anterior to creation and centered in the Lord Jesus as the Head, Life, and Surety of his people. We would here remark that we do not understand that God ever loved his people out of the Lord Jesus Christ, or that he purposed to love them when they should be united to him. But we understand that he loved them with an everlasting love, and Why? We answer because the Lord Jesus was their Head, and they, the Body and Members in particular. If so, it was strictly in accordance with the will of the Father, and hence we conclude that the will centred in the Lord Jesus. And every spiritual blessing that Eld. Pitcher or any of the rest of God's people ever have or ever will enjoy, has been or will be conferred upon them in accordance with that will, and through the Lord Jesus Christ, he being their head. We conclude that when the poor desponding soul is weeping over his ruined condition and is enabled by divine grace to behold the Lord Jesus, as the way, the truth, and the life, that that faith, that enables him to look to Jesus, is the gift of God, and that according to his will. The apostle says, Having made known unto us the mystery of his will, according to his good pleasure which he purposed in himself. Not only that faith which is the substance of things hoped for, but hope which is the anchor to the soul, both sure and steadfast, and that love of God which is shed abroad in the heart by the Holy Ghost, are all gifts, and are conferred upon the children of the regeneration in accordance with the will of God.

Now in regard to the doctrine of relationship. We conclude that if Elder Pitcher had spent as much time in examining the Circular referred to, as he did in criticising upon it, he would have found it clearly and forcibly presented in it; not in the feeble thoughts of the writer, but in the undeniable language of the inspired Apostle. We call the attention of Elder Pitcher to the following quotation from the circular. In the above quotations, the Great Testator is presented as God and Man. Why? We answer. It was necessary that the Mediator should be man, that he might be made in the same nature of that which had sinned. Hence the language of the Apostle, For as much then as the children are partakers of flesh and blood, he also likewise took part of the same, that through death, he might destroy him that had the power of death, that is the devil, and deliver them who, through fear of death, were all their life time subject to bondage. From the above quotation, you will see that circular presents, in the language of the Apostle, the doctrine of relationship. In conclusion, I would suggest, that I understand that the doctrine of a will is true, and that will centred in the Lord Jesus, in his relationship to his church as presented in the scriptures by the figures, of Husband, Shepherd, &c., also in him as the head, life, &c., of his people as joint heirs with him; and that to an inheritance that is incorruptible undefiled and that fadeth not away. If Elder Pitcher can understand this very feeble attempt to explain, I am gratified; if not, he must appeal to some more learned in those things than the very feeble writer of that circular.

H. COX.

For the Signs of the Times.

Warwick, January 22, 1851.

BROTHER BEEBE:—For some time past I have been living in the neglect of a known duty, in refraining from writing for the Signs; and I have sought various excuses to satisfy myself for such neglect. A want of time, and a feeling sense of my own incompetency to set in order those principles of doctrine, experimental, and practical religion, which alone can edify, strengthen and refresh its readers, have been among the principal causes of my silence. A severe fall, in which, though my life was mercifully preserved, has disabled me for a season, has removed the former excuse, and I have so often felt self-condemned, when reading the communications of brethren, who are willing to bear reproach for the truth's sake; that I have resolved to attempt to pay, in part the obligation which for a long time has been resting upon me. We read that in ancient time, "they that feared the Lord, spake often one to another." This was evidently well pleasing in the sight of God, for we are further told, that the "Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord, and for them that thought upon his name." Favored as we are with a medium of communication, I often lament that I, in common with so many of our brethren, should be so backward in availing ourselves of the privilege of speaking of those things which God has done for us.—Paul longed to see his brethren who were at Rome, that they might be comforted together, by the mutual faith, both of himself and them.

In the day in which we live, there are many of the Lord's hidden ones, who although they are surrounded with multitudes of professors of religion, are separated far from their brethren,

and find those who call themselves christians, using a strange language, which they cannot understand, and holding and supporting sentiments, which the word and the Spirit of the Lord hath taught them are not according to the law and the testimony, and "if they speak not according to this word, it is because there is no light in them." Often have I thought of those who are thus situated, and how welcome a messenger the Signs must be to them, how anxiously they await its coming, and with what joy they peruse its pages, when enriched with the relation of the experience of the saints, and the views of those to whom God has revealed the glorious things of his kingdom. How their hearts are animated with gratitude to God, when they learn that their brethren are dwelling together in unity, and see manifest, those blessed fruits of the Spirit,—“love, joy, peace, long suffering, gentleness, goodness, faith,” &c., and how grieved they are to find that any of the works of the flesh, such as hatred, variance, emulation, wrath, strife, seditions, heresies, are admitted among them. It is impossible that any who have the glory and honor of their Divine Master at heart, can be insensible to the peace and well being of the Zion of God, and I have been much gratified, with the sentiments expressed by brethren, when it was feared that the feelings engendered by controversy, were likely to interrupt the harmony and fellowship which ought to exist among members of the same family. While there was manifested an earnest desire that peace and harmony might continue among the brethren; yet it was evident that all wished the truth of God at all times vindicated, and error, wherever, or by whom held, exposed. Though fears were for a time entertained by some, that the cause of truth would be injured, and the existence of the Signs endangered, I believe there are many who were scarcely conscious how dear to them was the former, or how highly prized the latter. The people of God being “chosen to salvation, through sanctification of the Spirit, and belief of the truth,” it is no wonder that the truth is inexpressibly dear to them. For this they are ready to sacrifice fame, character, reputation, the respect and esteem of their fellow men, and are willing to have their names cast out as evil. An able and judicious writer has, in the following words, set forth in a very clear manner, the difference between the pretended and the real lover of truth. “He, indeed, who pretends to be a friend to revealed truth, but is cool and indifferent to its honor and interest; whose extensive charity is such, that he can allow those who widely differ from him in the capital articles of the christian faith, to be safe in their own way, may enjoy his peculiar sentiments, without much fear of disturbance.—But though such conduct may be applauded, under a false notion of christian candor, and of a Catholic spirit; though it may be the way to maintain a friendly intercourse among multitudes whose leading sentiments are widely different; yet it will be deemed by the God of truth, as deserving no better name than a *joint opposition* to the spirit and design of his gospel. For such a timid and lukewarm profession of truth, is little better than a denial of it—than open hostility to it, and against it. To seek for peace at the expense of truth, will be found in the end, no other than a wicked conspiracy against both God and man. Such, however as love the truth, will boldly declare against all its counterfeiters, and every deviation from it: and whatever may be the consequence, they will say, with him of old, “*Though we, or an*



angel from heaven, preach any other gospel let him be accursed." The reason why the truth is so precious to those who have received it, in the love of it, is chiefly because that by it the doctrine of the cross, which is all their hope, and all their salvation, is brought home to their minds, and they are enabled to rejoice therein. Having knowledge of the truth, the truth makes them free. The truth is as unpalatable to the carnal and unregenerate, as it is precious to the children of grace. The cause of this, although hidden from the former, is clearly obvious to the latter, who have been taught their true condition as fallen and miserable sinners, exposed to the curse of that law which they have transgressed, and which is out against them, denouncing its heaviest penalties upon them, while they hear the irrevocable decree, "Cursed is every one that continueth not in all things written in the book of the law to do them." The Spirit of truth, which while it reproves the world of sin, of righteousness, and of judgment, receives of the things of Christ, and shows them to his people. To them is shown how precious are the thoughts of God towards them: that notwithstanding their depravity and sinfulness, he had thoughts of peace, and purposes of mercy towards them, before time began, that "they with all their immortal interests, were consigned over by an irreversible grant, into the hands of God's only Son, as the appointed Mediator, in order to secure their eternal happiness beyond a failure."—"Thine they were, and thou gavest them me," is the precious declaration of our gracious Savior; and of such he says, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." How truly do we realize, when the word is applied to our hearts by the Holy Spirit, that "our Lord Jesus Christ himself, and God, even our Father which hath loved us, hath given us everlasting consolation and good hope through grace."

Yours in the faith,

WM. L. BENEDICT.

For the Signs of the Times.

Sodus, Dec. 24, 1850.

BROTHER BEEBE:—Although I have never seen your face in the flesh, and perhaps never shall, yet the continual communications I have from you, and through you, have made you as an old and familiar acquaintance; and being about to make our annual remittance, I want to have a little conversation by the way, leaving it (as all should do) to your prudence what to publish, and what to withhold.

Your improved sheet has come to us regularly, without any break or disappointment, and while I consider your list of "letters received" a decided improvement, I would suggest, only suggest, whether it would not generally give satisfaction to your correspondents, were you to add something to it after this manner: A, in our next, B, is under consideration, C is declined, &c., &c. I am aware however this question has two sides to it. We value your paper chiefly as a medium of communication between the dear saints in different places, and in some things, in different circumstances. Before reading it, some of us were ready to think we were alone in the world, with regard to our views of gospel truth, our internal conflicts, or our outward troubles; but while reading its pages, we learn by observation what we did not so readily learn from the word, that "no temptation has taken us but such as is common," and

not to think "strange concerning the fiery trial" which we sometimes have to pass through. I wish there was a more general response to the request of one of your correspondents, (I had thought it was brother Manser,) to relate in the *Signs*, their experience when first brought into gospel light and liberty. I wish our brethren and sisters would do so, as well as ministers, and we should see a rich variety; on the one hand displaying the vast resources of infinite wisdom, while on the other hand we should see the oneness of the teaching of one Spirit.

Of all the communications I have read in the *Signs*, for the past three years, none has given more comfort than that of brother Cole of Indiana, (No. 10, page 77 and 78, present volume.) And as no one has specifically answered his request, by your permission I will do so, by saying there is one at least, who knows by bitter experience every crook and turn which he describes. Forty years ago, when yet a child, I read Bunyan's Pilgrim; I vividly remember he describes Christian as going through the valley of the shadow of death by night, the fiends whispered horrid blasphemies in his ears, so that he sometimes doubted if it was not his own voice. After a while he heard Faithful before him cry out. I was glad to hear brother Cole cry out. Some ten years ago, when I had suffered myself to be excluded from the so called Baptist church in Sodus, rather than fellowship the New Things which were brought in, I had a severe conflict, and had the worst of the argument, till my call to the ministry, my call into the kingdom, the special providence and sure justice of God, with the bible itself, were all gone. When thus in deep distress, and thinking I was one alone on the face of the whole earth, a train of reflections, the power of which I cannot describe, but something like this, came across my mind. If the bible was not written for such creatures as we are, who was it written for? There is no adaptation in it to any other race of intelligence that we have any idea of; and such a company of writers as those of the Old and New Testament, living in different ages, places, and circumstances, could not, and if they could, would not produce a work of such great variety, with such unity in all its parts, without some superintending, overruling power to direct them. Truly, "we have not followed cunningly devised fables." The charm was broken, and with some degree of assurance I was enabled to exclaim,

"Should all the forms which men devise,  
Assault my faith with treacherous art,  
I'll call them vanities and lies,  
And bind the gospel to my heart."

The old enemy has often shown himself since in the same dress, but the chain is broken.

Brother Beebe, could not two or three of your thirty-two columns be devoted, not to strife or contention, but to the milder nature, as well as milder name of discussion. There are many topics on which we are not yet all agreed, or which some of us do not yet perfectly understand; if discussed with a right spirit and temper, would yield us much instruction, and bring us nearer together, when turned over so that we might view them on all their sides, and in all their parts. It seems to me that most of the arguments that would make against discussion in print, would hold against discussion in the pulpit; but then all personalities must be strictly excluded. My sheet is nearly full, and I have scarcely left room for business.

May our covenant-keeping God guide us all into the way of obedience; is the prayer of

Yours in Christ,

EZRA CHATFIELD.

For the Signs of the Times.

Madison Co., Ala., Jan. 3, 1851.

BROTHER BEEBE:—Having been appointed agent for the *Signs of the Times*, I make you this my first remittance for the following list of subscribers, &c. I expect to make you another remittance by the next mail or two. I would have done so before this, but I have been sick, and unable to attend the churches of which I am pastor. Though I am still confined to my bed, I will see the brethren as soon as I can, and forward on all the names I can get.

I have been reading the *Signs* for the last year, and I can truly say that I am well pleased with them, with but one exception; I was sorry to witness the controversy and strife which was kept up by some of the brethren, all of whom professed to be Old Baptists.—Striving about words which gender strife, hurt feelings, and give the enemy an advantage. Many brethren have been hurt, whom the contending parties have never seen. But I was pleased to see, in the last number, that you had determined to arrest the controversy. I know that it has been injurious to the circulation of your valuable paper: for I consider it a valuable thing to hear from so many of the dear brethren and sisters whom I have never seen, and whom I do not expect to see in this world. But when they relate how the Lord found them in a waste howling wilderness, and led them about, and instructed them; and how he made them a willing people; and then, how he unveiled the beauties of his face to them, as the chiefest among ten thousand, and altogether lovely, it makes me feel sometimes, when faith is in exercise, as though I shall meet them in immortal glory, and, unworthy as I am, spend with them an endless day with Jesus and his bride.

Brother Beebe, there are some people in the South trying to injure your paper, because you live in the North, they accuse you with abolitionism; but I see you have declared against abolitionism in your last number; but if you will trace their opposition to your paper to its true source, I think you will find that it is because you are an Old School Baptist, for they are all of them persecuted, and the principles they hold have been misrepresented and opposed in all ages of the world. I will do all I can for the circulation of the *Signs*, and think I will write a few lines for it soon; so I will conclude this by asking your prayers for me and mine; and may God bless you in all your lawful endeavors for the promotion of his cause, and the prosperity of his kingdom, which is the prayer of

Your brother,

PETER MAPLES.

For the Signs of the Times.

Mardensville, Jan. 4, 1851.

ESTEEMED FRIEND:—Another year having past and gone reminds me that I should renew my subscription for the *Signs*, which I feel unwilling to do without; therefore you will find enclosed one dollar for which you will send them to me another year.

I am still a dry land Baptist, and if I thought it would be in the least interesting to you, or any of the readers of the *Signs*, I would attempt to give you a description of the way the Lord has brought me, for the last ten or twelve years. It has been that long since I have been fully convinced that I was a sinner by nature and by practice; and I have often been led to exclaim, What shall I do to be saved! but knowing that, by the deeds of the law, no flesh can be justified, I have been brought as the children of Israel were at the Red Sea, to stand still and

see the salvation of the Lord; but I have never been able to have those evidences so fully set forth in my own case, that my sins are all forgiven, as many others; but one thing I do know, whereas I was blind, now I can see that salvation is all of grace, and that it is not by works of righteousness that we have done; but according to his mercy he hath saved us, by the washing of regeneration, and renewing of the Holy Ghost. I sometimes view myself to be the worst of all sinners; and almost give up all for lost, thinking that the Lord cannot be just and pardon one that is so guilty and so vile a sinner as myself; for I can truly say that I have never done any thing to commend me to the favor of God. When I read the experiences of many Old School Baptists in the *Signs*, it seems to me that I would give the world if I possessed it, to have those evidences of my sins forgiven so fully set forth as theirs appear to be; but when I see those experiences either written or preached or any other way, they make me think that their God is mine, and him only I desire to serve.

I remain yours in tribulation,

M. P. PIERCE.

For the Signs of the Times.

Rockbridge Co., Va., Jan. 9, 1851.

BROTHER BEEBE:—Inasmuch as our God is only wise and good, we should ascribe glory honor and praise to his great and holy name. When we consider his purpose and grace, which he purposed in Christ Jesus before the world began, concerning his elect, what manner of people ought we to be in all our walk and conversation; seeing that we were dead in trespasses and sins, and he for his great love wherewith he has loved us, was pleased to call us to repentance, and not only so, but the apostle has said "I am confident of this very thing; that he who hath begun a good in you, will perform it until the day of Jesus Christ. For one, I can testify that I was so very blind, and ignorant, that I had no more knowledge of God, or desire to know of his ways, than the dead have. Nor would I have ever sought after God; for when it was his good pleasure to stop me in my mad career, and bring me to a sense of my awful condition, as a sinner justly condemned and exposed to his wrath, I was brought to such a state that I could not rest any where. This was my case from sometime in June, 1826, until the September following, when on my return from the Shilo Association. If others feel worse just before being made to feel the pardoning love of God, it was not so with me for I was so destroyed, or my mind was in such a state that I could not keep it on any thing that I desired to; but on my way home from that Association my blessed Lord manifested himself to me, in his great love wherewith he had loved me, even when I was dead in sins; and glory, honor, and praise, be ascribed to him, as the Lord God of all grace, the salvation of the righteous is with him; he is their strength in the time of trouble. The Lord is my Rock, and my Fortress, my Deliverer, my God, and my Strength. In him I will trust, for he is my Buckler and the Horn of my salvation, and my High Tower.

I subscribe myself your unworthy brother in Christ.

SAMUEL CAULDWELL.

For the Signs of the Times.

Mercer County, Ill., Dec. 25, 1850.

BROTHER BEEBE:—I feel that I have neglected too long to forward subscriptions for my brother and myself, but as I have been incumbered with many things, as Mary of

old was. I hope you will excuse my neglect. Please forward the 19th volume of the Signs to my brother and myself; for we esteem them as cold water to a thirsty soul. We reside about five miles apart, and have no opportunity to hear the gospel preached in this, our new country, only what we receive through the Signs. Still we hope and believe that there are many christians around us; but they are silent on the doctrine which the Signs proclaim. But this doctrine is to us our greatest joy. Brother Matzler says he shall take the Signs as long as he can find the means to pay for them, and I esteem them as in a great measure, a substitute for preaching. After sometimes waiting impatiently for them, as I read them and am refreshed, I think they may be compared to the loaves and fishes; and as opportunity presents and I repurpose them, it seems that the fragments are not diminished in value. Since it has pleased the God of Israel to favor us with so great a blessing, I hope and pray that he will enable you to stand firm and strong in the work which he has assigned you, and in the discharge of which you shall have the prayers of your poor brother in Christ.

TIMOTHY MERRYMAN.

For the Signs of the Times.

Baltimore Co., Md., Jan. 5, 1851.

BROTHER BEEBE:—We have nothing very flattering to write you in regard to our pilgrimage through this wilderness; we have to lament our coldness and indifference in regard to spiritual things; but still we have had some indications that the Lord has not entirely forsaken us. We have been somewhat revived by the addition of brother and sister Patterson, to our number, which we have reason to believe is entirely of the Lord. We know that, "Except the Lord build the house, they labor in vain that build it;" and "except the Lord keep the city, the watchmen waketh in vain."

I was lately induced to go and hear an Old School Presbyterian, (so called) preach; but I found nothing to feed and comfort a child of God; but every thing to annoy and grieve them. And I was, in truth, made to say, if the Lord would let me get away, I would never go back again. We were told that the doctrine of salvation by grace, as set forth in the scriptures, is true; but the preacher made this truth a small matter in the salvation of a sinner; and that he that trusted in it, without making an effort on his own part, was a fool; and truly the whole discourse was calculated to warn the people against trusting in the Lord, but rather to trust in their own efforts: and his hearers appeared to be satisfied with it. But, God has so ordained, that the carnal mind is enmity against God, and not subject to the law of God; neither indeed can be. Let his profession be what it may, he cannot love God, nor his doctrine, nor trust in him. May the Lord deliver us from every false way, and lead and guide us in the good old way, and instruct us, and feed us on the sincere milk of the word, and lead us into green pastures, where we may lie down, and find rest to our souls. We have been comforted by reading the experience of the brethren and sisters which have appeared in the "Signs of the Times," and in them, if we are not mistaken, we have found our own. I have often thought of writing an account of mine, for publication in the Signs; but from pride, or inability to write for publication, and a sense of my own unworthiness, or some other cause, unknown to me, I have not hitherto been let. Unless the presence of the Lord should be with me,

it would be a dull task to write on that subject; and I have to lament that his visits to me are few and far between—I will close, as I fear that I am intruding on your time and patience.

Yours in the joys and afflictions of the gospel,

JOSEPH G. DANCE.

For the Signs of the Times.

Henry Co., Mo., Dec. 30, 1850.

BROTHER BEEBE:—I have a leisure moment to employ in the performance of a very agreeable duty, (i. e.,) to make you a remittance for your very interesting and soul-cheering messenger, the *Signs of the Times*. I cannot find fault with the paper as others do, on account of the little freaks of old, poor, human nature, manifested by some of your correspondents, in the several controversies of the past year. It proves to the modern saints, that it is with them now as it was with the saints anciently. The Canaanite is still in the land, and his armor is the same now as it was then in the land of Judea, or Canaan, and ever has been since our earthly father's fall, and ever will be until our spiritual Zerubbabel brings into that mystical building (which is the church of Christ) the last materials, together with the "top stone thereof, crying, Grace! Grace! unto it." Then the mystical Canaanite, with all his train of evils, mischiefs, refuges of lies, persecutions, hard sayings, hard feelings, and all his train of troubles will be destroyed, and the saints will be made spiritual in both soul and body, and dwell eternally in that new city that John saw, and be enabled to sing free grace, and never dying love to God, without alloy, through the countless ages of a never ending eternity.

The little angry sensations which I have discovered to rise in the breasts of your controversialists, (like weeds among the growing corn,) have had a tendency to teach me how frail I am; and if I could see myself as others see me, I would be always prepared to make all reasonable and necessary allowances for my brothers, and say, with Alexander Pope,

"Teach me to feel another's woe,  
To hide the fault I see;  
That mercy I to others show,  
That mercy show to me."

WM. M. WALL.

For the Signs of the Times.

Griffin's Mills, Ga., Dec. 25, 1850.

BROTHER BEEBE:—If I may presume so to address you, I feel myself unworthy to call the people of the Lord my brethren and sisters, and it sometimes seems to me that it must be burdensome to them to be so addressed by me. But I believe that for the trial of their faith, they must experience many temptations of various kinds. I have just received the 23d number of your valuable paper, through the agency of brother Manning, by whom I made my remittance for the same; and I have given it a tolerable close perusal, but being so weak in judgment and comprehension that I have not been able to comprehend all that it contained; but still I must say that I have been much gratified in what some of the contributors have written; and I will mention for the comfort of some who have written, and others who have been thinking of writing perhaps for years, on the subject of their experience, or travel of their souls from darkness to light, that I have been much comforted by such communications, and I have thought strongly myself, for many years, that it was my duty to throw in my

mite; but when I take a retrospect of my life, I fear that I have no experience, and therefore have nothing to write; and yet it may be the case with many whose communications have appeared in the Signs, that they also have had such fears and doubts. I have to complain of much darkness and manifold temptations; but if I am one of the Lord's he will deliver me out of them all.

In your republication of your prospectus, I find some things on which I am so weak, that I have to ask for an explanation, particularly your second article, viz: "The absolute predestination of all things." I acknowledge that I do not understand your meaning as well as I wish to.

Although I am unpopular in extending the circulation of papers, I have obtained a few subscribers for the *Signs*, so that I am enabled to send you the enclosed five dollars, for which you will send six copies as directed below.—Respectfully yours,

OWEN SMITH.

For the Signs of the Times.

Cincinnati, O., Jan. 2, 1851.

ELDER BEEBE:—As another year has rolled around, and I and my family have been preserved from sickness and death, it is meet for me to render thanks unto the God of Jacob for the many blessings I have received at his hands. The *Signs of the Times* is a welcome visitor; it gives me great satisfaction to read the many epistles from the dear children of our Savior, scattered throughout our blessed land of liberty, and especially the expounding of the word of God by yourself and others of like christian faith. Let us rejoice in a crucified and risen Savior, for soon we shall be done rejoicing here below. But as our rejoicing ceases here, we then begin that lofty and angelic strain of rejoicing with Christ and all the just, made perfect, in that world of bliss where troubles and sorrows are known no more. O, bless the Lord, for all his goodness and for his mercies, which endure forever.

Yours with brotherly love,

D. L. DeGOLYER.

For the Signs of the Times.

Niagara Co., N. Y., Jan. 1851.

BROTHER BEEBE:—I have been almost two years in this place, and have not heard an Old School Sermon yet. We are surrounded with arminians of almost every grade.

If any Old School Baptist Preachers, or brethren should pass this way, we would be glad to see them; but we think the truth would be regarded as a strange doctrine in this vicinity. Our residence is about seven miles from Lockport, on the Coomer Road.

Yours &c. A. C. SWICK.

For the Signs of the Times.

Brooklyn Pa., Jan. 12, 1851.

DEAR BROTHER BEEBE:—I have just returned from Frenchtown or the Asylum church, where the Lord is enkindling his love in the hearts of his people, and rousing them to rejoice in the manifestation of his power and grace, in bringing souls into his spiritual kingdom, that were scattered abroad under the ruins of the fall.

Yours in christian love,

HARVEY ALLING.

For the Signs of the Times.

Massachusetts, Page Co., Va.

I find that there are some brethren and sisters anxious to know who the author is, of

the communication from Massanutton, volume 18, number 22, Signs. For the gratification of such, you may inform them that John R. Burner is the author.

JOHN R. BURNER.

## EDITORIAL.

MIDDLETOWN, N. Y. FEBRUARY 1, 1851.

### Absolute Predestination.

In complying with the request of brother Owen Smith, we propose in this article briefly to explain in what sense we have used these terms in our original prospectus, and how, and why we believe that the predestination of God extends to all things.

Predestination is a bible word, and certainly means to convey some definite idea in reference to the sovereignty and government of God; and the dependence of all his creatures. All rational men are practically predestinations, because they purpose before they act, and our Lord has illustrated this position in telling his disciples that if a man should attempt to build a house, without first counting the cost &c., he shall be called a foolish man. But in the predestination of men, that is, in what they predetermine, there is always a liability of failure, arising from the imperfection of the wisdom, knowledge, and power of the predestiners. If we as men were immutable in our designs, infinitely wise in all our calculations, and omnipotent in our power to execute our purposes, we should be liable to no disappointment or failure; but such are not the attributes of man.

In contemplating the character and perfections of the supreme Being; we are admonished not to think that he is like ourselves, imperfect in wisdom, knowledge, immutability or power; and it is only necessary that we should know him in his attributes to establish our minds in regard to his predetermination of all events. To illustrate this position more clearly, we will suggest that as God is the Creator of all things that exist in heaven, or in earth, that before any thing was created Jehovah did exist independently, by and of himself; consequently the introduction of any thing into existence depended solely on his sovereign will and pleasure. This is so clear and plain, that we presume no christian will dispute or doubt it. Well then, taking this bible ground, that God existed before all things, and that there was none with him to counsel him in the matter of creation, it follows of necessity that he consulted only his own will and pleasure in all that he brought into being; as the apostle points to this as a peculiar characteristic of God, that "He worketh all things after the counsel of his own will."

Admitting then that God, in the creation of all beings and all worlds, has consulted only his own will and pleasure, it must follow that he had a purpose and design to accomplish in what he has done: and as his purpose and design were the bases of his action, that purpose and design were established in his immutable mind before the foundation of the world. This is what we call predestination; or predetermination: determining what he would do, before the execution of the design. Thus far perhaps many persons are predestinarians, who cannot perceive how the prescience and purpose of the unchanging sovereign God can have to do with ordering the ultimate destiny of all beings, events, and worlds. Yet it must be confessed that before the worlds were made, God either did, or else he did not know what the final end or destiny of all things would be. If he did not know,



then he was deficient in knowledge; and this none of us would dare to assert or believe. If he did not know, how came it to pass that he has declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure?" Would it be compatible with our conception of his holy character to suppose that he would declare what he did not know? But, says one, we believe in the foreknowledge of God; that such is the perfection of his knowledge that neither time nor eternity can disclose any thing new to him, or add to his stock of knowledge. If he knows some things to-day that he was ignorant of yesterday, then there is a change in him, so far as relates to his omniscience at least; and if a change, that change, however small, must be for the better, or for the worse. If it has improved the mind of God, his mind could not have been perfect before; for that which is perfect cannot be improved—admits of no improvement; and if the supposed change has been for the worse, it must have detracted from his perfections, and rendered him imperfect: neither of these positions are tenable; hence we are compelled to believe that *all things* are and were, and always shall continue to be naked and open to the eye of him with whom we have to do. As none can deny, let all then admit that God's knowledge of all the events of time and eternity was forever perfect; and that not a sparrow could be brought down, nor a hair from our head fall to the ground independently of God's foreknowledge. Who is able to disconnect this perfect foreknowledge of God from his designs? If God knew that these things should be, that these events should transpire, when there was no other being than himself existing, must it not of necessity follow that he himself had determined that they should exist? Or, could it be perfectly known that they would exist before the question was settled even in the mind of God, whether they should or should not exist? We can conceive of no stronger predestination, than that the certain and irrevocable destiny of all things was treasured up in the immutable knowledge of the unchanging God, before the world began.—What could make the destiny of any thing more certain or secure? But if it were possible that God could have a perfect knowledge of all events before hand, without having determined in his own will that they should transpire; though his knowledge would be perfect, what would become of his government, his sovereignty and independence?

If we admit that God certainly knew that all the events of time would transpire, then all events were predetermined with unerring certainty, either by him, or by some other governing being or thing. If not by himself, his knowledge must have depended on the decision of another, and such a conclusion is inadmissible, as it would conflict with his independence as God. And again, we have shown, that his knowledge of all events was perfect and complete, before he had created any being or thing in heaven or earth, and consequently there was none to be his counsellor, or to teach him in the way of understanding; and this being the case, it is reduced to a certainty that all this knowledge rested on his own determinate counsel.

In the foregoing, we have briefly illustrated what we understand by the Predestination of all things. If God has predestinated all things, then, predestination must be absolute, unequivocal and irrefragable. Why we believe this doctrine, while multitudes

despise, deny and hate it, is, first, as we hope, because God has been graciously pleased to reveal to us by his Spirit, a beauty in it that we never discovered while in an unregenerated state. It now appears to us perfectly compatible with all the eternal perfections of the Godhead; it is clearly manifest to our mind in every page of the old and new testaments. In the absence of predestination, the prophets could not have foretold the events of subsequent ages. Moses could not have written of the advent and kingdom of Christ. The new testament positively asserts this doctrine to its full extent, and therefore we must admit its truth, or reject all divine revelation. We can find no medium ground, between this doctrine and downright atheism. The existence of beings and things, together with the fulfillment of events, either result from the government of God or else they are dependent on chance. The former is the doctrine of the bible; the latter is the doctrine of skepticism. Predestination exhibits, the wisdom, and power, sovereignty and government of the Lord Jehovah, while the opposite, attributes to chance, that which is inseparable with the attributes of God.

#### Reply to Brother Ezra Chatfield.

DEAR BROTHER:—Your friendly suggestions in relation to the arrangement of our paper are received in the same kind and brotherly spirit in which you gave them. There is however a difficulty in adopting the course suggested in regard to stating the fate, or disposition to be made of the several communications received. It is always our intention to publish all the communications of our brethren and sisters, so far as our limits will allow, unless there be something contained or implied in them that we think would be either unprofitable or uninteresting to our readers, or calculated to provoke unpleasant discussion. To publish that A. or B. is declined, would perhaps wound or offend the writer; this we wish to avoid. Many communications lay for sometime waiting for us to prepare them, or extracts from them, for the press; so that it is hardly possible, if we were so minded, to say beforehand which will be published or which declined.

The suggestion in the last paragraph of our brother's kind letter, on the 21st page of this sheet, we think a very good one; and if brethren have a mind to write short articles on difficult points, for the purpose of drawing out all the light that is entertained on the subject, for edification; if they will agree to confine themselves to the subject of discussion, and strictly avoid all personalities, and also consent that the editor shall reserve the right to arrest such discussion whenever he becomes apprehensive that its tendency is to mar the feelings or fellowship of the brethren, we have no objection to appropriate a portion of our paper to such discussion, provided, the proposition shall also meet the entire approbation of our patrons.

#### A word to Brother H. Cox.

In what we said in reply to the enquiry of Elder B. Pitcher, a few weeks ago in regard to heirships, wills, inheritance, &c., we did not intend to join issue with Mt. Pleasant Association, or the Circular letter published by that body, or the writer of that letter; but in our reply to brother P. we intended merely to say that the idea of heirship or inheritance, does not always necessarily imply the existence of a testament, testator, or will. Of course we intended to speak of wills and tes-

taments, of men, in the common acceptation of the terms, as used in legal parlance. We all know that if a man dies without making a will, that omission does not prevent his legitimate heirs from inheriting his estate. But that God has a will, which is eternal, immutable, sovereign and irrevocable, and that all his saints are made heirs of salvation according to that will of God, and that God "worketh all things according to the counsel of his own will," we entertain not the smallest doubt. The elect were chosen of God in Christ, and predestinated to the adoption of children, and are made acceptable to God in Christ, according to the will of God. Christ came into this world to do the will of the Father; and it was his meat and his drink to do the will of him that sent him, and to finish his work; and this is also the will of God, that of all that the Father gave to Christ he should loose nothing, but should raise them up at the last day. All this we believe and rejoice in; and we presume that brother Cox, and Mt. Pleasant association, and brother Pitcher, believe the same; but brother Pitcher is of age, and can "answer his part."

#### "Amende Honorable."

We are thankful to bro. C. B. Hassell for correcting us, about bro. Gilbert Beebe, for when we find that we are wrong we are willing to make acknowledgements. We were of the opinion when we penned the article in the last Primitive that a Mr. J. Beebe was the editor of the "Banner of Liberty," and that there was but one Gilbert Beebe, the editor of the "Signs." We are truly sorry on our part that this thing occurred; and as it was bro. Gilbert Beebe's son Gilbert who negotiated with us to publish proposals, &c. we freely retract all we said about the old man, in relation to negotiating with us, and no more. Justice required that we should say this much.—*Primitive Baptist.*

We copy the above article verbatim from the "Primitive Baptist," so far as it goes to retract the charge against us of falsehood, it is satisfactory. The editor of that paper seems slow to comprehend that the only Gilbert Beebe, in this town is the editor of the "Signs of the Times," and that the name of the editor of the "Banner of Liberty," whose letter he paraded in his paper to give the impression that we had stated an untruth, &c., is not Gilbert Beebe, as he now represents, but Gilbert J. Beebe, as it has been frequently printed in the "Primitive Baptist."

If the editor of the "Primitive" wishes to make the *amende honorable*, he will also retract his declaration, that we had never protested in the Signs against Abolitionism, until recently, and many other unjust insinuations which he has thrown out against us. But, if he can settle the matter to the satisfaction of his own conscience, to say that he freely "retracts what he said about the old man, in relation to negotiating," with him, "and no more," we shall leave him to the enjoyment of all that peace of mind his reflection on the subject may afford him.

#### Southern Baptist Messenger.

We have received the first number of the Messenger. It is a neat and well conducted periodical published semi-monthly, in Lexington, Oglethorpe Co., Ga., by Wm. L. Beebe, at \$1 pr year. The Signs, and Messenger, will be supplied to subscribers who take both papers, for *One Dollar and fifty cents*; per annum, if the orders and money be sent on, *post paid*, in advance, to Wm. L. Beebe, Lexington Ga., or Gilbert Beebe, Middletown, N. Y. By this arrangement both papers will be supplied for only fifty cents more than the lowest advance price of either. Those who have already ordered the Signs, have only to send on the extra half dollar to us, and we

will have the Messenger sent to their address immediately.

WHO SENT IT? We have received a letter containing a remittance of two dollars, and ordering the Signs to be sent to Urbana, O., and to Middletown, Ill.; but the writer neglected to sign his name to the letter, or inform us, who we are to direct the paper to at Urbana, O.

Matthew W. Jones, also orders his paper stopped, without letting us know, to what post office, county, or state it is sent, and without paying the postage on his letter. It would probably require nearly a day to search through all our subscription books, to find his name, and then perhaps erase the wrong name, as we frequently have more than one subscriber of the same name on our books.

Those who write us business letters, would save us much labor and vexation, by a little care on their part. They should always mention the name of the person, his post office, and State, for whom money is to be credited, papers stopped, directions changed, &c., and then we can readily turn to the address on our books.

Those also who return their papers to have them stopped, should see that the name of their post office and State, as well as their own name is written on the margin.

There is no need of taxing us or ourselves with the postage of a letter, to notify us that a paper to be discontinued; as the post master at the office where it is received, is bound by law to notify us if the paper is refused, or not taken out of their office.

#### OBITUARY.

Pennington N. J., Jan. 23, 1851.

BROTHER BEEBE:—I have waited for some time, expecting some person would notice, through the Signs, the death of our esteemed sister, Mrs. MARY BOGGS, widow of Elder John Boggs, formerly pastor of the First Hopewell church, but seeing none has done so, I feel it my duty to forward a brief notice thereof. She died at the house of her brother, Wesley N. Hunt, in Hopewell, Sept. 19, 1850, in the 60th year of her age. Sister Boggs had been, for upwards of 32 years, a worthy member of the church at First Hopewell. She was baptized, with two others, by Elder Boggs, on the 4th Lord's day in March, 1818, (a day which I have never yet forgotten, my own soul at that time being deeply impressed with a sense of my lost state by nature, and struggling between some faint hope of mercy and impending wrath under the sentence of God's righteous law. It was just one month after that I was constrained to offer myself to the same church, was received and baptized in the same liquid stream.) The life of sister Boggs was much marred with afflictions, and tribulations; but none of these things ever seemed to move her from her steadfastness in the faith, the profession of which she held fast without wavering to the end. She was married to Elder J. Boggs, if I mistake not some time in May, 1828. After his death it seemed necessary for the family to dissolve. When sister Boggs removed to the house of her brother, formerly her father's house, where she remained until her death. Her health, for several years, was feeble, being prostrated by general debility and nervous affections, under which she oft times experienced the most extreme suffering, and was but seldom able to attend public worship. But in all her afflictions, the sustaining power of divine grace was manifest for her support, whereby she endured as seeing him who is invisible, desiring to depart and to be with Christ; yet waiting her appointed time, until her change came.

Brother Curtis preached an appropriate sermon at her funeral, from 1 Cor. xv. 55—57. "O death, where is thy sting?" &c. "Blessed are the dead that die in the Lord." C. SUYDAM.

DIED, in the city of New York, December 20th 1850, of consumption, ISABELLA MARIA TRACY, daughter of our eldest sister, Mrs. Eunice Tracy, aged 15 years five months and fifteen days. The deceased was an uncommonly interesting child, of a most amiable and meek disposition; she bore her long protracted suffering with great patience, until released from the mortal tenement by death. May the Lord sanctify this afflicting providence to the bereaved family and relatives, and sustain and comfort them in their afflictions.

## POETRY.

How gentle, O, how kind,  
Is every stroke He gives!  
To heaven faith bears my mind,  
And God's report believes;  
Why should I murmur? 'tis his hand,  
There in my lot I soon shall stand.

The glories of that place,  
Will make amends for all;  
The pains, the sore distress,  
I've felt while on this ball.  
Christ here enjoyed, 'tis heaven below,  
What must the bliss be there to know?

Light are my pains compared  
With what Christ bore for me;  
Why then shrink back, my Lord,  
In suffering here for thee?  
Thou know'st my flesh is weak, forgive,  
And let me in thy presence live.

Thy will I would endure,  
Lord, give me needed grace;  
Prove thou thy promise sure,  
Hold me in thine embrace.  
Here should'st thou spare me still, my Lord,  
Be it thy praise to spread abroad.

G. T. C.

## MARRIED.

At Warwick, November 28, 1850, by Elder P. Hartwell, Mr. JOHN HUNTER, and Miss HANNAH DEEROW, both of Warwick.

At Warwick, December 19, 1850, by the same. Mr. FRANCIS ELLIS, and Miss EMILY WARD, both of Warwick.

In New York, January 8, 1851, by the same, Mr. JOHN E. CONKLIN, of Warwick, and Miss SARAH E. MINTURN, of New York, formerly of Warwick.

At Westminster, Md., January 2, 1851, by Elder S. Trott, brother ALEXANDER MACKINTOSH, of Washington, D. C., to sister ANN BLIZZARD, of the former place.

## NOTICES.

POSTAGE.—Some of our correspondents who have formerly addressed us, as post-master, seem not to be aware that we are no longer post-master, and consequently no longer entitled to the franking privilege.

The small amount of five or ten cents on a letter is but trifling, but small as it is, the aggregate amount on the unpaid letters we receive, frequently amounts to more than we can pay without sustaining actual loss, and yet the amount when distributed among all who have to write to us would scarcely be felt.

Several letters have been addressed to us, merely stating that the writer wishes to discontinue his subscription to the Signs, for which we are taxed five or ten cents, and in some cases the writer himself has paid the postage, this is quite unnecessary, as the post office laws make it the duty of all post masters, to give immediate notice to publishers of papers, when the subscribers refuse to take them any longer out of the post office. Those who wish to stop their paper, should inform their post master, and if he refuses to give us the information under his frank, let them inform us of his refusal or neglect, and we will immediately inform the Post Master General of his breach of the post office law.

Post Masters are also authorised by the laws of the Department, to forward remittances, and orders for the paper, as well as directions to discontinue, under their frank, free of postage.

## Southern Baptist Messenger, and Signs of the Times.

Persons wishing to take both papers will be supplied with one copy of each for one year by forwarding one dollar and fifty cents, POST PAID, either to Wm. L. Beebe, Lexington, Oglethorpe Co., Ga., or to Gilbert Beebe, Middletown, Orange Co., N. Y. This arrangement has been entered into by the publishers of the two papers, with a view of bringing our terms within the limited means of all our brethren; and to enable us to furnish the papers at this reduced rate, it will be necessary that payment be forwarded strictly in advance. By this arrangement our patrons will be supplied with four papers in each month, embracing a general correspondence

of the Old School Baptists, throughout the United States, and at, comparatively, a very small expense.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, by those who do not wish to order enough to send a bank note.

## TERMS.

RUSHTON'S LETTERS will be supplied for  
25 cents per single copy,  
5 copies for \$1 00  
12 copies for 2 00  
100 copies for 15 00

## THE EVERLASTING TASK.

For a single copy, .6  
20 copies for \$1 00  
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs also, should state distinctly the post office address of the papers ordered.

For the accommodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONERY AND BOOK STORE No. 168, BOWERY, NEW YORK, where they may be obtained in large or small quantities, at our advertised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the Signs of the Times.

"PRIMITIVE HYMNS."  
SIXTH EDITION.

DEAR BROTHER BEEBE:—You will please give notice through "The Signs of the Times" that I now have the 6th Edition of my Hymn Book out and ready for use. I would also manifest my sense of gratitude to God and obligations to the brethren for the great interest they have been pleased to take for my success in the sale and circulation of my Books. I never shall be able to express my obligations for such Christian kindness, but it is a pleasure to me to acknowledge my sense of gratitude for such favors.—May the Lord reward them an hundred fold. I still solicit, the kindness and favor of the brethren, Agents, and hope through them and others still to be able to furnish my Hymn Books wherever there may be a demand for them.

And I will be thankful to brethren who know of any demand for the Books in any part of any of the States to write to me, and I will appoint suitable Agents at such places and endeavour to have the brethren and people supplied with the Books.—With unabating love for all the saints.—I remain their brother and servant in the gospel, &c.

BENJAMIN LLOYD.

Wetumpka Ala., Jan. 8, 1851.

(We insert the following advertisement by request of the undersigned: of the character of the work we know nothing; nor of the author, except he has written to us, and professes to be an Old School Baptist, and to have been enlightened in a vision, on the subject of the "Tree of Life.")

[Ed.]

## A Work For every Christian.

WILL be published shortly a chart of the "TREE OF LIFE," representing the Christian character according to the Scriptures of the Old and New Testament, with Introductory Remarks and Lectures explanatory, by JOSEPH SIDEBOTTOM.

The Chart will be beautifully engraved, and colored, representing the 12 different fruits—the Cherubim with flaming swords guarding the Tree, and the Apostles, under the Christian Dispensation, giving access thereto, and suitable for framing.

The Book, containing the Lectures, will be neatly printed, on good paper, and bound, and contain upwards of 100 pages.

Price from 75 cents to \$1. Orders addressed to me at Winchester, Va., will be attended to.

JOSEPH SIDEBOTTOM.

October 25, 1850.

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THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed, post paid.

TERMS.—\$1.50 per annum: or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., FEBRUARY 15, 1851.

NO. 4.

## POETRY.

For the Signs of the Times.

### Stanzas on reading "Mirabeau's System of Nature."

BY G. J. BEEBE.

Go bid the boist'rous billows sleep  
On ocean's heaving breast;  
As, dashing up the rocky steep,  
The sky salutes their crest.

Go tame the tempest when it tears  
The tall oak from the soil,  
Nor castle, cot, nor city spares,  
To swell its awful spoil.

Go hush the thunders when they shake  
The skies, the earth, and air,  
And in their blackest burstings break  
With floods of lightning glare.

Go calm the earthquake's crashing shock  
That crumbles kingdoms down,  
While temples, towns and islands rock,  
As oceans whelm and drown.

Then turn above thine impious eye,  
Poor offspring of the sod!  
And say no Sovereign rules on high,  
And swear "there is no God!"

That everything occurs by chance,  
By nature's plastic force;  
New philosophic creeds advance  
For being's boundless course.

Say "nature's energy" is all  
That's needful to produce  
Its wondrous creatures great and small  
And teach their varied use.

Assume that man is lord of all,  
And mightiest of the whole;  
Then nature must obey his call,  
And bow to his control!

What "nature's energy" you term,  
Were else a power on high,  
Superior to the human worm,  
It must a God imply!

If man be nature's mightiest thing,  
He must be nature's lord;  
Supreme, almighty, curbless king,  
Of sovereign power and word.

If this be so, why does he fly  
Like morning mist away:  
In trouble live, in terror die,  
The being of a day?

Come scan with me a water drop,  
And view its thousand swarms,  
That revel in your drinking cup,  
In myriads of forms.

Then think upon the thousand streams,  
Broad oceans, seas, and lakes,  
Each drop a world of being seems,  
And worlds of wonder wakes.

Each drop of rain that slakes the earth,  
Or moistens trees and plants,  
Each instant gives a million birth,  
And their subsistence grants!

Their tiny lives they travel through,  
Inhale their insect breath;  
And then at length, proud man, like you,  
They sleep the sleep of death!

Go watch the woodland as it grows,  
Where twigs increase to trees,  
And spring its foliage o'er them throws,  
And dost thou govern these?

Their myriad leaves, in million lands,  
Each swell their growth each hour!  
Are they the workings of thy hands  
The offspring of thy power?

These leaves, like thee, will fade away,  
And trees be barren left,  
Till spring again shall make them gay,  
To be again bereft.

Thus all things move unceasing on,  
By power transcending thine,  
As they will yet when thou art gone,  
By "energy" DIVINE.

It must be thus, though subtle art,  
In labyrinth may plod,  
Tis but the fool who saith in heart  
THERE IS NO SOVEREIGN GOD.

Middletown, N. Y., Dec. 12, 1847.

## COMMUNICATIONS.

For the Signs of the Times.

Fairfax Co., Va., Jan. 22, 1851.

### Relation of my Experience.

No. 1.

BROTHER BEEBE:—I have for some years thought of giving a relation of my experience through the Signs, as a testimony to the condescension of our God and Savior, who as our Great High Priest, can and does have compassion on the ignorant and on them that are out of the way; but have been hitherto deterred by various considerations. But having been called on to do it, both by sister Izor and brother Conklin, I will now undertake it, if brother Beebe will grant me room in the Signs for it; (and it will occupy several numbers); though it is with fears that I commence it, that it may not be kindly received by many; and may not be useful perhaps to but few. I admit with brother Barton that all who we believe are christians, cannot give a circumstantial detail of all the way in which the Lord led them to the hope of the gospel; but where they can give such detail, I like to hear it, and therefore wish now to give it. I think for myself that our brother Hall's relation, would have been still more interesting had he related those *some things before and after he obtained mercy* which he speaks of. There is nothing in God's teaching nor in his revelation, that is not worthy of our special notice. I have thought, that those which some would call *little circumstances*, in which God's hand is manifested, appear more lovely than the more important exercises, as illustrative of the great, condescension, compassion and faithfulness of him with whom we have to do. As I am giving my thoughts, I will further say, that I think our object in writing out our experience ought not to be simply to declare ourselves to be believers, but to show in our individual experience, God's sovereignly various ways of leading his children to the knowledge of the same truths. As an introduction to my religious experience, I wish to give a sketch of my early life, both as in some measure accounting for the extreme ignorance and stupidity concerning every thing spiritual which my experience will show me to have possessed, and also as showing God's special providential watch over me in my vile untoward course in nature. Hence I shall probably be as much too tedious as brother Hall was too brief. I was born in Walpole, New Hampshire, was one of three children my mother had. My sister died before, my mother and my brother was burned up with the house in which he lived a year or two after, and my mother died when I was eight years old. My father who had been for several years riding as sheriff, and had thereby become involved, was about this time broken up as to property, and shortly after broke up housekeeping. From that early period in life, though my father lived several years after, I never knew the comforts of a parent's

home, nor the solace of a brother or sisters society. I had no near relatives on my father's side, and none that I knew; on my mother's side I had several, but circumstances about the above time caused me to become estranged from them. My father procured a kind and comfortable home for me, where I enjoyed all the advantages of a common school education, usual for boys in New England to have. I continued in this family until I was nearly fifteen, when I went as an apprentice to a trade, to an unmarried gentleman, and who therefore boarded out his hands; and who had two shops, one in my native village, and the other sixty miles from there in Vermont; at each of which I was occasionally. Thus excepting in shop hours I was thrown loose to my passions in villages, where gambling, drunkenness, and every species of fashionable vice was prevalent. When I was twelve, a gentleman of the family in which I lived, who owned a right in a public library in the village, granted me the use of his right to draw and read what books I pleased. My attention in this way was soon turned to novels and romances, pretty much to the exclusion of other reading until I was upwards of twenty, when a circumstance occurred which so disgusted me with novel reading, that from that time I declared off from them. Thus instead of acquiring useful knowledge during my youth, I was filling my mind with romance. In addition to this, when I was a child, Winchester the Universalist, came into that region, and disciples to his faith the settled minister of the town. Hence I was brought up under that kind of preaching, and early imbibed the idea of universal salvation, and of the propriety of professors of religion participating in the amusements of the world, such as dancing, card playing, &c., from being accustomed to seeing those things among them. Before going to a trade I had occasionally on Sundays to read a chapter or two in the Bible to please the old lady with whom I lived; but from that time I know not that I read a single chapter, until I became religiously exercised. When I was nearly twenty my boss changed his business, and gave me my time. I was now in more unpleasant circumstances than before, having no relatives to visit, no home to retreat to for rest, when out of employment, I had no alternative, when one job was done, but to travel in pursuit of another. In this way the first year I was free, I traveled through most of the New England States and a part of New York; sometimes by stage, or by water, but more generally on foot, according as my funds were. The second year I engaged for a year in Massachusetts to take charge of a shop. During the first year one circumstance occurred which I wish particularly to notice, and I wish to record my testimony to the kindness of a restraining providence; for I was truly a child of Providence; in that whilst others of my early associates who had parents to watch over them, fell over the gambling table, or the cup, or other vices, I, though possessing as strong passions and appetites as either of

them, was restrained from dipping deeply into any of those vices, and was permitted throughout to enjoy a respectable standing in society. The particular circumstance referred to, was this: In common with perhaps most Universalists, I was inclined to deistical notions, but feeling an inward consciousness that there was a hereafter, I at times felt some anxiety to know whether there was a reality in religion or not. In the summer of 1805, being in Providence, R. I., I was one day in the front shop at work by myself, I got to reflecting on this subject, and my mind being wrought up to considerable anxiety about it, I exclaimed to myself, If there is a reality in religion, O, that God would give me some test by which I might know it. I said this, I think, more in a spirit of complaining, than of supplication, but as soon as I had made the exclamation, with all the distinctness and force, as if some one had spoken to me from above, these words fell upon my mind, "Read the Bible." Though I was at the time, as I still am confident that this was supernatural, for I cannot account for the impression on any natural principles, being so different from the bent or any reflections of my mind, yet I felt no disposition to obey; my mind seemed to revolt at the idea of such a gloomy task, as that of pondering over the Bible. Still however it had an effect, it silenced my infidelity, and led me to feel more of a respect for religion than I had been accustomed to. During the next year I was one day when by myself led to reflect on the difference between the Universalists and other religionists, and came to the conclusion, that it was of no use to believe in universalism, for if the Universalists were correct, those who believed in a special salvation of individuals, were equally as safe as they were, else the salvation would not be universal. On the other hand if salvation was special and particular, and I was trusting in a general universal salvation, I should find myself deceived, I therefore gave it up. Still I had no idea of becoming religious. At the end of this second year, finding myself a little before hand as to funds, I determined to commence the pursuit of what I had long wished for, an education. As the minister of the adjoining town kept a boarding school for young men, in the fall of 1806 I entered his school. I had not been there over six weeks, had barely revised my early studies, of arithmetic, grammar, &c., before through the recommendation of this gentleman, I was offered the public school in the village for the winter, which I accepted. As I concluded the only way for me, situated as I was, to get along with my studies, would be to teach school and study in my spare hours, and as they did not in that county employ male teachers in the summer months, I determined when my school was out in the spring, to go into the State of New York and obtain a school. I accordingly started early in May; went to Albany, thence westwardly, but soon found I was too late in the season, in starting, that the schools were taken up for the season. I however proceeded onward,

until I got about thirty miles west of Utica. There through my inconsiderateness and the rascality of others, I got into a difficulty which was like to involve me in a serious loss, considering my situation. Being detained for a day or two, and being among strangers, I felt sensibly the need of divine interposition; in my straits I retired to the woods and implored God's aid, and like other natural persons, I supposed I must promise something in return; I promised that in case he would deliver me, I would never again indulge in profane swearing. I had at one time been much addicted to it, but for two years before, I had in some measure left it off, not on account of its sinfulness, but on account of its being disrespectful in good society. Still when much excited I was liable to give way to it. But now I renounced it as a sinful act. And God to my full belief did interpose, friends appeared on my behalf, and as warm friends as I could have had, if I could have given the masonic sign or that of any secret society, and I was delivered. My purse which was getting rather low, being somewhat replenished by the transaction, I turned my course backward to Albany, thence to my native place, and after spending some days there and in other places, I went again into Massachusetts, and engaged in Northampton for a time, at my trade. From the above transaction I became more impressed with the sense of an overruling Providence, and the expression of Pope, "Whatsoever is, is right," became a favorite one with me. Also from that event, I have been led to the conclusion, that although in reference to salvation, there is no approaching God, with acceptance but through faith in Christ, yet that in reference to providential dealing, unregenerate persons, being brought to feel their dependence on God for aid, may in their straits supplicate his throne and be heard. While at Northampton, and at work one day in August, 1807, in the shop by myself, I was reflecting on the providential dealings of God with me from a child up, having been a child of disappointments and sorrow, the enquiry arose in my mind, which I perhaps expressed, Why is it that God has thus pursued me from my childhood with crosses and troubles? Immediately again, as at Providence two years before, as if spoken from above, these words struck my mind with force, "It is to teach you the vanity of earthly hopes and things, and to lead you to seek your happiness in God." My whole heart seemed now at once to acquiesce in it; and I cheerfully promised, that from that time, I would seek the knowledge of God and his ways, and seek my happiness in him. As David says, Psal. xxvii. 8, "When thou saidst unto me, Seek ye my face, my heart said unto thee, Thy face Lord will I seek," so verily I think at that time it was my case.

From the different effect produced by the two addresses to me; this at Northampton, and that two years before in Providence, both having alike the same appearance of being supernaturally spoken to me, and both so viewed by me at the times, I am constrained to believe that even when God speaks, there will not be heart obedience, unless the heart is first opened to receive the word, and unless regeneration has taken place, and spiritual life is imparted. As this life is love to God, then there will be obedience to his word and not before. Hence from the lasting effect produced at that time upon me, leading me immediately to procure a Bible and to commence the study of it, as also to engage in religious exercises, and producing a desire after God which I trust still continues with me, I am led, from that time to date my regener-

ation, (if indeed I am regenerated.) As a further confirmation of this, as I was walking the street one evening by myself, a few weeks after, meditating on this subject, and enquiring with some anxiety whether I should be able to hold out in my resolution, this word was applied with force to me, "He which hath begun a good work in you will perform it until the day of Jesus Christ." I know not that I had ever read that text, though probably I had in my boyhood, but I received it as the word of God, and was comforted and strengthened by it. And I therefore concluded that God had then begun a work in me.

S. TROTT.

[To be continued.]

For the Signs of the Times.

Buffalo Grove, Ogle Co., Ill.,  
Jan. 14, 1851.

BROTHER BEEBE:—As the time has arrived for me to send my remittance for the "Signs," I would like to say a few words to the brethren scattered abroad, "And exhort them that they should earnestly contend for the faith which was once delivered unto the saints." Jude 3. If it was "needful" in the days of the apostle to give such an exhortation, is it not as much so now? Does not the same reason for it exist at the present day? The apostle said it was needful, "for certain men" had "crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Do not the same characters exist at the present day? Do we not often see men professing to be the ministers of Christ, and professing great love for the people of God, creeping into the church under false colours for the purpose of leading the saints astray from the old paths of the flock of Christ? Such men creep in because they cannot come in openly and boldly. If they presented themselves to the church for admittance, avowing openly and boldly their real sentiments, the church would be aware of them, and shut the door against them; and as they know that this would be the case, they hide their real sentiments, and profess to believe just as the church does; thus putting on the "sheep's clothing," while "inwardly they are ravening wolves." They will tell the church, that they believe in God's discriminating grace and electing love for his people; and that their fall and complete salvation from sin and death was made sure to them before time commenced, and that their names were all registered in the Lamb's book of life so that there could not possibly be any mistake, or any of them lost. That the Son of God has shed his blood for them, and them alone; and has given full assurance that not one of them shall be lacking in that great day when "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." And by their private conversation and public preaching they will deceive the saints and make them think they are truly what they profess to be; the ministers of Jesus. But when they are once admitted into the church, they begin by little and little to throw off the sheep's clothing and show their true colours. They will begin to tell the church that although they believe in the doctrine of Predestination; or the doctrine of Sovereign grace, and of God's eternal electing love for his people just as strong as any body does, yet they do not think it is profitable to preach it; for, say they, it is calculated to discourage sinners from seeking the salvation

of their souls; and they have such great love for the souls of sinners that they cannot bear to discourage them in the least. Thus showing that they have a stronger love for souls, than they have for what they profess to believe is God's eternal truth. I say they profess to believe it; but it is only in profession; for they will soon manifest their disbelief of it, by saying that it is a hard uncouth doctrine, and is calculated to make the saints lead loose and immoral lives, and promote licentiousness. Thus showing their utter ignorance of its tendency, as far as the saints are concerned. It is true, that when it is preached in its purity and simplicity, it may cause the enemies of God to blaspheme; just as it did in the apostles' days. But shall the ministers of Jesus withhold, or cover up the truth, because the enemies of their Lord and Master will manifest their spite and malice at it? No, let them rather die, if needs be, as the apostles and primitive saints, many of them did, in earnestly contending for it. Again, they will say, that although God elected, or chose his people unto salvation from before the foundation of the world; yet he suspended their salvation on some conditions which they must perform themselves or be lost. They must choose to be saved by him, give up their hearts to him, repent of their sins and believe the gospel; or rather the law; for as they know not the gospel themselves, they do not preach it to others; but preach the law in its stead. Are not these "ungodly men" who will thus deny the power and efficacy of the Savior's blood, and teach sinners to trust in their own doings for salvation, instead of the love, and mercy, and grace of God? Will any others but "ungodly men" profess to believe a doctrine which they hate and despise, for the purpose of deceiving others? If they profess to believe the doctrine of predestination and preach something else, why do they profess to believe it, unless it is to deceive? Do they not deny "the only Lord God, and our Lord Jesus Christ?" Is not the denial of the doctrine of Christ, equivalent to a denial of Christ? If they hate and despise the doctrine which Christ preached, how can they love him? Jesus says, "If a man love me, he will keep my words." "He that loveth me not, keepeth not my sayings." John xiv. 23, 24. Is it not evident that those who hate the doctrine of Christ, are the enemies of Christ?

Then brethren, if Christ has so manifested his love for us as to give us an understanding of his doctrine, and a love for it, shall we not "earnestly contend" for it? Will not the love of Christ, when we have it in exercise in our hearts, constrain us to "contend earnestly for the faith which was delivered unto the saints?" What was that faith? Was it not the doctrine of Christ? Did not that faith bring to view a glorious and Almighty Savior, who left the realms of bliss, and became "a man of sorrows and acquainted with grief," that he might redeem from the curse of the law, and deliver from death, a people who were chosen in him before the foundation of the world, that they should be holy, and without blame before him in love? Did not that faith teach the saints, that it was not by works of righteousness which they had done, but according to his merey he saved them, by the washing of regeneration, and renewing of the Holy Ghost? Titus iii. 5. Did it not teach them that they were saved, and called with an holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ Jesus, before the world be-

gan? 2d Tim. i. 9. Did it not teach them that God had predestinated them unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will? Eph. i. 5. Not according to the good pleasure of their will, as the Arminian would have it, that they are predestinated to the adoption of children according to the good pleasure of their will; i. e. if they will choose to be adopted, and give up their hearts to God, then they are adopted; but if they will choose the downward road then they are left to perish in their sins; thus making their adoption to depend entirely on their will, instead of the will of God. But that, I conclude, is not the "faith which was delivered to the saints," for which we should contend. "The faith which was once delivered to the saints," teaches us that we were "predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. i. 2. What great and glorious consolation is here, for the poor, tried, tempest tossed soul, to know that his adoption and salvation does not rest or depend in anywise on the mutability of the creature, but wholly on the immutability of God, "with whom is no variableness, neither shadow of turning." Is not this faith worth contending for? What other faith is there that can give comfort or consolation to the poor soul who has been completely stripped of all self, and self dependence; who has felt his utterly lost and helpless condition? Surely, I think there is none. Then brethren, if all other refuges have failed us, and we have been made to despair of ever finding comfort, until this faith was given us, let us "contend earnestly" for it while God gives us strength and ability to do so. Although the world, and popular religionists may reject it with scorn, may it be ours to live and rejoice in it, and "contend earnestly" for it. And may God's grace enable us to contend, not with carnal weapons, but with those weapons which are "mighty through God to the pulling down of strong holds."

I remain yours, in love, for the truth's sake,  
CLEMENT WEST.

P. S. Br. Beebe, I will add, that brother Ebenezer Terry, of Paw, Paw Grove, Lee Co., Ill., was Ordained to the work of the Gospel Ministry, by prayer and laying on of hands, on the 3rd day of November, last.

C. WEST.

For the Signs of the Times.

Chambers Co., Ala., Jan. 17, 1851.

"The way of the Lord is strength to the upright"  
Proverbs x. 29.

It is written that God made man upright but they have sought out many inventions; the uprightness however mentioned in the text above is not simply the original uprightness in which man was created, but it is the uprightness of those who are not under the law, but under grace, having the principles of the New Covenant written in the heart and mind by the mighty power of God, and who are led by his Spirit in the right way, the way of obedience to his commands; to all such the way of the Lord is strength. In speaking of the way of God we must ever be guided by the revelation that he has given of himself in the scriptures, and this revelation agrees with the experience of the saints in all ages and dispensations of the world, because all have the same Father and the same infallible Teacher. The Spirit of God, or the Comforter which is the Holy Ghost, never teaches the upright contrary to the scriptures, but as the scriptures are the word of God, and his word is truth, so the Comforter guides into all truth, and teaches the upright



to say, O Lord my Strength, and my Redeemer. There is certainly much comprehended by the inspired writers when they speak of the "way of the Lord," much more than I now have either time or ability to speak of. Solomon, in the 8th chapter of Proverbs, when speaking of Jesus Christ, under the idea of wisdom says, "the Lord possessed me in the beginning of his way, before his works of old; David says, "As for God, his way is perfect; he is righteous in all his ways, and holy in all his works," Psalms xviii. 30, and cxlv. 17. The people of God, while in this world, may expect tribulation and affliction as a part of their earthly heritage or legacy, in all of which they learn that their strength is perfect weakness; but when they are led to contemplate the way of God which is perfect, it is strength to them; strong in the grace that is in Christ, strong in the Lord and in the power of his might, are expressions of the Apostle Paul, intended as an admonition or encouragement to the saints of God.

When we contemplate the way of God respecting salvation, we are led immediately to the Lord Jesus Christ, in his mediatorial character, as the way, the truth, and the life, and are assured of the impossibility of any of the fallen race of Adam approaching acceptably unto God by any other way; for there is no other name under heaven, given among men, whereby we must be saved, neither is there salvation in any other. We are therefore led to Jesus Christ as embodying every prerequisite to salvation as well as all things necessary to carry on and effect it. God, the eternal Father, has an eternal purpose which he purposed in Jesus our Lord, Eph. iii. 11. And he has positively sworn, saying, "Surely as I have thought so shall it come to pass, as I have purposed so shall it stand" Isa. xiv. 24. Here is an irrevocable decree, firm and stable as the throne of God. As he hath purposed so shall it stand, be that purpose what it may, or whether it be agreeable with men, devils or angels. Now it is certain that God has a purpose "according to election" and he has so ordered all things in infinite wisdom that this purpose "might stand" Rom. ix. 11, hence it is that all the rage of men and devils against the sovereign choice of God will never shake his immutable plan of saving sinners, "according to his own purpose and grace which was given them in Christ Jesus before the world began" 2 Tim. i. 9. As God has an eternal purpose of salvation purposed in Jesus Christ, so also, as we have before observed, has he given grace in Jesus to save all the objects of his "everlasting love" and eternal choice, whom he has "chosen in Christ before the foundation of the world, that they should be holy and without blame before God in love," Eph. i. 4. He saw his people in their sins, filthy and polluted by voluntary transgression of his law; but his choice of them in Christ does not place them there; it simply results in making them to be holy and without blame before God in love. Who that has the least acquaintance with himself as a sinner, would not love such a matchless scheme of grace, which makes him holy and without blame before God? There is no other way of being holy and without blame before God, but this alone; and this will never fail, it is the way of God, and gives strength to the upright, the way of holiness, the unclean shall not pass over it, but the redeemed (and none others) shall walk there, Isa. xxxv. 8, 9. It is a strait gate, and narrow way, and few there be that go in thereat.

This appears to be a great mystery, but it is a "mystery of God's will" which he has made known to his church "according to his

good pleasure, which he hath purposed in himself," Eph. i. 9. From the absoluteness and immutability of God's purpose, the apostle Paul boldly asserts that "We know all things work together for good to them that love God, to them who are the called according to his purpose," Rom. viii. 28. Nothing can defeat the plan, no weapon formed against the chosen of God shall prosper, nor any tongue condemn them, for it is God that justifieth. Who is he that condemneth? The way of God is strength to the upright, in that watchful care that he has over them; he has given testimony that his care extends to the lily of the field, the fowls of the air, and that not even a sparrow can fall to the ground without his notice, and given abundant assurance to his people that they are of more value to him than many sparrows; the very hairs of their head are all numbered. Can he be unmindful of their cries and sufferings?—Surely he cannot.

Whether I be of the upright or not, I do feel to be greatly strengthened by contemplating upon the "way of God," and I have a little hope that when this earthly house of my tabernacle shall be dissolved by death, that I have a building of God, a house not made with hands, eternal in the heavens.

My many afflictions in this life has very forcibly reminded me that I have here no continuing city.

Truly yours, W. M. MITCHELL.

For the Signs of the Times.

Otisville, N. Y., Jan. 24, 1851.

DEAR BROTHER:—While reading the various communications from the saints scattered abroad, I feel a disposition to cast in my mite, though unworthy to be reckoned with them; and for a starting point I have selected these words of the Master,

"No man can come unto me, except the Father which sent me, draw him; and I will raise him up at the last day." John vi. 44.

Perhaps no portion of divine testimony is treated with less respect than this by the religious world, and yet no portion is more frequently proved true to the child of God. The doctrine herein taught by Christ, was proclaimed from heaven, immediately after the transgression of our first parents in the garden of Eden; "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii. 22—24. Thus it appears that there is an insurmountable obstacle placed between man in his fallen state and that Tree whose leaves are for the healing of the nations; and he who has done it, is none other than he that sits upon the circle of the earth, and the inhabitants thereof are as grasshoppers before him; and the Apostle Paul, while commenting on the inability of the creature, says, "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—Here I wish to observe, as I pass, how often the children of God are found looking for some evidence of their adoption to be so manifested that carnal reason can lay hold on it; and because it is not, they mourn and are ready to conclude they are not the heirs of promise, notwithstanding the Apostle has told them

that the natural man (i. e., the Adamic man) cannot receive them, and has given two very good reasons for it; the one is, that they are foolishness unto him, and the other is, that they are spiritually discerned: but to the subject. I said perhaps no portion of scripture is more frequently proved true than this saying of Christ, by them; for the first lesson that is taught them after divine life is communicated, they discover that they are transgressors of the law of God, and exposed to its dreadful curse, for the want a righteousness commensurate therewith, and immediately set out to repair the breach; but to their astonishment they hear its awful curses in peals of thunder, saying unto them, "Cursed is he that continueth not in all things that are written in the book of the law to do them." Hence they are made to cry out, "Wo! is me, for I am undone." Although made to feel that poverty which is a witness that they have been taught of the Lord, and to which the promise belongs, yet they cannot come to Christ, who is the way, until that faith which is a fruit of the spirit is given to them; for before faith, we were kept under the law, shut up unto the faith which should afterwards be revealed. Although they may be cited to the gospel of Christ, wherein it is said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and feel every word as being descriptive of their case, yet they cannot come to him until drawn there by the Father; for, saith the Redeemer, "This is the work of God, that ye believe on me." Yet there is none that have been thus taught, but what have been or will be brought to believe on him; for he saith that "Every one that hath heard and learned of the Father, cometh unto me." And of this Paul said he was confident, that where he had begun a good work, he would perform it until the day of Jesus Christ, though the whole arminian world say they might turn away and perish. But after being brought to Christ, and made to rest upon his finished righteousness, so that their faith is strong like that of David, when he said, "My mountain stands strong, and I shall not be moved."—Yet the Lord intends to try the faith of his children, (not that he may know what sort it is, for this he well knows, it being of him,) but to teach them from time to time exercise to suit their own convenience; but that it is like every other blessing, it comes from a sovereign God to them, like the snow and the rain; consequently they are not high-minded, but fear. Such was the case with Job in his affliction; hence he exclaims There is no days-man betwixt us, laying his hands upon both: and Jeremiah says, "When I cry and shout he shutteth out my prayer." And it is even so with all the children of God in all their attempts to worship him; for there is no other medium by which they can have access to the Father but through him, and they can only come to Christ when the Father is pleased to draw them. Hence the language of the spouse is, "Draw us and we will run after thee." But notwithstanding the many nights of darkness, trials and temptations that they must needs experience, yet the promise is, "I will raise him up at the last day." This portion I think may be understood in a twofold sense.

First. It is often necessary that his children should be emptied from vessel to vessel, or they, like Jeshurun, would wax fat, and kick against the Lord, and lightly esteem the Rock of their salvation; therefore he brings down their hearts with labor, and they fall down, and there is none to help, so that their

hope and strength is perished from the Lord, or, like the widow, when she was going to bake the last morsel of meal for herself & son, and then to lie down and die; yet, in the last extreme moment, to them he will appear and raise them up, and make them sing like the prophetess Hannah, the Lord maketh poor, and he maketh rich, he bringeth low, and he lifteth, he raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, and maketh them to inherit the throne of glory.

Second. And perhaps with more propriety it may be considered in reference to the resurrection day, when the bodies of the saints are to be raised in the likeness of Christ's glorified body; "For the hour is coming in which all that are in the graves shall hear the voice of the Son of God, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation," and of this doctrine, the Apostle would not have his brethren ignorant, concerning them which are asleep, that ye sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; for this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep; for God himself shall descend from heaven with a shout, and the voice of the archangel and the trump of God, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. "Wherefore comfort one another with these words."

Dispose of the foregoing scribble according to your better judgment.

Yours, in hope of a blessed immortality,

D. L. HARDING.

For the Signs of the Times.

Fayette Co., Ten., Jan. 15, 1851.

BROTHER BEEBE:—We have been spared to see another year pass away, and a new year ushered in; and the question again recurs, "Watchman, What of the night?" Our optics are too much obscured to see the approach of day. Verily Jacob is small. By whom shall he arise? The churches of Christ hereabouts are still waning; members are going West, and few indeed have been the additions made to the churches the past year. One church, the Mt. Pleasant, which was a few year past, in a prosperous condition, has had to dissolve for want of members to keep house. Others are in a weakly, and rather a sickly state; and should the Lord not revive them shortly, they also must soon dissolve.—Such is the condition of our churches, both in the Mississippi River, and Tallahatchie Associations. The Shiloh church, in the Tallahatchie Association, had an addition of five members, by experience and baptism in November last. A beautiful variety, first a brother and his companion, about forty-five or fifty years old; second, an aged and infirm mother, rising of sixty; third, a beautiful and young daughter of Abraham, about sixteen; and last, an Ethiopian daughter of Abraham.

I recollect that about fifteen or twenty years ago, the prediction was made in this country, that in a few years the old order of Baptists would become extinct. I have reason to be thankful that I have lived beyond the period allotted for their dissolution, and still a goodly number yet remain; but the arminian tribes have proselyted until but very few remain, old or young, and, as I presume, the

most of those who have minds of their own, and who will not be duped, are driven into the ranks of the Universalists, and then they are glad to let them alone; for the Universalists occupy more consistent ground than the arminians. Such is the state of things—the Universalists are increasing considerably in this country. And now, after all the machinery which has been in operation, with a double head of water, for lo, these many years, what are the facts? We are now in a state of spiritual darkness, to an alarming extent; and, because iniquity abounds, the love of many waxes cold.

Brother Beebe, I have longed to live to see a revival of pure and undefiled religion; but I despair, as I am getting old, and antichrist is on the increase. \* \* \*

I do not wish to be a promotor of controversy; though I have not been as much opposed to it as some; for I think I can safely say, if no hard feelings had occurred, I would feel thankful for the information I have received. But the Savior's admonition was, not to offend one of his little ones. God hath chosen the poor of this world, rich in faith and heirs of the kingdom; and if poor, they are apt to be illiterate, and unable to dive into the same depth with some, and it may be they would be offended. We must give no offence to Jew or Gentile, nor to the church of God. I will close my scribble, and subscribe myself one of the poorest of the little ones, if one at all.

Yours in love, PETER CULP.

For the Signs of the Times.

Near Sharpsburg, Ky., Jan. 27, 1851.

BROTHER BEEBE:—As I have to write you on business, I will give you and the rest of the brethren scattered abroad, a brief history of some of my travels of mind, as a sojourner in this world of sin and sorrow. I was born in this state, Kentucky, May 6th, 1797, and raised by religious parents of the Old Baptist order, and I lived in all good conscience, with few exceptions, until March 1818, when there was an Old Baptist minister going to preach near by, for whom I had a great respect, because my parents had a great regard for him, and there were but few who attended his appointments in that place. I concluded to attend the meeting; not that I cared about being much better than I thought myself to be; for I thought I was better than one half of those who professed religion, and I despised a hypocrite in my heart. I had no idea that my heart was deceitful and desperately wicked until that day. But when the preacher was telling the members the duties they owed to God, I was struck with an awful sensation, and the inquiry arose in my mind, as to what duties I owed to God; this was attended with such feelings as I never had before, and I could scarcely refrain from bursting into tears. I sprang to my feet and walked out, and for the first time in my life, I saw that God would be just if he should cut me off as a cumberer of the ground, and sink me down into the lowest hell. I set out for home under this state of feeling, and on the road I began to reason with myself, whether all these feelings did not arise from weakness of mind, and I labored to put them from me. I thought, if going to meeting had such an effect on me, I would stay at home; and I tried it for a while. But all that I could do did not relieve my mind; my thoughts were turned to the word of the Lord, and where the depravity and corruption of the nature of man was set forth, I felt a conviction that I was the man; for my heart was like the

troubled sea, which casteth up mire and dirt, or like a cage of unclean birds. Sin seemed to be interwoven with my very nature, in soul and in body; and if I could have changed my state for that of a reptile, I felt willing to do so; for I believed that when the reptile dies it ceases to exist; but not so with me; for when God should call me from this life I thought I must sink down under his wrath forever and ever. I was made to wonder why the Lord in justice, did not cause the earth to open and swallow me up, on account of my sins; for I could not see how so great a sinner as I was could be suffered to live in the presence of so holy and just a God; and yet I knew that he was every where present. I tried all of my powers to extricate myself from my sins, and to commend myself into the favor of God; but I failed. When I tried to pray, sin was mixed with all my performance: but my cry was, and still is, "God be merciful to me a sinner." When I bowed down upon my knees to pray, I found that I could not bow my poor heart down in humility before God, as I wished to do; nor could I feel that deep sorrow for my sins which I was conscious that my state demanded. I knew that none of the human family could reach my case, and I felt as though God was against me, and that I must sink under his wrath forever. But the thoughts of hell did not trouble me as much as the thought of being banished forever from the presence of the Lord, and the glory of his power. I had no idea of the mercy of God extended to sinners through Jesus Christ; this was hidden from my view. Yet, all this time there was a gleam of hope that God would, at some time have mercy on me, though I could not see how it could be consistent with divine justice. The more I struggled and called on the Lord, the greater distance his mercies seemed to be from me, until I thought they were clean gone, and I gave up all, and thought that, down to hell I must go. If I ever felt that the Lord was gracious to me it was at that moment. I saw no light, nor did I hear any voice; but there was a thought come to my mind, as though some one had said to me, Return thanks to the Lord, for what he has done for your soul! I clasped my hands together and cried, Glory to God in the highest, to know that through Jesus, sinners could be saved; and at the same time a hope sprang up in me, that I was one of the number. At this time the burden of sin and fear of hell seemed to be all gone, and a glow of love such as I had never before felt filled my heart. This was in the month of July, and I being near a cornfield, got over into the field and walked some distance, and the same thoughts came again into my mind, as though they had been spoken to me, "Return thanks to the Lord for the great things he has done for you." I kneeled down and thanked God that he had taken my soul out of hell, and brought him to rightly direct me through this world, and at last take me to himself. All nature seemed to show forth the glory of God, as I had never witnessed before. These things I shall never forget while I retain my memory. I arose and started to my house to tell my companion what the Lord had done for me; for, at that time I had not a doubt but that it was of the Lord; but I have had many since. That day was the calmest to me that I have ever seen. But in a short time some fears arose in my mind that Satan had deceived me. I thought that if I had my burden of sin back again, and it was to leave me and I could have the same feel-

ings, I could tell better whether it were of the Lord or not. On the following day I felt some of the same joy; but not to the same extent that I did at the first; and so on at times since; but the longer I live, the farther apart, until it has become like angel's visits, so that instead of walking by sight, I feel the need of living by faith. Oh, that it were with me as in years gone by, when I could feel in heart, what was expressed by one who said, "My soul doth magnify the Lord, and my spirit doth rejoice in God, my Savior." But I know, unworthy as I feel myself to be, that "Salvation is of the Lord," and if I am saved, it is all of sovereign and unmerited grace, for without grace I know I am lost.

I cannot say that the fear of hell troubles me; but what troubles me is, that I feel the corruptions of sin dwelling in me; and that I cannot walk in all the duties which are enjoined on me, blameless, in humility before God, as I desire to. I have fears within and trials without; but if I can conquer my own depraved nature, I can overcome all the rest. The Lord said to his disciples, whether I am of them or not I feel that it is true, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer. I have overcome the world." The faith of the children of God is in Jesus, "Who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption. In a word—He is all, and in all, to them; and they will give him all the glory, from first to last; for he is the Alpha and Omega, in their salvation.

I have thought on the first teachings of the Spirit of God, to this people. Some are made to see their lost estate all at once, while others do not see it in an instant; but it comes on them by degrees; yet all are brought to feel that they are in the same lost and helpless condition. God deals with them as in his wisdom he sees will the best secure their good and his glory. And also in their deliverance from their burden of guilt; and being brought to a knowledge of the way of life and salvation through Jesus, their faith all centres alike in Jesus Christ, as the only Savior. Let none of God's children be discouraged; for if they feel that they are poor, Jesus is rich; and he has said, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." If they believe in God, they have the same like precious faith that Abraham had, and are blessed in Christ, are heirs of an inheritance that is incorruptible and undefiled, and that fadeth not away, which is reserved for them in heaven.

Now, my brother, I have thought that sometimes when the servants are setting forth the teachings of the Spirit to his children, they set it forth in a stronger light than many of the saints think they have experienced, and they are thereby thrown into doubts and fears in regard to the validity of their experience. Preachers are, in the scriptures, compared to oxen; and oxen are generally large heavy footed animals; they should be careful how they set their feet, lest they trample on some of the lambs and cripple them, instead of nursing them; for the younger and weaker ones need the most attention.

May God in his goodness and mercy guide you and all the rest of his servants in the way of truth, in breaking the bread of life to his people.

This is from your unworthy brother and fellow laborer, in hope of eternal life,

MATTHIAS GOSSETT.

For the Signs of the Times.

Johnson Co., Ia., Jan. 27, 1851.

BROTHER BEEBE:—I had little thought of writing any thing for publication in this communication to you, (except the obituary notice,) until I received the first number of the present vol. of the Signs, in which I find, under your editorial, an account of the withdrawal of many of your former subscribers. This has induced me to address a few lines to the little flock of the Redeemer, scattered over our wide spread land.

Dear brethren, do we feel indifferent with regard to the continuation of this periodical? If so, from whence doth this indifference arise? Is it because we have discovered some imperfections in the editor; or, because Zion appears to be in a languishing state; her ways mourn, and the watchmen upon her walls are few? If the former, can we render any adequate excuse? What though we may have thought some editorial remarks a little tart, shall we "make a brother an offender for a word?" Has he not said time after time, that imperfections and human weakness has marked every step of his pilgrimage—Do we not daily feel in ourselves that weakness? have we viewed the narrow isthmus on which he stood during the late discussion; while some were saying they were edified by it, and others threatening to abandon the paper unless it was stopped?—have we considered that he has had a numerous host of opposers to confront, who have long predicted the downfall of the Old School Baptists, and who, (no doubt,) would rejoice to see them divided into factions? have we not seen the flag which he nailed to his mast nineteen years ago, riding the waves amid the adverse winds and pelting storms that have threatened the destruction of the little bark; and if any of us were placed at the helm, do we think that we possess wisdom and sagacity enough to manage better? Methinks I hear a general response in the negative. On the other hand, do we entertain fears that Zion will be forsaken or forgotten, as is said Isa. xlix. 14? Let us call to mind the promises recorded by the apostles and prophets, The Lord will not forget or forsake his children, though men have sought out many inventions, and error appears to overspread the land; yet, "When the enemy shall come in like a flood, the spirit of the Lord will lift up a standard against them." Shall we not, with united effort, endeavor to sustain a periodical which has so often been acknowledged as a welcome messenger to the brethren and sisters, especially those who are deprived of the privilege of hearing the gospel proclaimed often by the faithful watchmen, and who through this medium may learn something of the joys and sorrows, prospects and desires of those who have obtained like precious faith, scattered over our wide spread country. But I must close this scribble. Brother Beebe do as you please with it, as it is from a poor frail sinner.

RANSOM RIGGS.

For the Signs of the Times.

West Troy, N. Y., Jan. 27, 1851.

BROTHER BEEBE:—I send you the inclosed for the continuance of the Signs of the Times; as they contain all the gospel preaching that is my privilege to enjoy at present. We have no stated preaching in Troy, where I have been in the habit of attending meeting mostly for the last four years. I have only occasionally heard the gospel preached by visiting ministers for two or three years. I have been to hear some of the Baptist preachers about here, hoping to hear the truth, as I understand it to be set forth in the bible;



but I am sorry to say that I fear they have never learned it in the school of Christ. I cannot hear the gospel in this vicinity from either the Baptists or Methodists; but I have enjoyed some good old fashioned sound gospel doctrine in reading the Signs, which makes them worth more to me and my family than twice the cost of them. I love the gospel as declared in the bible, and as set forth in the Signs, that Jesus is the Savior of his church; that the life of his church is hid with Christ in God; and that he will certainly present her to his Father without spot or wrinkle—and that the poor sinner is not required to save himself. Salvation is of the Lord, and the saved sinner is made to love God, for what he is, and for what he has done for him. My wife and myself are members of the 2d Particular Baptist church of Westmoreland, where we enjoyed the the ministry of the word by Elder James Bicknell, until within the last five years, and which privilege we hope again to enjoy after a year or two, if the Lord permits.

Brother Beebe, should you pass this way, we should like to see you at our humble dwelling. I should like to have you, or some of our folks, give a little light on Rev. vi. 9, concerning the souls under the altar.

THOMAS RICHARDSON.

For the Signs of the Times.

Scott Co., Ky., Jan. 13, 1851.

BROTHER BEEBE:—Through the dispensation of a kind providence, we have changed our place of residence, and wish a change in our post office address; and until we shall further inform you, send the *Signs of the Times* for me, to Ray's Fork, Scott Co., Kentucky.

My esteemed brother, we believe God has made all nations of men to dwell on all the face of the earth, and determined the times before appointed, and the bounds of their habitation; having given to them, life, breath, and all things. And when we connect this view of the subject, as substantially brought to our view by the apostle, in Acts xvii. 25, 26, with Job. vii. 1, xiv. 5, "Is there not an appointed time to man upon the earth? Are not his days also like the days of a hireling? Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." It brings us to the conclusion that there are fixed principles with God, the Sovereign of the universe, in the exhibitions of his providence as well as his grace, in the full accomplishment of his purpose, in relation to the complete redemption of his purchased possession, unto the praise of his glory. His providence is necessarily carried out in connexion with his grace, in order to that accomplishment.—hence the rise and fall of nations, with means to accomplish the end thereof, are in his hand; the time of their subsistence fully determined, with the precise age of this world, and every generation that should live in it, like these, the number of years, months, and days, of every man's life; to which may be added the law of the gospel, the time of Christ's birth and death; that of the regeneration, (the time of the spiritual generation of the chosen family,) of every man that has been, is now, or will ever be born again; and all the time of their affliction, temptation and comforts; the time of churches suffering by the Jews, Pagans, and persecution of Papal Rome; the holy city being trodden under foot, the time of the prophecy of the two witnesses in sackcloth clothing, their death, their bodies not being buried, their resurrection and ascension to

heaven, the rise, reign, and downfall of antichrist, and of Christ's personal coming and day of judgment. Rev. xi. 10, ix. 11, xi. 23, xii. 6, xiii. 5. All these are appointed times, determined by the Creator and Governor of the world, with the bounds of their habitation given them; the place of every man's dwelling and the continuance thereof, be it in the country, town, or city, together with the time of birth and death, and his removal in life, even to the spot of ground and length of time that he has to continue thereon. So that there can be nothing in relation to time, sorrow, labor, or in relation to place anywhere else than just as it is; all fixed and determined by the author of our existence. It has been his good pleasure to cast our lot for the present in this part of Kentucky; and on this hill about 15 miles from Georgetown, on the Cincinnati P. K.

My dear brother, among the greatest things with us, is to realize an humble resignation to the will of God; the great disposer of all events. Right on his ground we are often afflicted with ourselves, to see such proneness within to rebel. Job says, Yet man is born to trouble, as the sparks are to fly upwards. This he said after remarking that, "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground." Job v. 7. Then as a matter of consolation to the christian, Peter remarks thus, when speaking of their good hope through grace, and saith, Wherein ye greatly rejoice; though now for a season (if needs be) ye are in heaviness through manifold temptations; the trial of your faith being more precious than gold that perisheth. Hence we see the many great and precious promises standing immediately connected with all those difficulties, as if to buoy him up in all his trials. Here we are led to enquire from whence arise those murmurings and disputings, and that too, in the mind: *The lusts of the flesh, and the lusts of the eye, and the pride of life, is not of the Father, but is of the world.* The mind is in the flesh, and the eye is the medium through which the mind (a thinking faculty) takes hold of its object, and the pride of life makes manifest its vanity: hence the apostle calls it thus: Vainly puffed up by a fleshly mind, which leads us to complain that our lot is a hard one. But when the kind manifestations are made, through the promises to the inward man, after whom the apostle said, I delight in the law of God, those murmurings are hushed to silence; the elder gives way to the younger, and even serves him. The body is presented a living sacrifice, and the whole man (be ye) is transformed by the renewing of the mind, and thereby proves what is that good and acceptable, and perfect will of God. The reason of all this is very obvious; the same mind is in them which was in Christ, having been born in his image complete; born again, born from above, born of God, born of the Spirit, of incorruptible seed; having been begotten of his own will with the word of truth, that they should be a kind of first fruits of his creatures; and now notwithstanding in this the apostle saith he doth not, and cannot sin: yet when speaking of the man as a professor of christianity, or the brethren in general, "If we say we have no sin, we deceive ourselves, and the truth is not in us." So that it is evident that there is a sinner within us, that in the carnality of the mind, with the flesh he serves the law of sin, or the law by which sin is made manifest; and every one that therein follows after the flesh, or the things thereof, shall die; but every one that is serving in newness of spirit, following after the things

thereof, and through the Spirit mortifying the deeds of the body, shall live. Hence the distinction between the old and new man is made manifest, each having a mind, (a thinking faculty,) the one carnal, and the other spiritual.

Your brother in tribulation, and in hope of eternal life,

JOHN W. THOMAS.

For the Signs of the Times

Steuben Co., N. Y., Jan. 5, 1851.

ELDER BEEBE:—Some months since, I noticed in the *Signs*, a request, I believe by Elder Barton, for some one that knew more than he, to point to the scripture that was fulfilled by the Pope's fleeing from Rome, an answer to which I have not yet seen. If the Elder had desired the opinion of others, even if they should not know as much as he does, I would feel inclined to say, Why may not that circumstance be a link in a chain of events, to answer to a sentence in Rev. xvi. 19, "And the great city was divided into three parts"? I have looked at it something like this: The beast to be the Roman Catholic interest, the Pope the head of that concern, and the great city the seat of his government. As I understand it, the power of the Pope has heretofore been absolute; but another power arose in the city of Rome, against which he was not able to stand, and which was the cause of his leaving that city. The power that opposed the Pope was the people, who attempted to throw off his yoke, and establish their liberty. This however they were not able to do, for the French interfered in behalf of the Pope, but at the same time did not give him unlimited sway; neither have the people been entirely subjugated; consequently each power holds a restraint upon the other, so that it cannot be said that either governs, but the city is divided into three parts, the Pope, the French and the People.

If this suggestion suits Elder Barton, I should be glad to have him inform us what time of night it is.

A. CALVERT.

For the Signs of the Times.

Lothart's Store, Mi., Jan. 12, 1851.

MR. G. BEEBE:—At the instance of my father, A. West, I inclose to you \$2.50 in gold, to pay his subscription to the *Signs* for the past and present year. He desires to take your paper the remainder of his life, which must necessarily be short, without a miraculous interposition of God. He has been bed ridden for the last three years, having had no use of his legs at all during that time. He has borne his afflictions with christian fortitude and patience; not murmuring at his blighted earthly prospects, but remembering at all times that, Whom the Lord loveth, he chasteneth. His faith in the doctrine of Primitive Baptists increases as his health declines. He desires the prayers of his brethren every where.

Respectfully yours,

A. M. WEST.

P. S. Permit me to congratulate you for your entire non-interference with the agitating subject of slavery, and indeed your whole church. All other churches throughout the land have had more or less to do with that subject. But the Primitive Baptists, true to the instinct of their christianity, have contented themselves by attending to their own business, and adhering to the teachings of Christ and his apostles; and this has been characteristic of your church throughout all ages,

and when in the midst of direst persecutions. May she continue to let others manage their own affairs, as they alone are responsible for their course at the bar of God.

A. M. WEST.

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1851.

### Remarks on Matth. xxiv. 13.

"But he that shall endure unto the end, the same shall be saved."

These words were used in reply to questions privately propounded to our Redeemer, on the Mount of Olives, by his disciples, concerning the destruction of the buildings of the temple, the signs of his coming, and of the end of the world; and in their primary design referred to those disciples of our Lord who should endure all the trials that should come upon the saints, immediately before the destruction of Jerusalem; and the salvation implied, had reference to their deliverance from the temporal calamities to which Jerusalem was doomed. But as we have ever regarded that Jerusalem to be figurative in its whole history of things of a spiritual nature, we are led to the conclusion that even in the latter days of its existence, and the circumstances and manner of its awful destruction, we may glean important lessons of instruction and solemn admonition, to which we would do well to take heed.

Jerusalem was once the consecrated place for the worship of the God of Israel, and in it stood the temple, the altar of the Lord, the ark, and the merey seat, and thither the holy tribes went up to worship the Living God. But when the purpose of God in the founding of that city and the building of the first and second temples, together with the instituted service to which they were devoted, was accomplished, the flood gates of iniquity were opened, and iniquity abounded in the once holy place. The law of God was made void by the traditions of Judaism, the city over-run with idolaters, and the temple made a den of thieves; so that when Christ, for whose advent the Jews professed to be looking and praying, came in the flesh, that city had no room for him; and when he gathered from among them his primitive disciples, they were soon driven out of Jerusalem, and went every where, being scattered by the persecution which arose in those days; and, in the filling up the measure of their iniquities, the popular voice of the degenerate temple worshippers, was given for his crucifixion, and that he should suffer without the gates of her city.

When our Lord was crucified, the vail of the temple was rent in twain from the top to the bottom, and all the sacred things within the vail in the most holy place made common with the things of the outer temple, showing that Jewish rites and ceremonies were now and henceforth forever abolished, and that the grand anti-typical era had begun. Jerusalem now filled with her abominations sinks from her typical relation to the living church and kingdom of our Lord, and as the hold of hateful and unclean birds now assumes her position as the type of antichrist, deserted of God, deserted of his children, whom he collected before her destruction, as a hen gathereth her chickens under her wings, and the abomination that maketh desolate now standing in the holy, or once consecrated place, showing that her judgment was near at hand, as when the fig tree putting forth her blossoms, we know that summer is nigh. Yet

before the total overthrow of Jerusalem the disciples of Christ, were subjected to the most severe trials, that they might be made manifest who they were, and also that by the signals which should be given them, they might have opportunity to flee from the devoted city before its inhabitants were plunged into irretrievable ruin.

The peculiar signals that should indicate the near approach of that great day of the Lord, to his disciples, were given them in this private interview on the Mount, as recorded in the preceding connection of our text. But these signs of the coming of the Son of man, to execute judgement on Jerusalem, were such as should subject them to the most severe afflictions, persecutions, and deprivations. So great were their trials to be, as we may infer from our text, many nominal professors of the religion of Christ would be exposed, and would not endure, "But he that shall endure unto the end, the same shall be saved."

If we are correct in supposing there is any analogy between Jerusalem, as thus deserted and doomed, and the Sodam and Egypt where the two witnesses were slain, and where also our Lord was crucified, those solemn warnings given to the primitive saints to retire from Jerusalem, and flee to the mountains, must agree with the admonitions given in the word, to God's people, to come out of Antichrist, or Babylon, and partake not of her abominations, that they be not partakers of her plagues.

But the coming out from Jerusalem, when the warning was given was attended with much perplexity, peril, and difficulty so much so, that the tribulation should test the fidelity of those who professed to be the disciples of Christ; even so the coming out from antichrist, in all its diversified forms, pagan, papal and protestant, has been in all ages since the revelation of the man of sin, and still is attended with such tribulations, persecution, reproach, and proscription, as to try men's souls, or rather try their religious professions, so as to make manifest such as are not in reality the saved people of our God. Nominal professors, however noisy, zealous, orthodox, or extravagant in their pretensions, will not endure the trial; nor will they be saved from a participation in the plagues which God has in store for Mystery Babylon. *But he that shall endure unto the end, the same shall be saved.* Not only shall they be saved from the temporal calamities which shall be visited upon Babylon but they shall be saved with an everlasting salvation. If we trace the account given in the word, of the endurance of the tried saints when fleeing from the face of the dragon, God prepared for them wings of a great eagle, (Rev. xii. 14.) with which to fly to a safe retreat. And so also in flying from the breast; though many thousands sealed their testimony with their blood, yet all of them were saved from the judgments which awaited the beast; and now those who in this nineteenth century, are standing aloof from the image of the beast, must endure hardness as good soldiers of Jesus. The tribulations, and trials which are brought upon them shall make manifest who they are and by what power they are enabled to endure, and by what power they shall triumph over the powers of darkness. As the saints overcome the dragon, through the blood of the Lamb and the word of their testimony, so we may infer that the saints of God shall triumph over all conflicting powers by the blood of Christ, and the testimony of the gospel.

The Church of God is now in a very tried condition. True, the members are not frequently at this day, cast into prisons, dragged

before secret inquisitions, held by papists in caverns of the earth; nor are they subjected by the puritan, or other protestant powers, to have their ears cut off, their tongues bored through with hot irons, or tied to the cart tail and whipped through the streets of Boston, as some of the Old School Baptists have been, under the puritanic reign of terror in our own country; but the manner of the trial, though changed, shall be equally effectual in taking forth the precious from the vile. Instead now of the gibbet, the prison, the Spanish inquisition, the cart-tail, the red hot iron, or the knife, the enemy is suffered to employ flatteries and bribes on the one hand, and reproach, calumny, ridicule and proscription on the other; by which they have not been entirely unsuccessful in drawing after them some who were once supposed to stand firmly in the doctrine and order of the gospel.

The signs which indicated the near approach of the destruction of Jerusalem, were, among others, these, viz. A strong effort to deceive, if possible, the very elect. Wars, and rumors of wars, and earthquakes in diverse places, pestilence and famine. The abomination that maketh desolate, standing in the holy place, and a strong effort to procelyte, by saying, "Lo, here is Christ, and, lo there; and lo, he is in the desert," &c.

Even so now these signs in the very spirit of them appear. Never perhaps, were stronger or more successful efforts made by men in sheep's clothing, to deceive men, than at this time. Wars, and rumors of wars, in regard to the affairs of what is called the church, are very common; and such earthquakes, as are shaking the papal and protestant interests, both in the old world and in America. The abomination which maketh desolate, stands in high repute among the religionists of the age, and a general famine, not for bread, nor for water literally, but for hearing the word of the Lord, prevails. Beside all these signs, the sun seems to be darkened, in our spiritual heavens; that is, the saints are not now enjoying that fullness of light and comfort which they have in seasons past; and the moon does not give them her accustomed light, and some of the stars of heaven, or those whom we have regarded as ministers of Jesus Christ, are fallen and now falling, and the powers of the heavens, the church, are shaken. There are unusual convulsions, now shaking the fellowship and confidence of the members of the church for, and in each other.

These we regard as days of tribulation, in which many shall be offended in Christ, with his doctrine, his ordinances, his laws, and his people. And they shall, and do in some instances, insinuate themselves into the confidence of the saints, but to betray them and their confidence. Such appears to us to be the prevailing signs of the times, and the next sign that we look for, is that of the Son of man in heaven. True he is now in his church; but he will, as we confidently hope, be soon more signally made manifest in his church, so that we shall see him in the clouds of heaven, or in the cloud of his witnesses in connexion with his church, and all the tribes of the earth shall mourn and wail because of him; but he that shall endure unto the end shall be saved. May God grant us grace and patience, fortitude and resignation to bear his cross, to encounter the storm, and make us more than conquerors through him that has loved us. And may we, who are Old School Baptists from principle, and because we cannot conscientiously be any thing else, listen to the important admonition of our subject; and watch for the coming of our Lord. We trust that

the night is far spent, and that the morning will soon break on the church of God, and He that is to come will come, and he will not tarry. May we be prepared to say, "Even so, Come Lord Jesus, come quickly, Amen."

### Apostolic Admonition, and the Example of Primitive Saints.

The Apostles and Primitive saints, in using the gifts of the spirit which were bestowed on them for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ, manifested a strong solicitude for the comfort of the saints generally, and for the declarative glory of God. They labored to confirm the brethren in the truth, as it is in Jesus, and as it had been revealed by the Holy Ghost. The numerous admonitions to stand fast in the liberty of the gospel, in that liberty wherewith Christ has made them free, shows that the faith of God's elect was at that time strongly contested, and that the people of God were even then, and should in subsequent ages be, exposed to many temptations and sore trials; and that they were in danger of being entangled again with the yoke of bondage. But trying as were the circumstances of the saints at that day, they were admonished that greater trials awaited the saints of latter times. The spirit expressly signified, that in the latter times some should depart from the faith; giving heed to seducing spirits, and doctrines of devils. And that in the last days, perilous times should come, &c. Such times and such days have indeed made their appearance; and many, according to the word have apostitized from the faith and order of the gospel; and those who have not so fallen, are exhorted not to be high minded, but to fear; they are directed to put on the whole armour of God, and to contend earnestly for the faith once delivered to the saints.

At this day of conflict, should not every child of God stand on his watch tower?—Ought not every gift to be employed in confirming the feeble, strengthening the hands, and confirming the feeble knees? We do not believe that there was more danger of departing from the faith, in times of bloody persecution, than at the present time. At this time the fagot does not blaze, nor are the prisons crowded, or the blood of saints made to flow as in former ages in the history of the church; but can we say that there is at this time a smaller number of apostacies, than when these things were realized by the followers of the Lamb. Fables are now the order of the day with fashionable religionists. The world allures, the flesh is predisposed to vanity, and the devil is busy, with all his legions, in spreading the most deceptive baits in the way of the children of God. A denial of the christian faith may be effected without renouncing any particular creed; if we, as professed christians do not walk orderly; if we neglect the assembling of ourselves together, as the manner of some is, or if we deny not ourselves of ungodliness; if we take not our cross and follow the Lamb, we as effectually deny the faith as though we were to renounce the peculiar doctrine of the scriptures. Let us then take heed to ourselves, and let us exhort one another, and much more as we see the evil day, or day of trial, approaching.

**Our Prospects.**—It is gratifying to be able to show by our published list of receipts in this number, that we have yet many warm friends who will sustain our publication. It is true we have lost some of our old subscribers. Some have been called hence by

death, and some have become dissatisfied with our paper, and with the imperfections of its humble publisher; but while some have left, other names have been sent in to supply their place. Our subscription list, is on the whole as good as it has ever been at this early part of the volume. Our expenses are very heavy, and at the commencement of this Volume we were indebted to a large amount, on the preceding year; but, we are encouraged to believe, from the liberality and zeal of our agents and subscribers generally, that we shall soon be able to cancel all demands.

We shall issue this year, about 3,500 copies of our paper, and if our correspondents and friends will continue their aid, in extending our circulation, and in supplying such communications as we have received thus far, we may be able to commence our 20th Volume with from 4, to 5,000 subscribers.

The four Poems on the last page of this sheet, were found in the Testament of our niece, Miss Isabelle Maria Tracy, whose obituary was published in our last number. They so strikingly express what seemed for many months to be the exercises of her mind, while her frail tenement was wasting away month after month, and she, perfectly conscious of her approaching dissolution, often breathed forth the anxious sigh, "Let me go!" &c.

The Editor of this paper will preach for the Mt. Zion Old School Baptist church in the city of New York, at their place of public worship, (in Mercer St. if we mistake not,) on Sunday the 23d inst. at their usual hours; if the Lord will.

### Southern Baptist Messenger, and Signs of the Times.

Persons wishing to take both papers will be supplied with one copy of each for one year by forwarding one dollar and fifty cents, post paid, either to Wm. L. Beebe, Lexington, Oglethorpe Co., Ga., or to Gilbert Beebe, Middletown, Orange Co., N. Y. This arrangement has been entered into by the publishers of the two papers, with a view of bringing our terms within the limited means of our brethren; and to enable us to furnish the papers at this reduced rate, it will be necessary that payment be forwarded strictly in advance. By this arrangement our patrons will be supplied with four papers in each month, embracing a general correspondence of the Old School Baptists, throughout the United States, and at, comparatively, a very small expense.

As evidence of the existence of the spirit of puritanic priestcraft among us, which must continue to make any state school system a source of discord, dissension and violence among us, we copy from an exchange paper the following extract from an Address delivered by Rev. Dr. Sears, Secretary of Massachusetts Board of Education, before that body at its late meeting:—

"Who but the pastors of churches should throw into the public schools the necessary moral and religious influence? There are some special reasons why the rising ministry should take an interest in the public school system. Does not this work prepare the way for their work?—Is it not because of the neglect of the ministry that the work has gone to some extent into hands which do not give it the right moral and religious influence? To what class of persons shall we look for this influence, if not to the pastors? Professional men are generally very busy, and the pastor is less engaged than those of other professions. He is familiar with the subject of intellectual training. The time was when pastors were of course appointed to care for the common schools."



OBITUARY.

Trigg Co., Ky., Jan. 10, 1851.

**BROTHER BEEBE:**—It has become my painful duty to record the death of sister DOLLY WILSON; she bade a last farewell to earth and earthly things, at her residence in Trigg county, Ky., on the third day of December last. Sister Wilson was called to pass through the furnace of deep and sore afflictions, for about 8 months before her death. Her disease was dropsy. She bore her afflictions with great resignation and christian fortitude. She was about 51 years of age; and has been a member of the Baptist church about 20 years on profession of her faith in the merits of the crucified Redeemer, in which she remained unshaken to the hour of her departure. It was the theme of her conversation when in health; and her comfort, hope, and solace, in time of disease and death. Sister Wilson, although dead, yet liveth; she indeed lives in the memory and affections of those who knew her. She had been a widow about 11 years; has left five children, with many friends and relatives to mourn her departure. She said she was willing to die. All that she desired to remain here for was to be with her children.

She's gone, she's gone, our sister's gone!  
The mandate came, the deed is done,  
Her sun is set, to rise no more,  
She's gone to Canaan's happy shore.

Our sister's gone, we still remain—  
Our loss is her eternal gain.  
She's gone from sorrow, pain, and wo,  
The lot of mortals here below.

She's gone to meet her great High Priest,  
With saints and angels there to feast;  
To bask in seas of heavenly love,  
With all the blood bought through above.

She's gone from evils yet to come;  
She's gone to her eternal home,  
Where parting friends will be no more,  
On that celestial, happy shore.

O weep not brethren, weep not friends,  
As hers, our lives will shortly end;  
We too must soon be called away,  
To worlds unknown, to endless day.

To meet the smiles of heavenly love,  
Celestial joys in courts above,  
To sing the never ending songs,  
To him to whom all praise belongs.

Yours,

SAMUEL GOODWIN.

January 27, 1851.

**BROTHER BEEBE:**—By request, please publish the following notices:

**DIED,** in Clark, Johnson county, Ia., on the 7th day of September last, JOHN PARR, aged about 91 years, and 3 months.

Brother Parr was born in New Jersey, where he lived until the Revolutionary war, when he entered the service at the age of 17, and continued I think until the close of the war. I have often heard him say that he helped build Fort Stanwix, near Utica, New York. After he left the army, he went to North Carolina, where he settled. At the age of 27 he made a profession of the christian religion, and united with the Baptists, among whom he stood identified until his death, which was 64 years. From Carolina he moved to Tennessee, where he resided a number of years; but came to this place in an early day. His companion having died many years ago, he resided with his son-in-law, brother Abraham Jones, until the day of his departure. Amid all the fluctuating scenes and trials through which the Baptists have been called to pass, he remained a firm Old School Baptist; and although his natural sight was quite dim, the eye of faith appeared clear.—We had an interview with him about two weeks before his death; he said he was well, and spoke of the goodness of the Lord manifested to his soul. He was sick four days, during which he appeared to suffer but little; then fell asleep, we trust in Jesus. Brother Jones was sick at the time brother Parr died; but he survived until the 13th of October, when he died. They were both members of Mt. Gilead church; were kind and affectionate in their lives, and in their deaths were not much divided. Two little grandsons of brother Abraham Jones (brother Ezekiel Jones' children) died a few days before brother Parr. So in a few weeks were four taken from one house, to the house appointed for all living. Thus the mantle of gloom appeared

for a while to shroud this family, and in some measure this little branch of Zion. May the Lord sustain the surviving members by his grace, and guide them with his counsel.

Yours in hope of eternal life,

RANSOM RIGGS.

**DIED,** On Thursday, December 19, 1850, ELMA P. PERRY, son of F. Marion and Elizabeth F. Perry, of Madison county, Virginia, aged near 2 years.

'Tis true that "Our days are few, and full of sorrow." A few months since, the grave was opened to receive the remains of David Worth Perry, the first-born of this devoted couple; and now another fresh mound is made to denote the last resting place of their only offspring. It were folly to say, "mourn not," under such afflictions; for, "man was made to mourn." But the parents of these young and interesting children, (though bleeding sorely at the heart,) we believe manifest a degree of christian patience and fortitude, almost unexampled under similar circumstances. Trusting implicitly in the wisdom of God's decrees, and content to believe in the justice of his dispensations, they are enabled to call to their aid, the faith and consolations of the christian, in this their hour of trial and suffering.

Though cold is the earth where their young spirits sleep,  
And lonely the place where their parents now weep;  
Though from life they are torn, and to friends they are dead,  
Yet from earth's dark corruptions, their spirits have fled

But Oh! if the sorrows of life could be known,  
Ere the dark pall of death around us is thrown;  
What soul in its sufferings could wish to remain,  
In a world which nothing but sin can contain?

May not those then, from whom dear objects are riven,  
Be consoled by the hope that they're gone up to heaven;  
And there, when this life's wild tumults are o'er,  
They'll meet them again, to be parted no more.

B.

**BROTHER BEEBE:**—I wish to publish, through the *Signs*, the death of my father; he died September 27, 1850, aged 85 years, 3 months, and 1 day.

He was born in Virginia, where he lived until he raised a family, and joined the Presbyterian church with my mother, and there lived till God who commanded the light to shine out of darkness, enlightened the eye of their understanding, and said, Come out of her my people; they both left, and were baptized by John Hutchinson, a Baptist preacher of the gospel, and joined the Baptist church of Jesus Christ, and moved to Fayette county, Ohio. They both lived and died Old Regular Predestinarian Baptists, contending earnestly for the faith once delivered to the saints. Mother has been dead more than 20 years; father lived with me till he died. He was a reader of your much esteemed paper, (the *Signs*) while he could see to read. The first of August, 1845, he was struck with palsy. The next year about the same time he had another shock, which so unmaned him both in body and mind, that he knew not his nearest friends, only by times. It is very remarkable that when his mind was exercised about temporal things, he had no recollection of what passed, or whether he had eaten any thing ten minutes after eating a hearty meal; and still he never forgot bible matters, which the spirit had taught him; but would quote scripture correctly at any time, and preach from it as though he had never been deprived of his reason, and the blessed Redeemer was his theme till he died.

Yours in christian love,

ELIJAH BEATTY.

**DIED,** in the triumphs of faith in him who is the Resurrection and the Life, of his people, at her late residence, near New Vernon, on Friday the 31st ult. MRS. PATTY HARDING, wife of Mr. Joseph Harding, aged about 47 years.

Sister Harding was baptized on profession of her faith in Christ, and received into the church at New Vernon, several years ago. Her health was but delicate for a long time, but her hope in Christ has been firm and brilliant, especially as she approached the fearful crisis, of mortal dissolution. She has left a kind and affectionate, but sorely bereaved husband, and three or four children, two of whom are married and settled, with many other relatives

and friends, together with the church of which she was a worthy member, to feel and mourn her departure.

**DIED,** At the residence of Mr. Sanford Stubbs, near Howell's Depot, in this county, on Sunday, the 9th inst., Mrs. PHEBE WHEAT, widow of the late lamented Major Salmon Wheat, of the town of Mount Hope, aged about 83 years. The deceased professed to entertain a hope in Christ for many years.—She was formerly a member of the Gold St. Baptist church in the city of New York, from which church she removed her relationship, by letter to the church at New Vernon, when she became the wife of our late highly esteemed friend, Maj. S. Wheat, and she continued a member at New Vernon until her departure here by death.

In the short space of ten days, the New Vernon church has been called to part with two of her members. May the Lord, in his own good time and way, gather in other redeemed subjects of his grace, and build up the waste places of Zion which mourn.

Miami Co., Ohio, Jan. 24, 1851.

**BROTHER BEEBE:**—Please give notice through the *Signs of the Times*, of the death of brother (and my uncle) JESSE MILLER, your former agent for the *Signs* in this place. He died on the 4th day of June last; his age was something over seventy. He made a public profession of religion about twenty-five years ago, by joining the Old School Baptist church, and was an orderly member, and an honor to the cause while he was permitted to remain with us. But the Master has called him home; and while we mourn our loss, he is, we believe, enjoying that rest prepared for the people of God.

JOHN K. MILLER.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, by those who do not wish to order enough to send a bank note.

TERMS.

RUSHTON'S LETTERS will be supplied for  
25 cents per single copy,  
5 copies for \$1 00  
12 copies for 2 00  
100 copies for 15 00

THE EVERLASTING TASK.

For a single copy, .6  
20 copies for \$1 00  
100 copies for 4 00

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the *Signs* also, should state distinctly the post office address of the papers ordered.

For the accomodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONERY and BOOK STORE No. 168, BOWERY, NEW YORK, where they may be obtained in large or small quantities, at our advertised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the *Signs of the Times*.

**LETTERS RECEIVED.**—Wm H Horton Esq., L Angles, John R Burner, W W Dodge Esq., Wm Fisher, T T Johnson, Eld D B Patman, A C Swick, I J Sellers, Wm Hutchinson, Wm H Crawford, Eld Peter Maples, D Bartly, Eld Geo W Kelly, Eld G Marshall, J Gersham, T M Rumsey P M, Eld Wm M Mitchell, Wm Miller P M, Eld Wm Burns, J Taylor, David Long, Jas Calfee P M, Eld S. Trotter, Eld L Cox Jr, J Harper, A Watrous, Wm W. Huston, Eld J W Thomas, Wm Carr, C Suydam, Capt J Brown, M P Lee, J Johnson, R C Brown, J Riley Esq, Dr J P Alden, Mary Roberts, G W Allen, Eld S Williams, Eld Eli Ashbrook, John N Burley, S Drake, Eld Geo McCalloch, Jas Van Horn P M, Eld Jas Murry, Wm Sellman, J Thorp, W Hoffman, J J Peterson, D Knight, J R Miller, Eld Wm Quint, Tho Richardson, C P Hayford, Clement West, J Goodwin, B Ferguson, Eld Joel Colly, Eld D Hitchcock, Eld Jesse Cox, Eld A Belcher, Wm Dillon, J Sherry P M, Jas Kidwell, Tho Fenner, Eld Wm Marvin, E S Hopping P M, R Allen P M, Henry Tib-

betts, Simson Kellogg, Tho Baldwin, R Van Brunt P M, Jas Shows, Eld Wm C Lauck, Wm White, D H Sullivan, Tho Kerr P M, Eld S. Trotter, Peter Buck, B Laporte, Mrs R M Seymour, Mary Burns, Eld P Culp, E Rittenhouse, W H Darnall P M, A M West, R N Duke, Eld Geo Reeves, Eld R T Webb, W Lawson, John C Towles, Eld J G Woodfin, Eld B Cooper, Eld J H Montgomery, Sarah H Allen, Mrs S P Ferguson, R B Peek, Eld H Alling, Geo Glick, Dea H Crosby, J H Worthington, Eld M Gossett, Adam Griffin, N Greenland, Mrs Lucy Stone, Eld R Eggs, Adam Mattice, G W McCliskey, Eld John Clark, E G Clark, Sarah Everts, Eld B Manning, John Triplett, Dea Wm M Wall, Eld J H Gammon, J Robinson P M, Eld Geo Marshall, Eld J H Gammon, J L More P M, A J A drich, Eld Thomas Barton, Dea J Finney, I Hill, S Goodwin, Dea I T Saunders, Keturah R Myers, Eld Tho P Dudley, Eld J E Armstrong, Eld R C Leachman, Eld Wm W Brown, Eld P Hartwell, John Phillips, J W Yates, Geo Livesay, Jas Perkins, A Nishbit, J H Norment, Wm Rankin, Jas Broders, Lewis Neal, Eld S Williams, Eld John Buie, Eld L Jacobs.

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MASS. Eld L Cox Jr. 2; J. Johnson, 2; Dr J. P. Alden, 1; (to Vol. 19. No. 12.) Mrs. Lucy Stone, 2. 7 00  
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Total, \$464 77

## POETRY.

## LET ME GO.

BY WILLIAM BAXTER.

Let me go: my soul is weary  
Of the chain which binds it here;  
Let my spirit bend its pinion  
To a brighter, holier sphere.  
Earth 'tis true, has friends to bless me  
With their fond and faithful love;  
But the hands of angels beckon  
Me to brighter climes above.

Let me go: for earth has sorrow,  
Sin, and pain, and bitter tears;  
All its paths are dark and dreary—  
All its hopes are fraught with tears:  
Short-lived are its brightest flowers;  
Soon its cherished joys decay;  
Let me go; I fain would leave it  
For the realms of cloudless day.

Let me go: my heart has tasted  
Of my Savior's wondrous grace;  
Let me go where I shall ever  
See and know him face to face:  
Let me go; the trees of heaven  
Rise before me, waving bright,  
And the distant crystal waters  
Flash upon my faring sight.

Let me go; for sorrows seraphic  
Now seem calling from the sky:  
'Tis the welcome of the angels  
Which, even now, are hovering nigh:  
Let me go; they wait to bear me  
To the mansions of the blest,  
Where the spirit, worn and weary,  
Finds at last its long-sought rest.

## The best Protection.

Why those fears?—Behold, 'tis Jesus  
Holds the helm, and guides the ship:  
Spread the sails, and catch the breezes  
Sent to waft us through the deep,  
To the regions  
Where the mourners cease to weep.

Could we stay where death is hovering  
Would we rest on such a shore?  
No—the awful truth discovering  
We could linger there no more:  
We forsake it,  
Leaving all we loved before.

Though the shore we hope to land on,  
Only by report is known,  
Yet we freely all abandon,  
Led by that report alone;  
And to Jesus,  
Through the trackless deep, move on.

Led by that, we brave the ocean;  
Led by that, the storm defy;  
Calm amidst tumultuous motion,  
Knowing that our Lord is nigh,  
Waves obey him,  
And the storms before him fly.

Render'd safe by his protection,  
We shall pass the watery waste;  
Trusting to his wise direction,  
We shall gain the port at last;  
And, with wonder,  
Think on toils and dangers past.

Oh! what pleasures there await us!  
There the tempests cease to roar;  
There it is, that those who hate us  
Shall molest our peace no more:  
Trouble ceases  
On that tranquil, happy shore!

"I pray not that Thou shouldst take them out of the world, but that thou shouldst keep them from the evil."—JOHN xvii. 15.

Pilgrim in the path of life,  
Fainting in the daily strife,  
Washing longing to be free  
From thy load of misery,  
Panting for thy heavenly home,  
Where no blighting sorrows come,  
List thy Savior's prayer for thee,  
Wait his time to set thee free.

Mourner, bending o'er the dead,  
From whose cheek the bloom has fled,  
Gazing in the glassy eye,  
Vainly asking for reply,  
Wishing that thy days were done,  
And thou with thy beloved one,  
List thy Savior's prayer for thee,  
Wait his time to set thee free.

Youthful spirit, worn and crush'd  
All thy hopes in darkness hush'd,  
Quench'd each aspiration vain,  
Silent bearing grief and pain,  
Longing for the peace and love  
Of the holy courts above,  
List thy Savior's prayer for thee,  
Wait his time to set thee free.

Aged wanderer, sad and lone,  
All thy youth's companions gone,  
Like blasted trunk, round which the vine  
Shall never more its tendrils twine,

Like strangers on a foreign coast  
Weeping o'er his treasures lost,  
List thy Savior's prayer for thee,  
Wait his time to set thee free.

"Not that thou shouldst take away  
These thy creatures of a day,  
Pray I, Father, but that in  
Thy mercy, thou wouldst save from sin,  
Keep them from the Evil One,  
Till their course of life is run."  
List thy Savior's prayer for thee,  
Patient wait till thou art free.

J. C.

## Temples made with hands.

"Israel hath forgotten his Maker, and buildeth temples."  
"God dwelleth not in temples made with hands."

When types and shadows dimmed the land,  
A splendid temple rose;  
The impress of Jehovah's hand,  
The place of his repose.  
Time came, those types should pass away:  
An infant form obscurely lay  
Within a manger, white around  
Myrrh and frankincense strewed the ground.

Before that infant's gentle breath  
The temple worship fell;  
The sacrifice was wrapped in death,  
The law had lost its spell.  
God left his temple, made of stone,  
And called the unbounded world his throne;  
No more, where Israel used to meet,  
Is his peculiar mercy-seat.

'Tis not in temples made with hands  
The great Creator dwells;  
But on the mountain's top he stands,  
And in the lowly dells:  
Wherever fervent prayer is heard,  
The Holy Ghost indites each word,  
In dell, on mountain, every where,  
He never fails to answer prayer.

Yes, in the poor man's lowly stall,  
And in the prisoner's cells,  
And in the rich man's lordly hall,  
The great Creator dwells.  
Where two or three are joined in prayer,  
His audience hall, his house is there;  
Wherever prays the child of grace,  
Is his peculiar dwelling-place.

Think you that temples built of stone,  
And blessed by priestly hand,  
Are more peculiarly his own,  
More reverence demand?  
Go to thy closet—shut the door,  
And all thy mercies ponder o'er:  
Thine all-pervading God is there;  
He loves to answer secret prayer.

Think not that work of human hands  
The only place to pray;  
The portals where the Savior stands  
Are open night and day.  
Bring but the heart's unwilper prayer,  
And thou art freely welcome there;  
No flaming sword points every way,  
To keep the anxious soul at bay.

The temple thy Creator owns,  
That temple is the heart:  
No towering pile of costly stones,  
Nor any work of art.  
The cloud-capped spire, that points on high,  
May draw the lightning from the sky,  
But 'tis the humble, modest flower  
That drinks in the refreshing shower.

No earthly house, by sinners trod,  
The temple He will own:  
Earth is the footstool of our God,  
The universe his throne.  
Far as infinity extends,  
The arch of his vast temple bends;  
The brilliant sun, with all its glare,  
Is but a glimmering taper there.

M. R.

## MARRIED.

At North Berwick, Maine, Sunday morning, January 26, 1851, by Elder Wm. Quint, Jr., Mr. DEPENDENCE LITTLEFIELD, of Wells, to Miss BETSEY FORD, of the former place.

## NOTICES.

## THOMPSON'S HYMN BOOKS.

BROTHER BEEBE:—Through the medium of your valuable paper, "The Signs of the Times," I desire to give general notice to our Old School Baptist brethren, that I am now engaged in republishing Elder Thompson's HYMN BOOK, and will endeavor to supply the demand for them as fast as the nature of the case will admit of; in the mean time, trusting that the Elders, and brethren generally who feel an interest in the circulation of these books, will lend us their aid and hearty co-operation.

The third edition has been recently published, and is now distributed among the following agents for sale, viz:

D. Anderson, Bookstore, West 4th St., Cincinnati, O.,  
Eld. G. Ambruse, Darbyville, Ohio,  
S. M. Potter, Merchant, Greenville, "  
I. T. Saunders, Hamilton, "  
Eld. W. Thompson, Harrisburgh, Indiana,  
" B. B. Piper, Mt. Vernon, "  
R. Potter, Wholesale Merchant, Madison, "  
J. Halsall, Bookstore, 124 Main St., St. Louis, Mo.  
Eld. D. Lenox, Ref. P. O., Pulaski Co., "  
L. L. Coppedge, " " "  
Eld. Wm. M. Morrow, Freemont, Iowa.

The wholesale price of the books are the same as formerly, viz: \$9 per dozen for the extra gilt, either fancy or tuck, and \$6 per dozen for those in plain binding. And as it respects the retail prices, we do not pretend to have any control of that matter.

Your friend and unworthy brother,

I. T. SAUNDERS

Hamilton, Ohio, January 27, 1851.

## "PRIMITIVE HYMNS."

SIXTH EDITION.

DEAR BROTHER BEEBE:—You will please give notice through "The Signs of the Times" that I now have the 6th Edition of my Hymn Book out and ready for use. I would also manifest my sense of gratitude to God and obligations to the brethren for the great interest they have been pleased to take for my success in the sale and circulation of my Books. I never shall be able to express my obligations for such christian kindness, but it is a pleasure to me to acknowledge my sense of gratitude for such favors.—May the Lord reward them an hundred fold. I still solicit, the kindness and favor of the brethren, Agents, and hope through them and others still to be able to furnish my Hymn Books wherever there may be a demand for them.

And I will be thankful to brethren who know of any demand for the Books in any part of any of the States to write to me, and I will appoint suitable Agents at such places and endeavour to have the brethren and people supplied with the Books—With unabating love for all the saints.—I remain their brother and servant in the gospel, &c.

BENJAMIN LLOYD.

Wetumpka Ala., Jan. 8, 1851.

POSTAGE.—Some of our correspondents who have formerly addressed us, as post-master, seem not to be aware that we are no longer post-master, and consequently no longer entitled to the franking privilege.

The small amount of five or ten cents on a letter is but trifling, but small as it is, the aggregate amount on the unpaid letters we receive, frequently amounts to more than we can pay without sustaining actual loss, and yet the amount when distributed among all who have to write to us would scarcely be felt.

Several letters have been addressed to us, merely stating that the writer wishes to discontinue his subscription to the Signs, for which we are taxed five or ten cents, and in some cases the writer himself has paid the postage, this is quite unnecessary, as the post office laws make it the duty of all post masters, to give immediate notice to publishers of papers, when the subscribers refuse to take them any longer out of the post office. Those who wish to stop their paper, should inform their post master, and if he refuses to give us the information under his frank, let them inform us of his refusal or neglect, and we will immediately inform the Post Master General of his breach of the post office law.

Post Masters are also authorised by the laws of the Department, to forward remittances, and orders for the paper, as well as directions to discontinue, under their frank, free of postage.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed, post paid.

TERMS.—\$1.50 per annum: or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

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The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sward of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., MARCH 1, 1851.

NO. 5.

## POETRY.

The following beautiful verses, were composed by a poor uneducated servant girl, in England, who, as we are assured by the editors of the "Gospel Standard," was at the time she composed them, from a severe blow received on the back of her head, perfectly blind, and perfectly deaf, and perfectly speechless. Her case is indeed most remarkable, but most fully authenticated by living witnesses, personally know to the publishers of the Standard.

### The Church Leaning on Her Beloved.

Who is this whose footsteps press  
Upward from the wilderness;  
Leaning on her much lov'd Lord,  
Listening to his gracious word?  
Tis the church, the bride elect,  
With surpassing glory deck'd;  
By angelic hosts adored,  
In celestial robes attired.  
Fairer than the queen of night,  
Splendid as the orbs of light;  
Terrible in all her charms,  
As a banner'd host in arms.  
Long in nature's miry clay,  
Sunk, degraded, lost she lay;  
Till incarnate Duty  
In the time of love pass'd by;  
Saw her weltring in her blood,  
Wash'd her in redemption's flood;  
Cast his mantle o'er her soul,  
Heal'd her wounds, and made her whole.  
Whence then flow this fair one's tears?  
Whence her anxious doubts and fears?  
Can she ever suffer harm,  
Leaning on the Bridegroom's arm?  
Ah, the monster, unbelief,  
Swells her bosom thus with grief:  
And a host of mighty foes,  
Ceaselessly her march oppose.  
Feeble in herself, and frail,  
Often would those foes prevail;  
But that mighty arm, indeed,  
Never fails in time of need.  
He will bring her safely through,  
Whatsoever hell can do.  
Endless, boundless, matchless love,  
Certifies a crown above.  
What though Jordan's billows roar!  
Glory waits on Canaan's shore;  
'Tis a momentary strife,  
But the end's eternal life.  
What though trials vex her sore,  
Soon the conflict will be o'er;  
Perfect bliss shall well repay,  
All the sorrows of the way. S. C.

### The Cry of One in Distress.

"BEHOLD, THE WOMAN CRIED TO THE KING."—

2 Kings viii. 5.

If any ask why should I cry,  
In darkness mourn, in secret sigh;  
It is the King I want to see,  
And hear him say, "I've loved thee."  
He cheer'd me in a day that's o'er,  
But now I knock at Mercy's door;  
O would he now my strength renew!  
I want with him an interview.  
My wants before him I would spread,  
And place the crown on his dear head.  
If thou a blessing, Lord, impart,  
I'll sit and tell thee all my heart.  
Ye children of the light and day,  
'Tis not enough for you to say  
This sin may plague, but never reign;  
This will not ease me of my pain.  
I want from sorrow to be freed;  
I want by precious faith to feed;  
'Twill make the pleasant tear to flow,  
When Jesus doth this gift bestow.  
I know his promises are sure,  
And everlasting shall endure;  
But O, I find no sacred rest,  
Till I am by my Jesus bless'd.  
Thus I have said what makes me cry;  
Would Jesus all my need supply!  
By him may I be sweetly bless'd!  
This, this alone can give me rest. W. W.

## COMMUNICATIONS.

For the Signs of the Times.

### Relation of my Experience.

No. 2.

Continued from page 26.

BROTHER BEEBE:—At the close of the first Number, I stated what I consider my first exercise after regeneration. Shortly after that exercise occurred, I went to Wilbraham where I had spent the preceding winter, but had not long been there before by a special providential interposition as I consider it, an application was made to me to go into Otsego Co., N. York and take charge of a school, from the fact that a friend rode upwards of forty miles to give me notice of the application, I unhesitatingly went on immediately, and engaged in the school for one quarter. This school being located in a new and rough settlement, I did not like the situation, but whilst there I was informed that Mr. Neal, the presbyterian minister in Cooperstown in that county, (Since known as Dr. Neal of Philadelphia) who had charge of the Academy in that place, wished to employ a teacher in the English department; I called on him; he after examination engaged me to come on when my quarter in the other situation ended; and also engaged to give me instructions in the languages. There was but one circumstance in my experience during that quarter worth relating, and that perhaps, only as showing how I was led on not by man, but by an invisible teacher, step by step, to renounce my early prejudices concerning religion. I had not as yet seen the error of my early impressions, that dancing was quite consistent with religion; and being one night in a company where dancing was introduced, I without hesitancy engaged in it. But one dance was enough for me, a sense of guilt and condemnation so seized my mind as to stop my sport, and I could not tell why; I then saw no evil in dancing. I soon left the company, but the distress of mind followed me without being able to comprehend why. I awoke the next morning with my mind in the same situation. Before entering my school, I retired to enquire why it was so. My mind was soon opened to see that dancing was inconsistent with my promise to seek my happiness in God; for I was thereby seeking it in worldly amusements, besides the very idea of these amusements was to pass time lightly away, whereas I was under obligation and engagement, to spend my time to the glory of God. I from that time cheerfully renounced worldly amusement.—From my first religious exercise, I thought it important, I should, on the first opportunity join some church, as a part of my religious service to God, and as calculated more to establish me in my resolution to seek God. When I became located in Cooperstown I thought this opportunity was afforded me. There was however one difficulty in the way; the presbyterians I had understood professed to believe in the doctrine of election, that I could not profess, my heart was bitter against it, so much so that as I was one

night in my room reading the 8th and 9th chapter of Romans, I was so incensed against those chapters because of their containing so fully the doctrine of election and predestination, that I actually thought of cutting them out of my Bible and casting them into the fire. Nothing but a sense of its being God's word prevented me.—This difficulty however was soon removed, for shortly after, some persons were received into the church, and I had an opportunity of hearing the church covenant to which they were to assent, read, and found to my joy that election and predestination were not named in it. The next month I applied to the session, and was received into the church.—In the spring a young presbyterian came to study with Mr. Neal with a view to the ministry, who was better indoctrinated in the presbyterian faith than I was. As he boarded and roomed with me he soon found out my opposition to election, and set about reforming me from that error. By his reasoning from the Scriptures, and by reading certain writers on the subject to which he referred me, I was convinced that election was a Scriptural doctrine, and became a strenuous advocate for it, that is as held generally by the presbyterians in connexion, with general atonement, general offers, invitations &c.—Having joined the presbyterian church in March, I think, 1808, I was strict in observing the sabbath, as I considered it, in reading a certain portion of the scriptures daily, in prayer and in morality, was during that year a pretty strict formalist, and got along comfortably. Not that I thought I had attained a safe state, this was what I was labouring for, and I hoped that God had began the work in me, and therefore that I should be able to persevere and attain to a safe state before I died. This as high as I can recollect was about my views. In the early part of 1809 I got hold of Doddridge's "Rise and Progress of Religion in the soul." I undertook to carry out his directions for progressing religion in my soul. I added more praying as well as occasional fastings to my tasks, and devoted Saturday nights to prayer and self examination, preparatory to the "Duties of the sanctuary," as they were called. The test whether a work of grace was begun in me, was whether I loved God. I from this time became about as laborious a legalist as was to be found among the presbyterians; so much so, that my religious duties very much retarded my studies, although for a time I confined myself to six hours sleep, out of twenty four; until my constitution not being strong enough to bear that deprivation, was completely overcome by the want of sleep. As a part of the Doddridge discipline I kept a diary of my experience. In looking over it through this year, I find that I made frequent complaints of my want of zeal and devotion in my religious exercises, but very little of my corruptions, or the plague of my heart.

Mr. Neal about the time I joined the church persuaded me that it was my duty to turn my attention to the ministry. Although I had not before thought of that, yet on reflection

I assented to it, and ultimately I became so devoted to that idea, that nothing else seemed worth living for. This was frequently brought to the test in 1809 and 10, by the various difficulties, which interposed to my obtaining a suitable preparatory education. Amid these difficulties I could not think of turning my attention to any thing else; and I really felt that life was of no value to me if I could not spend it in the ministry. I mention not this as an evidence of my call to the ministry, for whatever purpose God may have had in it, in reference to my after being called to the ministry, I consider it not in that light, but as showing the great zeal the natural mind may be wrought up to in religion, and in reference to the ministry.—Mr. Neal, in view of the difficulties in the way of my obtaining a collegiate education, advised me not to aim at it, as the Western Presbytery of New York, at that time, would admit persons into the ministry without their having graduated. Following his advice, I soon turned from the Latin, to the study of the Greek and other studies which he thought more useful. Though I thus conformed to Mr. Neal's direction, and notwithstanding my zeal for the ministry, I had no notion of entering it, without such qualifications as would give me a pretty fair standing in it. Mr. Neal having received a call to the presbyterian church in Albany, left Cooperstown in Sept. of 1809. I therefore concluded as soon as the school closed in which I was then engaged, to leave that region also. Just before this the Theological School at Andover, Mass., had been established, I thought if I was in that region I might gain admittance to that School without going through college, and that the course of studies there would make up for any deficiency in my scientific studies. I accordingly left Cooperstown early in Oct., went into Mass. and succeeded in getting the school in the village of Watertown, seven miles from Boston. Here I found myself in the midst of Unitarianism, the minister and people in Watertown were of the looser class, I therefore had no religious society here. But there being an orthodox minister, so called, who preached in Newtown, four or five miles distant, I principally attended meeting there. In the latter part of the winter, a young lady of Boston, a member of the 1st Baptist church there, came out on a visit to the family where I boarded and spent several weeks. As we pretty much agreed on doctrinal points I had a good deal of satisfaction in her society, and became quite attached to her. I mention this, because I shall have occasion to refer to her again. I, a short time before my engagement in the school was out, called on Dr. Griffin, one of the principal professors in Andover School, who then resided in Boston, to enquire as to the terms of admittance into the School. He informed me that their rules were to admit none but graduates into the school, and that they could not depart from them. This was a sore disappointment to my hopes of attaining to the ministry. But he kindly informed me that the Presbytery in

New Jersey, from whence he was, had funds for assisting poor young men to obtain an education for the ministry, and he thought if I was there I might obtain assistance. My attention was next turned toward New Jersey.

I will here relate a rather singular exercise I had a little before this. It was Lord's day, March 11th, I had attended meeting at Newtown, but had felt very cold and dull, on returning to my boarding house, I concluded to retire to my room and spend a season in prayer. I had not been long thus engaged, before there appeared before me two lights, and the suggestion was made to my mind, that these were the Father and Son, and that they had manifested themselves thus to me, as a token of God's love to me, and that he was a going to make me happy. Immediately my passions were raised to an ecstasy of joy and love to God indescribable; I even imagined that my soul was leaving the body and was going to heaven. I thought I felt it rising up in me, and as being just ready to depart, and the delight I felt at the idea, and the praises I poured forth on account of it I cannot describe. After a while, I thought I felt my soul sinking down into my body, but I would have given the world for it not to return back and I have to go again into the world. From this the ecstasy subsided, and when I attempted to rise off my knees, I found myself so exhausted by the excitement that I could not do it, I had just to prostrate myself on the floor and lie for some time before I recovered strength to get up. On reflecting on this, the idea arose that it might have been a delusion of Satan; immediately the suggestion was made "Satan cannot love," and that as I felt such love to God, it must have been from God. It was thus kindly overruled to be quite a support to me under the disappointments I shortly after had to meet. But I have long since known it to have been a delusion of Satan practiced upon me; for there was in it no view of the mediation and atonement of Christ, the only medium of a sinner's acceptance with God. Of this I was at that time ignorant. The love was nothing but a natural love arising from the imagination that God was going to make me happy. The lights arose from some natural cause, I have frequently seen them since, probably in consequence of the position my eyes were in toward the window. From having experienced this exercise and known its delusion, I have no confidence in those relations we frequently hear of great lights, and great excitements of love to God where there is no view of Christ as the medium of acceptance with God.

After closing my engagements at Watertown, I went to Newport, R.I., thence by water to New York; and from thence into New Jersey. At Morristown I engaged for a few weeks as an assistant in one of the academies there, when I obtained a school in Hanover, and had the opportunity of boarding with the Presbyterian minister of the place and of receiving some instruction from him in my studies.

On my way to Morristown I called upon the Presbyterian minister in Newark, New Jersey, to make some enquiries about schools. Whilst there two or three other ministers called, and mention was made of a new work on infant baptism by Dr. Porter. All united in speaking of it as a master piece on the subject. Immediately the idea suggested itself to me that I would purchase one and send on to my Baptist friend in Boston, hoping it might convince her of her error on that subject. Not in reference to the mode of baptism, for I had been convinced from

my study of Greek, and of Ecclesiastical History, that immersion was the original and proper mode, and had felt sorry that it had been changed. But in reference to the subjects; for I was a strenuous advocate for the seal of the covenant, as baptism was considered, being put on infants. Whilst at Morristown, I procured one of those books, but concluded before sending it on, I would read it myself. I did so. I found Dr. Porter's position to be, that the Abrahamic covenant was still in force under the gospel, that the children of believers under it, now stood in the same relation to their parents, as formerly the Israelitish children did to their parents; that only the seals of the covenant were changed, that baptism had been substituted in the place of circumcision, and the Lord's supper in the place of the passover. On reading this, the idea struck me, that if this position was correct, that, as formerly every circumcised child had a right to eat of the passover, so now every baptized child must have a right to eat of the Lord's supper. I could see no consistent way to avoid this conclusion. But the conclusion I was not willing to admit; for I believed there was an experimental change necessary to a person's being a proper subject for partaking of the Lord's supper. I thought rather than submit to such an inconsistency, I would examine the Baptist ground. But again it occurred to me, that if I should become a Baptist, all my hopes of obtaining assistance to prosecute my studies would be frustrated. In this dilemma, I soothed my conscience by solemnly promising the Lord, that if my hopes of obtaining assistance to pursue my studies were cut off I would then examine the ground for believer's baptism. The book I laid aside, without sending it as before designed.

In Hanover, I found myself in the enjoyment of what I esteemed religious privileges, such as I had not before enjoyed. There had been a revival there a year or two before, and a number of young persons had joined the church. Their zeal had not yet died away, so that they kept up frequent prayer meetings. I was soon introduced among them, and put forward to take a leading part in these meetings. But whilst this was the case on the one hand, I on the other was made to feel the corruptions of my nature, far more than I ever had before, causing me much to doubt whether there was any reality in my religion. In looking at some of the entries in my diary during this Summer, I should think that they had been penned by a tempted, doubting believer, were it not for the legality so apparent in them. I speak in them about my inability to do anything, that God must do all for me by his grace, and of my entire dependence on Christ for acceptance, &c., and yet there is a rotten legal self doing spirit runs through the whole. My reading was of the more evangelical class of authors, as they are called, such as John Newton, and even Dr. Hawkers "Zion's Pilgrim" was a favorite book with me. I no doubt imbibed their mode of expression. I mention these things, to show how the natural mind may be moulded into a gospel mode of thinking and expression, whilst we are ignorant of our helplessness, though I was being taught that by being made to feel the power of my corruptions, and ignorant of Christ. In reference to my corruptions, in order to get relief, I occasionally, on Saturdays when I had no school, retired to the woods and spent the day in fasting and prayer that God would relieve me from them. I would write solemn covenants that I would not indulge in any evil thought or propensity nor indulge in any trifling con-

versation, &c., and sign my name to them. I find two or three such in my diary. I think I once or twice, in order to make it more solemn, drew blood from my finger and wrote on loose paper covenants of this kind. But all would not do; my corruptions still appeared to triumph. One night returning from school, borne down with a sense of my corruptions, I went into my room and threw myself upon my bed, and whilst there, drew the conclusion, that all I had experienced was from Satan; that he had been working upon me to make a polished hypocrite of me. Immediately therefore the charge was made against me; Now you have committed the sin against the Holy Ghost; for the Spirit of God has been at work with you, and you have now ascribed his work to Satan. I immediately sprang upon my feet and walked my room for some time, in as complete despair, as I believe a living man is capable of. At length I was relieved by the thought, that if the work was Satan's, I had committed no sin in charging it to him, if it was the work of the Holy Ghost, I could not commit the unpardonable sin, for he would carry it on until the day of Jesus Christ. I went on in this way attending zealously to the forms of religion both public and private, but thus harrassed with corruptions, temptations of various kinds, and doubts, until in September I got hold of a work of Dr. Bellamy's, entitled, "True Religion delineated." I determined at once to read it, and test myself carefully by it. This book commences with a representation of God and of his attributes, and of the fitness that he should be loved and obeyed; and goes on to describe the requisitions of the law, that we should love God with all our heart, &c. I was one day sitting in my room reading this part, when I felt the enmity of my heart so rise against the requisition, that I went on in the flowing out of this enmity, to say to myself; *It is unjust in God to require that we should thus love him, that there is no fitness in it; that I can see nothing in the works of creation that shows him worthy to be loved, yea, said I, I cannot see any evidence that there is a God.* As I uttered this last expression, I involuntarily raised my eyes toward the window, and a handsome red apple hanging on a tree near by, met them, and I so saw the wisdom and goodness of God manifested, in causing that apple to grow there, that at once all my atheism was knocked in the head, and with it, all my religion that I had been nourishing and building up for three years, was prostrated in the dust. I had, I saw, all that time been worshipping an unknown God; had mocked God with a form of Godliness, whilst my heart retained such enmity to him as to deny his right to require me to love him, and even as to deny his existence. My past religious performances now appeared as in the sight of God, the most odious of all the sins I had ever committed.

S. TROT.

Fairfax Co., Va., Jan. 29, 1851.

[To be continued.]

For the Signs of the Times.

Kingwood, N. J., Dec. 1850.

DEAR BROTHER:—For so I feel inclined to call you, I have for some time read your paper with much interest, and often while reading the experiences of others, have I felt as if I would like to tell them what I hope the Lord has done for me; but a sense of my inability to write, has kept me back; still, as others complain also, I take courage. About twelve years ago, when I was about fifteen years of age, I attended a quarterly, or three days meeting. Elder Mathias preached the

last day, and when he got through with his subject, (which I do not recollect,) he spoke to the unconverted, or sinners, as he said.—The thought struck me at once that there were but two classes, saints, and sinners; and the saints I believed were all chosen. I knew I was a sinner, and feared that I was left out of that number; I became alarmed, so much so that I could not refrain from tears. When I got home, we had young company, yet these reflections lasted during the afternoon, but gradually were away afterwards. Some time after this I went to meeting on Sunday afternoon, and heard the passage, "What is truth?" taken for a text. These words seemed to arouse me again, and I think I felt desirous to know the truth. The preacher also gave out the hymn which begins thus,

"Who is the trembling sinner, who,  
That owns eternal death his due?"

I answered within myself, that it was me, though I did not feel willing to die; for it was only these two lines that seemed applicable to my case at that time. I also attended a meeting at a private house, one evening, where it was with difficulty I could hide my feelings; it seemed as though a seat among christians, or in the same room, was too good for so vile a sinner as myself. Not long after this, my sister joined the church, which also made serious impressions upon my mind. But awhile before this, I had attended a protracted meeting, (which divided the church where I generally went to meeting,) and where I had been taught that I could get religion; but as I did not get it then, I began again to try to mend my ways, by watching my thoughts and actions. I made promises and broke them, and again would try to do better; but before I was aware, I found myself sinning with a high hand. Thus matters went on; some times I thought but little about it, and at others, felt much concerned, and almost discouraged. But at the end of six years, it pleased the Lord to prostrate me upon a bed of sickness, with fever. While in this condition, sin and guilt became a burden that seemed to weigh me down. One morning after passing a sleepless night, I wanted to have a neighbor sent for to pray for me; but my brother and sister whom I lived with, thinking me only alarmed, did not send for him. The neighbor, brother C. Myers, afterwards came to see me, and he tried, I think, to convince me that it was a work of grace begun; but I could not believe it, if I could it would have relieved me. The thought also that he was deceived about it, troubled me very much. His wife also tried to comfort me, by telling me how bad she was, and had been, but I thought she did not see me as I was, full of wounds, and bruises, and putrifying sores, from the sole of my feet, even to the head, and my heart as a cage of unclean birds. Sometimes I thought perhaps it was all worldly trouble, at other times I would think that no one so vile ever had been saved. My state appeared to grow worse, until the sun as it shone upon objects in the room, seemed to condemn me. I tried to prevail upon my sister to take the glass out of the room, for I dreaded to see my own face. I asked the doctor if he was sure it was the fever that ailed me? I told him it was my mind that was sick; and I feared he could do me no good. My grandmother talked to me considerably, but it seemed to do me no good; for I could not feel what she said myself. My state became more alarming. I feared death, and also feared to live, lest I should swell the number of my transgressions. It seemed as though my thoughts pained me, and my sickness was all at heart, so that I could not hide



my feelings; and I arose in the bed and said, "Lord have mercy on me." A neighbor who had come to set up, came to the bed and told me not to be alarmed, for the doctor had said the fever was broke. I told her I did not think it was the fever, but a foretaste of that torment into which I should soon be plunged forever. But she thinking me flighty, began to talk to my sister. I sought for tears that I might assuage my grief; but I could not weep. My sins crowded upon me, even sins of my childhood, while my parents were yet living, and occupied all my thoughts. Another old lady (who was a "New School Baptist") told me not to hunt up every thing to fret about, but be composed and try to do better for time to come. I told her I had tried, but could not. I hardly can tell how I spent the time for a while. The days and nights appeared very long and dreary. I some times felt concerned for fear my little sister (who was also sick) did not think of death. One Sunday after meeting, two old ladies, members of the Old School Baptist church, stopped in to see us; they talked together on religious subjects, and of the preaching they had heard that day, by Elder House. I thought I had never heard women talk so good before. I felt glad when any one would leave a book near my bed, and when alone I would get it and read; and also when alone would try to pray, but even my prayers seemed to be abomination. I lay in this condition nearly four weeks, when one morning my senses were locked in a calm sleep, and when I awoke my burden was gone, and all nature seemed to be praising her great Author; even the snow, as the sun shone upon it; and these beautiful words came into my mind,

"Bless, O my soul, the living God;  
Call home thy thoughts that rove abroad;  
Let all the powers within me join,  
In work and worship so divine."

I felt so happy that I could hardly refrain from singing aloud. I got up and dressed myself; but an hour or two afterwards, I began to fear it was only because I was better of my sickness, and that my own heart was deceiving me, and that, too, after I had thought I would be willing to die, if only prepared; and also, that I could see nothing worth living for. But my burden was gone, and I tried in vain to get it back, that I might see how it had gone. After this the scripture did not seem to condemn me as it had done before; but I was afraid of claiming promises that were not intended for me; therefore I groped my way as one partly blind, often praying that if a good work had been begun, it might be carried on and perfected; and if not, that it might be begun. This passage of scripture often gave me encouragement, "Blessed are they that do hunger and thirst after righteousness; for they shall be filled." I loved to hear "Old School" preaching, and therefore went to hear such whenever I could for about four years before making a profession, during which time I married a member of the Old School Baptist church; I often wished I was fit to become a member, and even tried to become better of myself. Often did I make up my mind when going to meeting, that I would follow the preacher throughout his subject without suffering my thoughts to go astray; but before I was aware they would be wandering like the fool's eyes. The members seemed near to me; but I was afraid I did not love them as I ought. One Sunday afternoon brother Bryan called in to talk with my husband; among other things they talked about difficulties in churches. He then said it would hardly be thought proper to talk such things before me, as I was not a member; but he said he would as soon talk

them before me as the members, though he had never heard my experience. These last words gave rise to the question, "Had I an experience?" or why did he think so? I felt as if I would like to tell him my mind; but he did not ask, and therefore I did not tell him. After he went away, I told my husband my exercises, and he seemed so sure that I was a fit subject for baptism, that it worried me. I told him my doubts and fears, and he said he had the same. I then told him that at times it appeared to be only imagination; he said he also had felt the same. But my way seemed dark. Next day I took up the bible, and opened to the passage, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished; that her iniquity is pardoned: for she has received of the Lord's hand, double for all her sins." Light seemed to break in: my sins appeared forgiven, and my iniquity pardoned. The Lord's people seemed to be my people; and I felt so happy that I went to my husband, where he was at work, to tell him. After this I began to think of going before the church to relate my experience; and I became so anxious to go that the time appeared long before I could have an opportunity. When I went I was received. It was a happy day to me, long to be remembered. But a week afterwards when I was baptized, my mind was gloomy, and my language was,

"O for a closer walk with God!  
A calm and heavenly frame—  
A light to shine upon the road,  
That leads me to the Lamb."

I have since had "seasons of joy and trouble," and if a christian at all, I am certainly "less than the least of all," and feel unworthy of a place at the Lord's table. But I must close.

Your unworthy sister,  
KETURAH R. MYERS.

For the Signs of the Times.

Chemung Co., N. Y., Feb. 7, 1851.

BROTHER BEEBE:—Having been a reader of the "Signs" from its commencement, and an occasional correspondent with its columns, perhaps it is meet that I should do as much as inform those brethren who have seen an occasional word from my pen, that, by God's mercy I still live, though so far as usefulness to edify the sheep and the lambs of the flock, is concerned, I am still a barren "fig tree," and it is a wonder of the goodness of God, that I have not been "hewn down and cast into the fire."

If ever an occasion arises, when a deeper sense of gratitude for favors, should be felt, than another, and if ever the tongue should speak eloquently in God's praise, to the strengthening and comforting of God's people, that occasion is now present with me.—But alas, for my ingratitude, for mercies given, my barrenness and leanness in the things pertaining to the kingdom of our blessed Lord, and my inability to say to any of the Master's children, "Sit down and eat at the banquet with me, which has nourished my soul, and gladdened my heart."

Rising, as I have recently done, from a bed of severe sickness and suffering, (which, while it lasted, I trust, I received with resignation, as from the Lord,) I feel that a more sensible and constant conviction of the goodness of God, in restoring me to measureable health and comfort should sink deep into my heart, and, that from the fullness of the grace of God I might speak to those of the household of faith, in language which would both warm and enlighten. But as it is I must content

myself with a few barren sentences of salutations, and *opinions*, which it may be, though a feeble voice, will be useful in directing some of the readers of the "Signs," to reflect again on the opinions which they have expressed.

You, brother Beebe, are better acquainted with the extent of dissatisfaction, on account of the "unpleasant controversy," carried on through the Signs, than I am. You know, personally, most of the parties concerned, and ought not to lie under the implied charge of allowing the controversy to progress, for the paltry consideration of a few dollars, to be made by the friendship of a controversialist, in whom you had no confidence, as a christian. If your readers believe you honest and upright, and unwilling to admit any thing into your columns which would injure or harm, they ought to regard all such matters, as they think would do so, if any such there are, or have been, as the evidences of the weakness of the flesh, which, as christians, knowing "the plague of their own hearts," they would be ready to expect to see some evidences of the same plagues in their brethren.

What if some things have arisen, giving evidences of the Canaanite within? Have there not been, also, some tender touches of love, some exhibitions of a heavenly spirit, and a holy reverence for truth manifested, together with a willingness to bow to its dictates, shining through the whole, which brought the involuntary, mental exclamation from us, "where sin abounded, grace did much more abound!" To me, this controversy, complained of by some, has been no unprofitable matter. It has made plain to me the sentiment that "we see only in part, and know but in part;" and has awakened a livelier desire in my soul to see as we are seen, and to know as we are known; and my confidence remains unabated, in those brethren who have spoken in controversy.

If no other good had come to me, out of the controversy, that of the very kind and brotherly admonitions of brethren, in no way connected with it, was an ample gratification, even though the whole of what had preceded, had been barren and unfruitful. The tender, touching, and soul cheering kindness of brother Conklin's letter, (coming from one well known to me, and dearly beloved in the truth) did so exalt and magnify the excellence, the glory, and exceeding greatness of the Redeemer's kingdom, (built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone) that it created in me a feeling of extatic delight. I read, and the tears flowed. In proportion as my heart was softened with the thought, that this heavenly love, this kindly regard, so tenderly manifested towards the brethren, so happily mingled with a confidence and boldness in pointing brethren to their faults, which, instead of creating malice, as with the children of the world, would (he knew, for his language bespoke it) beget friendship and love—I say in proportion, as I felt this, I exclaimed within me, "Lord, what a glorious truth didst thou proclaim, in saying, 'MY KINGDOM IS NOT OF THIS WORLD.'" What could I ask more? The brightness of the glory of the adorable Lamb brought to view, as having been "slain from the foundation of the world," "to redeem his people from their sins!"—to be their surety through a glorious relationship, to obtain for them an eternal inheritance!—To hold them in the exalted ties of "Sons of God!"—and reveal to us the security of their lives, "hid with Christ in God!"—What a glorious thought! and all this conveyed to the mind, too, through the *infirmity of the flesh*, i. e., through the manifestation of its existence, and more especially so, in myself.

It is, perhaps, unbecoming in me to give any word of admonition in reference to the future. The tenderest lambs are able to afford consolation to my soul. I read, with much pleasure the various accounts of the dealings of God with his children, in calling them from the darkness of nature, into the light of His spirit, and I hope none will think themselves so weak, as not to be able to bear a little of the infirmity of some one who is weaker. I want the "Signs" to continue, and hope none will withdraw patronage, because they are too good to look upon a few evidences of remaining sin in the brethren, or, now and then a sentiment upon a matter, *not involving the foundation*, which they either do not understand, or do not approve.

I have, many times, since my name has appeared, as a contributor to the "Signs," thought I would write something of my *downs*, (for I have few *ups*) that I might, peradventure, find a sympathising spirit, in response. But the leanness of my soul has been, for the most part, so great, that I feared the readers of your paper would get but chaff and husks, instead of meat, which would nourish the soul. If I may be pardoned for the intrusion of the above, I will hereafter afford opportunity to those of a more heavenly frame, to feed the tender ones of the flock with milk, and those of greater age with strong meat.

With sincere regard, as a *friend*, and affectionate love as a brother in the kingdom of our common Lord,

I remain truly yours,  
W. B. SLAWSON.

For the Signs of the Times.

Chester Co., Pa., Feb. 8, 1851.

BROTHER BEEBE:—There is a small item of business, on which I have been wanting to write for some time, and have been still putting it off until I could get something more to say; but I am so barren that I can find nothing worth communicating. I feel like Israel when encamped at the Red Sea, surrounded on either side with impassable barriers; or like David, when he said, I am shut up and cannot come forth. I often feel constrained to say, If it be the Lord, why am I thus? If I am a child of grace, why this coldness of heart, this wandering of affection, this want of a lively interest in the things that should most of all claim my earnest and habitual attention? It cannot be that the ear of God is deaf that it cannot hear; no, for "His eyes are over the righteous, and his ears are open to their cry;" and not only to their cries, but he hears the groaning of the prisoners, and the sighings of the needy come up before him. It cannot be that his arm is shortened, that he cannot save. No, this cannot be. Age, nor infirmity cannot affect him. He is yesterday, to-day, and forever the same; I AM, is his name; not *I was*, or *will be*, but I AM. I, the Lord, *change not*; therefore the sons of Jacob are not consumed. It cannot be from a lack of spiritual supplies in the storehouse. No, this cannot be; for it hath pleased the Father that in him all fulness should dwell; and John beheld him as the Only Begotten of the Father, full of grace and truth. It cannot be from a lack of promises: no, for the Bible is replete with them; for by him are given unto us exceeding great and precious promises—promises adapted to all the variety of circumstances to which we are incident in this dark and dreary wilderness.—Neither can it be that God is slack concerning his promises; for the Lord is not slack concerning his promises, as some men count slackness; but is long suffering, &c. No, his

honor and his faithfulness are pledged to accomplish his promises, and his power is equal to the task of carrying all his will into full execution. As we cannot attribute our spiritual difficulties to any of the above considerations, we must look elsewhere for them; and may we not safely conclude that it is the will of God that it should be so. It is certainly his will that this should not be our place of rest. No, he has provided a better home for us than this miserable and polluted world; but if we could always enjoy the light of his countenance, and the sweet influences of his grace, we might become contented with our present state, and have no particular desire to be nearer to him; it is evident that the commonness of blessings divest them, in a great measure, of their value. The light of the sun for instance, which we daily enjoy, is so common that we hardly think of it as a particular blessing; but let us be deprived of its rays 48 hours, and we should then appreciate its blessing to a high degree. So, if we lived continually under the full beamings of the Sun of Righteousness, it would become so common that we should not value it as we ought; but let him withdraw and leave us to grope in the dark for days and weeks and then return, how delightful it is. But when our mountain stands strong, we are apt to feel a kind of independence, and conclude we shall not be moved; but when left to the buffetings of Satan, and our own corrupt natures, we are made sensible of our nothingness and entire dependence upon the grace of God, not only to secure our final salvation, but to sustain us while in this the house of our pilgrimage. Our trials have a tendency to wean us from this world. Let God but withdraw the light of his countenance, and leave us dark and gloomy within, there is nothing without can make up the deficiency; the world has no charms to cause our stay; it presents a gloomy chaos, and heaven becomes the more desirable, as presenting to our mind a place of rest and perfect bliss, where the Lamb himself, in the midst of the throne shall feed us, and lead us to living fountains of water; and God himself shall wipe away all tears from our eyes. I have not the least doubt but the period will arrive when the saints of God will sincerely thank him for every trial they have ever met with while on earth. They will form an ingredient in their cup of eternal rejoicing; they will then see that, dark and dreary as was their passage through this wilderness, it was the right way to the city of habitation. There is one thing that should comfort us while here, and that is, that though we may lose sight of God, and grope our way in darkness, God never loses sight of his children; they are always open to his view; he has them in everlasting remembrance, and he has more direct interest in one of his little ones than in all the world beside. He knew Lot from all the inhabitants of Sodom, and would not suffer the deluge of wrath to fall until he was taken out.

I have nothing more to say, only that I remain as ever, yours in the bonds of the gospel of the grace of God,

THOMAS BARTON.

For the Signs of the Times.

Athens, N. Y., Feb. 15, 1851.

BROTHER BEEBE:—As it is a rainy day, so that I am prevented from attending meeting in Westerlo, I think it is proper for me to spend a little time in writing to you. For a few days past my mind has been dwelling upon these words, viz: "Because they have taken away my Lord, and I know not where

they have laid him." John xx. 13. This was the language of Mary, while standing at the sepulchre, on the morning of the resurrection of Christ, when the angels said unto her, "Woman, why weepest thou?" She had come to the place of Christ's burial early in the morning, when it was yet dark, and saw the stone which Pilate's soldiers had placed at the door of the sepulchre taken away, and ran unto Peter and John, and saith unto them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." (I suppose *they* refers to the wicked Jews who put Jesus to death.) But before Mary left the sepulchre, Jesus appeared unto her, and said, "Why weepest thou? whom seekest thou?" But she, supposing him to be the gardner, said unto him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Then Jesus said unto her, Mary, and she turned and said unto him, Rabboni, which is to say, Master. It was not the voice of the gardner that she heard, but it was the voice of her risen Lord, whose dead body she sought, whom she loved so well. He was no longer in the cold, dark grave, neither had his body been borne away by mortals, for he had arisen triumphantly, and conquered all of his foes. And now he appeared to her in his glorious body to comfort and console her; saying, Go tell my disciples, and Peter, that I have arisen, and I ascend unto my Father and your Father, and my God and your God; and that they go before me into Galilee, there shall they see me, as I said unto them. Her surprise must have been great, and her joy full, at this discovery; and in hearing such endearing language, and so familiar a voice as that of her crucified Savior. Yes, tell it to the disciples who forsook Jesus, and to Peter who denied him; and not to them whom men call great and good, wise and noble.—Tell it to the little band of fishermen, who have followed me in my sojourn upon earth. But Jesus did not leave his disciples with Mary's announcement merely that he had arisen, for he showed himself at several times to comfort them in their trials. At one time he appeared unto two of them as they traveled from Jerusalem to Emmaus, and enquired of them the cause of their grief. But they did not know him, and answered his enquiries by saying, "Art thou a stranger in Jerusalem and knowest not the things that are come to pass? Jesus saith unto them, What things?" They answered him by telling what the chief priests and rulers had done to Jesus of Nazareth, whom they condemned to death and crucified. "But we trusted that it had been he which should have redeemed Israel, and besides all this, to-day is the third day since these things were done; and certain women made us astonished, saying, that they had seen a vision of angels which said he was alive; and certain of them went and found it even as the women had said, but him they saw not." And Christ replied to them by saying, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, he expounded unto them in all the scriptures, the things concerning himself." And when they arrived at the place where they were going, Jesus made as though he would have gone farther; but they said unto him, abide with us, and he went in to tarry with them; and while he was there he blessed bread, and brake, and gave it to them; and their eyes were opened, and they knew him, and he vanished out of their sight. Then their language was, "Did not our hearts burn

within us as he talked with us by the way, and expounded to us the scriptures?" They did not stay there that night; but arose the same hour and returned to Jerusalem and found the disciples gathered together, saying, the Lord is risen indeed, and hath appeared unto Simon. And they told what things were done by the way, and that he was known of them in breaking bread; and as they thus spake, Jesus himself stood in the midst of them, saying, "Peace be unto you." And it is said in one place, Then were they glad when they saw the Lord. These were precious seasons to the disciples; and thus it has been with me. I have enjoyed some precious seasons while my Lord and Master manifested himself unto me, as the chiefest among ten thousand, and altogether lovely; and at such times, my soul has been drawn out in love to him. How precious his words to John, "If any man hear my voice and open the door, I will come in, and sup with him, and he with me." There is a union, firm and lasting, existing between Christ and his people; and in their greatest trials, he is their sure Defence, their Chief Shepherd and Everlasting Friend, their all and in all, a present help in trouble. Thus Mary found him to be, while weeping, supposing he had been taken away. She sought his body in the tomb; brought spices and sweet perfume, but we seek a risen Redeemer in the closet, and in the sanctuary; and have nothing to offer only praise and thanksgiving, a broken heart and contrite spirit; but with such sacrifices God is well pleased, for they are begotten by his Spirit. And we read, "Whoso offereth praise, glorifieth me; and to him that ordereth his conversation aright, will I show the salvation of God."

My object when commencing this scribble, and in mentioning Mary's reply to the angels, was to relate a little of the exercises of my mind while hearing a learned New School preacher, from this text, "And they gave him to drink, wine mingled with gall; and when he had tasted thereof, he would not drink it." After naming the text he proceeded to explain the nature of Christ's suffering, and why he thus suffered; but his discourse was something like gall to me, and I did not drink it. He went on to show, that the Lord Jesus Christ made an atonement, or suffered for sin in the aggregate, or sum of it; and not for persons or sinners, either few or many; and that his sufferings aside from the Spirit, did not save any; but opened a door to all. I think it needless to say, aside from the Spirit, the sufferings of Christ are of no avail, for all other gifts necessarily follow this, the greatest of gifts. Paul says by inspiration, "He that spared not his own Son, but delivered him up for us all, (not for sin,) how shall he not with him also freely give us all things." During his sermon, and after it, I thought as far as his preaching is concerned, I must say, "They have taken away my Lord, and I know not where they have laid him." For if Jesus did not bleed for sinners, for his bride, for his chosen people, I do not know why, nor for what he suffered; and must say, with David, "If the foundation be destroyed, what can the righteous do?" But the testimony of all the prophets, from Moses, and also the apostles, is clear and impressive on this point, and in regard to this doctrine. Therefore, we have everlasting consolation, and good hope through grace; notwithstanding our Lord is taken away and we know not where he is laid, in the preaching and writing of many, "For other foundation can no man lay than that which is laid," even Jesus Christ. And again, the foundation of God, standeth sure, having this seal, "The Lord knoweth

them that are his," "Who loved us, and gave himself for us, that he might redeem us, from all iniquity." "Who, his own self, bare our sins in his own body on the tree." And "as Christ also loved the church and gave himself for it." Therefore I understand the scriptures to declare that the Redeemer suffered for us, for sinners, as well as for sin; and that the blood of Christ cleanseth us from sin. He saves his people from their sins, not merely opens the door and leaves the remainder for us. But he has, by one offering, perfected forever them that are sanctified; so that it is all of grace, and to him be all the glory. But we have a duty to do, as his followers, to take his yoke upon us, and learn of him, to do good unto all men, and especially to the household of faith; for he hath suffered for us, leaving us an example, that we should follow his steps: whom having not seen, (with the natural eye, as did his ancient disciples) we love. Of this salvation the prophets have inquired, and searched diligently, searching what, or what manner of time, the spirit which was in them did signify, when it testified beforehand of his sufferings, and of the glory that should follow." Isa. liii. very clearly explains the reason of Christ's sufferings, and for what, and for whom. The prophet says, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great," &c.

An unworthy writer and brother,

A. G. PORTER.

For the Signs of the Times.

Roxbury, N. Y., Feb. 4, 1851.

BROTHER BEEBE:—As I have received much consolation in reading the Signs, especially the christian experiences therein published, and as I have a little hope in the merits of the Savior myself, I will try and tell you some things which I think the Lord has done for me. I have long had a desire to tell you some of my exercises, but knowing my inability I have delayed; and even now perhaps you will think it had better have been omitted altogether. I must go back to my infancy; for it appears to me that my heavenly Father has ever had a watch care over me. I was born in 1812, and when but six months old I was left without an earthly father. I had a kind and tender mother, though I have no evidence that she was a christian. I grew up and was a giddy youth, and spent my time in folly and vanity until I was 19 years of age, when I married into a Baptist family. My husband was not a professor, but I suppose that he was then a subject of grace; but I still continued in sin and transgression against a holy God. I had occasionally some serious impressions on the subject of death, and judgment; but I had no love to God, nor to his cause. I continued in this way until the spring of 1839, when I was called on very unexpectedly one day to go to a neighbor's, the man of the house was dying. I went as soon as possible, and on opening the door the dying man was before me. How dreadful was the sight! The thought struck my mind, he is not prepared to die. There were professing christians present; and as I had read that the prayer of a righteous man availeth much, I felt very anxious that some one should pray for him. I returned home at night and went to bed; but death was still before me, and I soon began to think that I too, must die. I



had often heard that those who sought the Lord with all their hearts would become christians, and I came to the conclusion that I would commence the work; and I did so. I read the bible and tried to pary, and did all that I could do; but it was all in vain. I could get no evidence that I was a christian. What the reason was, I could not tell. The first recollection I have of seeing myself a sinner, was some weeks after this; one night, I awoke, and saw myself a sinner in the sight of a holy God; and these words occurred to me,

O Lord of mercy, hear my call,  
My load of guilt remove;  
Break down the separating wall  
That bars me from thy love."

I then saw plainly the reason why I could not be a christian. I had been sinning all my days against a holy God. My burden became so heavy that it led me to despair; I passed on in this way for some time, and regarded my case as hopeless.—There was no mercy for me, I felt no encouragement to try to pray; for the prayer of the wicked, seemed to me, to be an abomination to God. But notwithstanding all my efforts, the breathings of my heart were, "Lord, be merciful to me, a sinner." At this time there appeared to be a stir in the Baptist church in this place, and there had been two or three conversions, and they began to hold Conference Meetings. This I was pleased with, for it was a great pleasure to hear the saints tell their exercises, I desired to get back a little, so that my trouble of mind should not be discovered; for I sometimes could not refrain from tears. Under these exercises, brother Beebe, I should have been far from going to an anxious bench, in presence of a congregation. I remember well the anxiety I felt while standing by the water one day, witnessing the ordinance of Baptism. As one of the candidates came up out of the water he repeated the words of the poet, "When I can read my title clear," &c., and asked to have them sung. They appeared to me to be the happiest beings on earth. O, thought I, that I were prepared to follow the Savior! How freely would I go.—But this can never be! Sometimes I tried to rid myself of this burden, and thought to again enjoy the pleasures of this world. One day, as I was pondering on my lost condition, I felt a desire to lay my case before the Lord; and I desired to commit myself into his hand; as my condition could not be any worse. I accordingly retired and knelt down; and I then saw myself in the open view of the all wise and just God—How long I remained there, I cannot tell; but when I arose my burden was gone; and my first desire was to read the bible. I opened to Isaiah, and read the fifty fourth, and fifty fifth chapters. I read them over a second and third time; I never saw such reading before, I now began to feel a little interest in the promises therein contained. I turned to other places, and it all appeared to be changed I began to see a beauty in the Savior that I had never seen before. My mind was very pleasantly exercised, and my joy seemed rather to increase, and continued to increase until my peace was like a river, and my joy was like an overflowing stream. I now began to think this was religion. Now I was prepared to say, "Come and hear, all ye that fear the Lord, and I will declare what he hath done for my soul." I think I learned by experience, that the Lord is merciful, slow to anger, and abundant in goodness; and I do rejoice that, "He worketh all things after the counsel of his own will. The Lord pointed out to me my duty, and on the second Saturday in July following I was received by the church, and on the next day, my companion, myself and

one other candidate went forward, in the strength of the Lord, and were baptised. For some months we went on our way rejoicing. I thought that my troubles were all over, and all my trials gone forever; and that joy, and peace, and happiness would be my lot in all time to come. I have had some lessons to learn since that time; and I find a law in my members, warring against the law of my mind, bringing me into captivity to the law of sin. But I can say with one of old, "Unto me, who am less than the least of all saints, is this grace given.

Perhaps I have wearied your patience; and I will close, by subscribing myself.

Your unworthy sister,

SELEND A CHOATE.

For the Signs of the Times.

Perryton, O., Feb. 2, 1851.

BROTHER BEEBE:—I have thought that if an agency for the Signs, could be appointed in this vicinity, there might be considerable patronage secured for your publication. I do not desire such an appointment, nevertheless, if I can serve as a medium through which the lovers of truth could be supplied with those messages of consolation and comfort which come to us through the Signs of the Times, I will not object. The Signs are spoken of in the highest possible terms by all such as love the truth as it is in Jesus; particularly since the late controversy has ceased; and my prayer to God, for Israel's sake is, that it may cease forever, seeing that we are brethren. Surely we ought not to differ; but let us rather, in love forgive one another, even as God, for Christ's sake, hath also forgiven us.

Brother Beebe, if I may address you by that endearing appellation, my heart's desire and prayer to God is that Israel may be saved. Saved from a hard and obdurate heart; saved from all the false notions, and vain traditions of men, which are now every where being taught for the commandments of God; and finally, be saved with an everlasting salvation in heaven above, where the wicked cease from troubling and the wearied saints of God shall forever be at rest. I, this moment feel to bless—to praise—and to adore the name of the God of Israel, that he has promised to save his people with just such a salvation; and although they may be every where spoken against, and the faith of God's elect which they hold, and for which they contend, misrepresented, by those who profess to be ministers of Christ, yet they have abundant reason to rejoice; for so persecuted they the apostles and prophets which were before them.

When I consider the permanency of that foundation upon which every member of the church of God is placed, I am filled with fear that I am not one of that highly favored people. The station appears to be too grand, too glorious for such a vile wretch as I feel myself to be. But, be this as it may, I believe, and firmly believe that the promise is sure to all the seed; and though I am made to walk in darkness, and have no light, yet I have hitherto been permitted to stay upon my God. As certainly as Jesus has said, I know my sheep, and, I call them by name and they follow me, and I give to them eternal life, and they shall never perish, neither shall any pluck them out of my hands; for my Father who gave them me, is greater than all; and none shall be able to pluck them out of my Father's hands, so certainly shall every regenerated soul be brought off, not only conqueror, but more than conqueror, through him that has loved them, and given himself for them. Therefore let the saints of

God rejoice that they are counted worthy to suffer for his name sake.

Yours, in hope of Eternal Life,

EZRA SPERRY.

P. S. Will brother Samuel Williams of Ohio, please to give his views on 1 John v. 16. E. S.

For the Signs of the Times.

Junius, N. Y., January 3, 1851.

BROTHER BEEBE:—Beloved for the truth's sake, as I have a remittance to make, I will say a few words to the "Strangers, scattered abroad," throughout this North America; the language of whose communications have so well accorded with my understanding of the truth, that I cannot regard them as strangers or foreigners to Zion; but fellow citizens with the saints, and of the household of God. I wish to inform them that at our last monthly meeting in Clyde, we received two very interesting members, who had been burned out of new-schoolism, and all its parts and appendages. We are enjoying love and unanimity in the church. I have just returned from an excursion of fifty or sixty miles, in which I have endeavored to preach Christ, and him crucified, and have been greatly exercised in witnessing its effects on different individuals. Some have truly seemed to rejoice in the power of God, and the wisdom of God; while others appeared to hate it with perfect hatred. Another class received it with adulation, but the very name, Old School, stirs up all their ire, and the New School, with all the heterodoxy and new inventions, which that name comprises, becomes lovely, in comparison, to them. As the name *christian*, was originally given to the disciples at Antioch, as an epithet of reproach, so in our being christened *Old School*, by our enemies, as a reproach, they expressed more truth in the title, than they intended; for the name shows that we are standing on the old Regular Baptist platform; and our opposers are the Seceders.

Dear Brethren, let us still be found enquiring after the old paths; and let us walk in them, in the fear of the Lord, and pray that we may be comforted by the Holy Ghost, while we esteem the reproaches of Christ, greater riches than all the treasures and honors of this world. Let us never forget that the weapons of our warfare are not carnal; but spiritual, and mighty through Christ, to the pulling down the strong holds, and every other high thing that exalteth itself.

WM. W. BROWN.

For the Signs of the Times.

Vincennes, Ia., Feb. 2, 1851.

DEAR BROTHER BEEBE:—If I may be permitted so to address you, I feel unworthy to bear the appellation of *brother* to those of the kingdom of Christ, but still if I am not deceived, I do love the Old school Baptist people, whose names are cast out as evil by all other denominations of religious professors, and who are branded with many hard names. But the Scriptures inform me that the people of the Lord, have been a persecuted people in all ages, and it does not appear to me that mankind are growing any better than they were as long ago as I can remember, which is nearly sixty years. But it does appear to me that men are generally much more puffed up with pharisaical pride and vain glory than they were half a century ago. The *do and live*, system, is all that seems to be necessary with the majority of the people, to gain eternal glory.

Dear brethren, remember me at the throne of grace; for I stand alone in this vicinity, and the Signs of the Times, contain all the gospel

preaching that I receive, the church in which I hold my membership is fourteen or fifteen miles distant in Illinois, and my infirmities of body prevent my assembling with them often. If the Lord should in his providence ever call you, brother Beebe, to pass through these low grounds of sorrow, I hope you will not forget to give me a call; and proclaim the gospel of the Son of God to a people who have run into the extreme of *will-worship*.

I hope these imperfect lines may find you and your family in health; for I perceive that your afflictions in this life are many. But the Lord's people, while here on earth are heirs to afflictions; but I trust that we can give thanks to God that it is as well with us as it is. May the blessing of the Lord attend you in your labors of love to the Lord and despised people of the Most High Redeemer, God, is the prayer of your very unworthy brother,

JAMES BRODERS.

For the Signs of the Times.

Broad Albin, Fulton Co.,  
Jan. 27, 1851.

BROTHER BEEBE:—I am almost, if not quite, under the necessity of sending for your paper to be continued to me another year, to prevent me from starving. We have heard no preaching nor conversation since we left our home in Westerlo, that places the crown on the head of Jesus, except what comes to us in the Signs of the Times; or from some of those in the churches which we left; and we have long since learned that we have no goodness in ourselves. We cannot therefore live upon the popular religion of the day, and we often fear that we have never, in reality eaten of that true bread which cometh down from heaven. We think that God's children should love him more, and serve him better than we do.

We would be pleased to have any of our brethren call on us. We have become acquainted with many through the Signs of the Times, who talk, what we understand to be the language of the saints. We wish to continue to read them. I would have written sooner but for sickness—Our little girl has been very low, and the Doctor despaired of her life; but the Lord has been graciously pleased to raise her up again, for which we desire to be thankful.

Yours, in christian love,

ADAM GRIFFIN.

For the Signs of the Times.

Cambridgeport, Mass., Jan. 20, 1851.

ELDER BEEBE:—More than a year since, (if I am not mistaken) I received the "Signs" through the agency of Elder Leonard Cox, and wish to continue it; for not withstanding I am, by profession, an Old School Calvinist; I have been much gratified, edified, and strengthened, by the blessed truths with which its pages abound, drawn as they are from the Eternal and infallible truth of God; with full faith in this, I rejoice that I, even I, have been permitted through the abounding goodness of an infinitely gracious God, not only (as I trust) to distinguish but to love them. Such productions in these times of error and darkness, are truly refreshing, like "the shadow of a great rock, in a weary land."

We have very little of the true "gospel of the Son of God" preached to us in this vicinity, and it is morally certain that if any one should have the courage to preach it, his name would soon be "cast out as evil," and as Andrew Fuller says, "his church would become a 'dunghill.'" But it is really a consolation to those who love

our Lord Jesus Christ in sincerity; that there are a few names in this latter day Sardis, and God will strengthen the things that remain, and our blessed Lord shall reign, king of nations, as he now reigns king of saints; and the nation that will not serve him shall be destroyed.

The Signs is particularly interesting by reason of the experimental relations, with which it abounds. If for no other reason I should find myself repaid a hundred fold in its perusal. Why is it that the self-styled religious papers of the day, as well as the converts of the revivals under the new order of things have so little to say of this interesting subject, upon what God has done for their souls.

It is but a few years since I found Christ, or rather that he found me, his Almighty irresistible grace subdued my rebellious heart, and brought me, as I trust, submissive to his feet, blessing me with a sense of his love to me, and of pardoned sin; and all this after having lived nearly half a century without hope, and without God. There is a strangeness to me, connected with my change which I can, with difficulty realize but one thing I know there has been a total change, and "whereas I was once blind I now see." If the relation of my religious history would be but a moiety as interesting to your readers, as theirs is to me, I should feel happy in relating it.

Please excuse the freedom I have taken in thus addressing you, and consider me,  
Yours in Christ Jesus.

J. P. ALDEN.

For the Signs of the Times.

Cool Spring, N. C., Feb. 18, 1851.

BROTHER BEEBE:—In this dark and cloudy day, in which error, delusion, and priestcraft appear to overspread our highly favored and once happy land, the reading of most of such communications as appear in the *Signs of the Times*, is consoling indeed to the desponding and way-faring saints, who hear and learn of so many witnesses contending for the truth. As for myself, I would not be deprived of the pleasure and comfort of reading the communications of the brethren scattered over our land, for five times the amount of subscription.

In this region of country, pure and undefiled religion appears to be almost extinct; coldness abounds and the love of many waxed cold. But few additions are made to our churches; it is a trying and sifting time. We are warned that perilous times should come, and they are now even at our doors. It is certainly not a suitable time for brethren to "fall out by the way;" they should rather strive to cultivate brotherly love, and fellowship, and affection, and not bite or devour one another, with *janglings and evil surmisings*. They should bear each others burdens, knowing that their sojourn here will be but short.

May the Lord be with you, and guide and direct you through all the meanderings of your variegated pathway, in traveling to the celestial city. And may you receive grace sufficient for your day and trials; and may the Holy Spirit teach and influence you in the way you should go, and act, in all the trials and difficulties that may arise in your responsible station. And may all the true Israel of God finally reach the haven of eternal deliverance, and be forever blessed in the presence of their great High Priest and Deliverer, is the prayer of a poor helpless sinner, saved by grace alone, if saved at all.

When it goes well with thee, remember sinful me: for my heart seems hard as a rock,

I would, but I cannot feel. The Lord is good and merciful, and although he slays me, yet will I endeavor to trust in him. He is my only hope.

Yours in trouble, and under a cloud,  
JAMES S. BATTLE.

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1851

### Diversity of Spirits.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false spirits are gone out into the world" 1 John iv. 1.

Perhaps a more weighty admonition than the one embraced in this text cannot be found in the scriptures, or one to which professors of christianity should more earnestly take heed. It is important, first of all, in ascertaining the validity of our own hope in Christ, and the course which we are called to pursue as christians, in regard to our faith and practice; and secondly in establishing the bounds of our fellowship for the persons, doctrines, and practice of others.

The God of heaven has, through this apostle, and in this text, informed us that there are many false spirits in the world, and admonished the saints not to believe them.—False spirits, we understand to be those which assume or pretend to be something which they are not, and which incline those who possess them to believe and do things which are false and delusive.

In the demonstration of a good hope through grace, there is but one spirit that can be relied upon, and as there are many spirits that cannot be believed, we should search the divine record to learn from the high authority of God himself what are the peculiar marks by which we are to test the spirits. If we are born of God, the spirit of God, the spirit of adoption, will bear witness with our spirit, that we are the subjects of that heavenly birth; but if we have not the Spirit of Christ, we are none of his. In every essential point, the spirit of Christ is opposite to all other spirits. It is holy, while all others are unholy; it is true, while all others are false; it leads into all truth, while all others lead into heresy and falsehood; it leads the child of God to love God supremely, and to love his word, his doctrine, his ordinances and his people above every thing else, while all false spirits exert an opposite bearing. The true and infallible Spirit leads those on whom it is bestowed to trust only in the living God, to worship him in spirit, to rejoice in Christ Jesus, and to have no confidence in the flesh. But the false spirits, directly, or indirectly; openly or covertly, incline their dupes to trust in something short of God, to rejoice in the works of their own hands, and to pretend to worship God in lifeless forms and teaching for doctrines the commandments of men.—The Spirit of Truth is a Spirit whom the world cannot receive, because it seeth him not, neither knoweth him: but all false spirits can be received by the world. The true Spirit is the Spirit of God, the others are spirit of the world and the spirits of devils.

God's people are admonished to try the spirits, because they are liable to be deceived by the false spirits, as was evidently the case with them, when the Lord told them that they knew not what manner of spirit they were of; Peter was troubled with one of them, when he savored the things of men, &c., and we conclude that the saints of God at this age have still greater cause to beware, for "The Spirit speaketh expressly that in the last days

perilous times should come, and many should depart from the faith, giving heed to seducing spirits and doctrines of devils.

Men may have a kind of religious spirit about them which they may mistake for a Spirit of truth and holiness, and which has been often so mistaken. The Scribes and pharisees were under this fatal delusion—Saul of Tarsus was by it led to verily believe that he ought to do many things contrary to Jesus of Nazareth; and Christ told his disciples that the time should come when men should believe they were doing God's service, in slaying them.

Men, under the dictation of a false, lying, and seducing spirit, in thousands of instances, at this day are led to set up their inventions theories, rites, ceremonies, ordinances, frames and feelings, as a standard of truth and righteousness, without regard to what God has authorized in his word, as a rule and standard for his children to be governed by. In testing the validity & vitality of our hope, by the spirit that predominates over us, we should watch, whether it elevates our affections from earth to heaven, and heavenly things, whether it gives us exalted conceptions of the power and majesty of Jehovah—whether it leads us to lay aside our own wisdom and righteousness as a ground of reliance, and trust alone to God's method of salvation by grace, whether it directs our faith to apprehend a safety in relying alone on the blood and righteousness of our exalted Redeemer for justification and eternal deliverance from wrath, and on the quickening operation of the Holy Spirit to qualify us for the enjoyment of God and heaven, and all spiritual things. Frames and feelings when produced by the Spirit's work on us, will always be in harmony with the divine standard of christian experience and spiritual exercise. Our frames and feelings, however pleasant or painful, are not to be trusted as a rule for our conduct, nor an evidence of our adoption, any farther than they accord with the divine rule laid down in the New Testament. If even christians were authorized to regard their feelings as a rule for their conduct, they would not have been reproved for an inclination to pray for fire from heaven to consume their enemies; nor would Peter have been subjected to the sharp rebuke which he received, in the case before alluded to. Christians have sometimes been grossly deceived by their feelings, and by them misled into serious difficulties, in regard to their conduct. Equally unsafe and unreliable are our feelings in determining the validity of our hope in God. How often do all our present feelings forbid us to hope that we are born of God. How often did David, and many other of God's dear children feel as though the Lord's mercies were clean gone forever, and that he had forgotten to be gracious. Zion also said, The Lord has forgotten me. Jonah felt as though he did well to be angry even unto death, and good old Job was led by his feelings to curse the day on which he was born.

On the other hand, how frequent are the instances given in the scriptures, of men who have evinced strong feelings of a religious character, and still were destitute of the power of vital godliness in their souls. They were astonished at the gracious words which Jesus uttered, and felt inclined to take him by force and make him king, but in the next hour they conspired to murder him. The pharisee felt very religious when he prayed to himself, and ventured to appeal to God, that he had done so many religious acts.

Hypocrites and nominal professors, are frequently among the most feeling people on earth. Arminians can get up an excitement

of animal feelings at pleasure. They can and do appoint times beforehand—to agonize—to fast, and afflict their souls—and they also have their times, and places, and means appointed for raising a revival; and they contend that it is their privilege to enjoy a shouting season when ever they please. But it is not so with the children of God; when they are depressed and sorrowful, they must wait God's own appointed time for their deliverance. When they are shut up, they cannot go forth.

The apostle in our text evidently admonished the saints to try the spirits of those who did or should claim their fellowship—men who should apply for membership in the churches of the saints; it is not sufficient to know that they have a spirit, but we must try the spirit, whether it be of God. And when men come unto them in sheep's clothing, while inwardly they are ravening wolves, try them by the infallible standard. It is not enough that they talk of feelings, or that they put on their hypocritical imitations of humility, and talk with feigned words, with sanctimonious tones, with moistened eyes, and in such manner as is calculated to steal upon the carnal sympathies of our nature. Test them by the more sure word of testimony—"To the word and to the testimony; if they speak not according to this word, it is because there is no light in them."

### A Tough Question.

In a controversy between Mr. Hall, of the Presbyterian Herald, and Mr. J. L. Waller, one of the editors of the Baptist Banner of Kentucky; the former gentleman demands of the latter, "To explain how he and his neighbors can consistently treat Pedo-Baptist churches as parts of the church of Christ, when they exclude them from the Lord's Table because they have never been baptized, and therefore are not in the visible church at all?" Also, "How they can treat a man as a real minister of the Lord Jesus Christ, when he is not entitled to partake of the Lord's supper; how he can be fit to preach when he is not fit to set at the Lord's table?"

When, or how, Mr. Waller will answer these interrogatories, we do not know, or whether he will make the attempt. But therein certainly Mr. W. is awkwardly situated. He and his New School Baptist contemporaries generally profess to regard the protestant portions of the Pedo Baptists, as "truly evangelical." They call them brethren, they invite their "clergy" into their pulpits—invite them to take part in their ecclesiastical councils, and in almost every other way recognize them as their brethren.

If baptism is an ordinance of Christ, and indispensable to membership in the church of Christ, no unbaptized person can be a regular member of that church; nor any number of unbaptized persons, however pious or orthodox otherwise, can be a branch of that church. And if the scriptures require the immersion of believers, as the only gospel baptism, then the sprinkling of infants is a perversion of the ordinance, and those, either infants or adults, who are sprinkled, are not baptized, and consequently not members of the christian church. All Old School Baptists hold that baptism is an ordinance of Christ, and indispensable to church membership, and that believers only are the subjects, and that immersion is the only divinely authorized mode; consequently we deny that the Pedo Baptists as they are called, are members of the christian church, or their clergy, gospel ministers, and our faith and works correspond, at least in this matter. However well the doctrinal sen-



iments of some of them, in some things, may accord with ours, and however we may be led to hope that others, from what they relate to us of spiritual exercises, are subjects of regeneration, we are circumscribed by the laws of the kingdom of Jesus Christ, to extend our fellowship for them only so far as they conform to the laws of the heavenly kingdom. If the Pedo Baptists will prove to us that they are the church of Christ, we will cheerfully commune with them, and invite them to commune with us; or if their clergy will prove to us that they are the ministers of Jesus, we will cheerfully receive the elements of the Lord's supper at their hands. But until they can do this, we are bound to withhold our fellowship from them, and close our pulpits against them. There is however no consistency in the position occupied by the New School Baptists in recognizing them as brethren, and as churches of Christ, as co-workers, and their "clergy" as ministers of Christ, and yet refusing to commune together at what they call the Lord's supper. We call that only the Lord's which conforms to the pattern which he has given, either in preaching, baptism, or the supper. We hold none as our christian brethren who do not hold the doctrine, and practice the ordinances which Christ has instituted and enjoined on his disciples.

## What a Sabbath School can do!

"Some two years ago," writes a correspondent, "the Sabbath school connected with Dr. Poots' church, in St. Louis, conceived the idea of sustaining a missionary among the heathen. After proper consideration of the matter, it was decided upon, and a missionary obtained through the American Board. It was determined that he should go out and occupy the place made vacant by that of the lamented Lowrie. The gentlemen selected is Rev. H. A. Rankin.

The amount which this Sabbath school raises for their missionary's support is \$600 per annum, and the means by which some of the scholars procure their portion may not be uninteresting, especially to your juvenile readers. One little girl, during some of her leisure hours, made up a lot of little sewing, and gathered together a few adult friends of the family, made known her object, and then disposed of her handiwork at auction. Her first payment I think was \$15. One also raised and sold a few canary birds; others for a stipulated amount per week, have been doing without coffee, sugar, butter, &c. Thus their contributions cost them something, and to their Heavenly Parent, are, doubtless, doubly acceptable. May not scholars, teachers, and superintendents elsewhere, "do likewise?" There is an immense amount of good that can be done in the world, if there is but the will. Must not heaven be a more blissful place to those who have made self-denying efforts in the cause of Christ?"—*Obs.*

We copy the above short article from an exchange paper, to show our readers what the advocates of Sabbath Schools claim as coming within the compass of Sabbath School abilities. But the writer has not informed us what Sabbath Schools cannot do; perhaps he has left that for the opponents of those modern institutions to show. Taking the school at St. Louis for an example, its wonderful resources have been fairly developed by actual experiment, and found capable of subserving other schemes of priestcraft, viz.

A Sabbath School in a populous wealthy city, may, with a little aid from the clergy, be resolved into a missionary establishment, by persuading the children to make up fancy articles and sell them at auction, and pay the amount over to the missionaries—as also by denying themselves the comforts and necessities of life, such as "coffee, sugar, butter, &c.," and paying over what they may thus save, for the same purpose. Thus, by *hook*, and by *crook*, a school may make up the

round sum of \$600, to be appropriated in the purchase of coffee, and sugar, and butter, for the *poor self-denying missionaries* (?) This is what Sabbath Schools can do.

Now let us examine the moral tendency of these *doings*. The mental and physical powers of the juvenile pupil of the Sabbath School, are monopolised and swallowed up by the insatiable receptacle of mission funds. Their pride and vanity are pressed into the missionary service, and they are made to believe that their labor in making *doll-babies* and pin cushions, for the missionaries, and their *abstaining from meats which God hath created to be received with thanksgiving of them which believe and know the truth*, constitute a righteousness "doubly acceptable to God;" that is, in the divine estimation, these works of supererogation are worth twice as much as the righteousness of obedience to God in the things which he has commanded. And they are farther taught to expect that heaven will not only be the reward of their works and abstinence, but that heaven will be "a more blissful place to those who have made self-denying efforts in the cause of Christ;" for such they dare to call their own inventions. The children are thus taught, in the Sabbath Schools of the United States, that heaven may be purchased by works of supererogation, and that those who so purchase it will enjoy it with a much better relish, from the consideration that they have obtained it by human merit, instead of being dependent on the sovereign grace of God to the chief of sinners. How great must also be the corrupting influence of Sabbath Schools on the social relations of families, when parents can be influenced to buy up the rights of their little children to coffee, and sugar, and butter, and in its place give them the price of these articles of food to fatten the already well fed hireling missionaries.—But these are the things which Sabbath Schools can do. Would that we were able to refute the boasting statement of the writer that Sabbath Schools can do these things, or that they have done these things. Alas they can!—They have. But there are some things which Sabbath Schools cannot do.

They cannot secure to their deluded thousands any of those heavenly privileges or spiritual blessings which they promise; for the scriptures assure us, that while they promise them liberty they are themselves the servants of lust. Blind leaders of the blind. Sabbath Schools may subserve the covetous propensities of the lovers of "filthy lucre," but they cannot give a knowledge of the true God and Eternal Life: "For this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent. So long as it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? So long as the scriptures declare that the natural mind receiveth not the things of the Spirit of God, and that man by searching cannot find out God, so long will Sabbath Schools remain utterly unable to communicate a knowledge of spiritual and divine things to their unregenerate pupils.

MISSIONARY BALLOONS.—The *Hong Kong Register* publishes, under the title of "Suggestions to Missionaries," a very strange project, which consists in arranging the distribution of small publications of the Bible Society, and other religious tracts, over the whole surface of China, by means of balloons. Upon a calculation made of the weight of the tracts, each balloon could carry two thousand, which might

be allowed to fall one by one, and at short intervals. Thus, the Word of God would fall literally like a refreshing shower over the incredulous "Flowery Land."

And is it supposed that the God of heaven needs such human contrivance to enable him to verify his word? He has assured us that the word that goeth out of his mouth shall not return unto him void, but it shall be like the rain and the snow that cometh down from heaven, and returneth not thither, but watereth the earth, and giveth seed to the sower and bread to the eater—Can these wonder working Missionary Balloon makers, unstop the bottles of heaven and bring down the rain and the snow? Or can they repel the rain and snow when God is pleased to send it down? If the Lord does not need their assistance to aid him in sending rain and snow—and in causing the rain and snow to answer his purpose in watering the earth, and making it fruitful, then neither does he need their aid in sending down his word upon China, or any other part of the earth where he designs to send it, for the one display of his power shall be like the other—as he hath said.

It is true enough that the tracts usually published and peddled by the Tract Societies, are very light affairs. We do not doubt that a balloon might carry a large quantity of them, especially if their weight is to be tested by the effect they are to produce in the Salvation of sinners or evangelization of the heathen.

The Ramapo Church having called for helps, from several of the churches of our order to aid them with their counsel in the case of James Manser Jr., their late pastor, the church and helps convened on Thursday the 27th ult., and after due deliberation and a careful investigation of the subject, unanimously resolved that the said James Manser Jr., has forfeited the confidence of the Old School Baptists, and that he be excluded from the fellowship of the church.

The Minutes of the proceedings of the council will appear in our next number.

## Southern Baptist Messenger, and Signs of the Times.

Persons wishing to take both papers will be supplied with one copy of each for one year by forwarding one dollar and fifty cents, POST PAID, either to Wm. L. Beebe, Lexington, Oglethorpe Co., Ga., or to Gilbert Beebe, Middletown, Orange Co., N. Y. This arrangement has been entered into by the publishers of the two papers, with a view of bringing our terms within the limited means of our brethren; and to enable us to furnish the papers at this reduced rate, it will be necessary that payment be forwarded strictly in advance. By this arrangement our patrons will be supplied with four papers in each month, embracing a general correspondence of the Old School Baptists, throughout the United States, and at, comparatively, a very small expense.

RUSHTON'S LETTERS in refutation of Andrew Fuller's doctrine on the Atonement, and GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be transmitted by mail, by those who do not wish to order enough to send a bank note.

### TERMS.

|  |        |
|--|--------|
| RUSHTON'S LETTERS will be supplied for |        |
| 25 cents per single copy,              |        |
| 5 copies for                           | \$1 00 |
| 12 copies for                          | 2 00   |
| 100 copies for                         | 15 00  |

### THE EVERLASTING TASK.

|                    |        |
|--------------------|--------|
| For a single copy, | .6     |
| 20 copies for      | \$1 00 |
| 100 copies for     | 4 00   |

In all cases the cash should be sent with the orders for the above, with directions to what post office, county, and State they are to be addressed.

Orders for changing directions, and for new subscribers to the Signs also, should state distinctly the post office address of the papers ordered.

For the accommodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EVERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONERY AND BOOK STORE, No. 168, BOWERY, NEW YORK, where they may be obtained in large or small quantities, at our advertised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the Signs of the Times.

POSTAGE.—Some of our correspondents who have formerly addressed us, as post-master, seem not to be aware that we are no longer post-master, and consequently no longer entitled to the franking privilege.

The small amount of five or ten cents on a letter is but trifling, but small as it is, the aggregate amount on the unpaid letters we receive, frequently amounts to more than we can pay without sustaining actual loss, and yet the amount when distributed among all who have to write to us would scarcely be felt.

Several letters have been addressed to us, merely stating that the writer wishes to discontinue his subscription to the Signs, for which we are taxed five or ten cents, and in some cases the writer himself has paid the postage, this is quite unnecessary, as the post office laws make it the duty of all post masters, to give immediate notice to publishers of papers, when the subscribers refuse to take them any longer out of the post office. Those who wish to stop their paper, should inform their post master, and if he refuses to give us the information under his frank, let them inform us of his refusal or neglect, and we will immediately inform the Post Master General of his breach of the post office law.

Post Masters are also authorized by the laws of the Department, to forward remittances, and orders for the paper, as well as directions to discontinue, under their frank, free of postage.

### LIABILITY OF NEWSPAPER SUBSCRIBERS.

The liability of subscribers to newspapers and periodicals is not, in many cases, duly considered. A case has recently been decided, which will awaken attention on the subject. Mr. Jasper Harding, of Philadelphia, not long since recovered a large sum (about \$120, we believe) for a subscription to the *Pennsylvania Inquirer*, of a man residing in Rhode Island. The circumstances were these: the subscriber took the paper for some time, and then sent to the publisher a notice of discontinuance, without forwarding the money for payment. The publisher took no notice of this, nor of several subsequent notices of refusal to take the papers from the post-office. The result was, that notwithstanding the Rhode Islander did not receive the papers for several years, yet he was forced to pay Mr. Harding the whole amount up to the period claimed by the bill.—*Farmer and Mechanic.*

THE BATTLE OF THE BEASTS.—The English papers have a joke occasionally upon the holy war now going on in that country between Popery and Protestantism, which contains considerable truth. Here is one that is rich:—

A Scottish churchman lately remarked, relative to the Papal agitation, "Weel, Sir, the Beast has got an awfu' thrashin' the day" to which a Dissenter replied, "Deed, I think it's only one beast thrashin' another!"

A HAPPY REPORT.—Dr. Lathrop was a man of generous piety, but much opposed to the noisy zeal that seeketh the praise of men. A young divine who was much given to enthusiastic cant one day said to him—"Do you suppose you have any real religion?" "None to speak of," was the excellent reply.

He that hath tasted the bitterness of sin will fear to commit it, and he that hath felt the sweetness of mercy will fear to offend it.

## MARRIED.

In Roxbury, January the 1st 1851. by Elder I. Hewitt, Mr. PATRICK F. HUBBLE of Middletown, to Miss FRANCIS M. KILPATRICK of Roxbury.

On the Evening of February 9th, in Fulton, Schoharie Co, by the same, Mr. GEORGE L. HUGHSON of Albany, to Miss RUTH GATES of Schoharie County New York.

## OBITUARY.

Warren Co., Ohio, Feb. 6, 1851.

BROTHER BEEBE:—I have been requested to send you the following obituary for publication in the *Signs of the Times*.

Departed this life, at his residence in Boone Co. Ky., October 30, 1851, NATHAN SMITH, aged 74 years 7 months, and 26 days.

Brother Smith had been a worthy member of the Predestinarian Baptist church for about 25 years; and for the last nine years of his life, he had filled the office of Deacon of the church, much to the satisfaction of the church. He was a good neighbor, a kind and affectionate husband and father, and an inoffensive, upright, and orderly old fashioned Baptist. He lived and died respected by all who knew him. In a conversation with his family and others a few days before his death, he observed, "That in the early part of his life, he heard it was frequently said of him by others, that 'he was a good man,' and thought so of himself at that time; but, Lord bless you, when I got to see what a sinner I was before God, I thought I was as bad as the devil could make me." Here his feelings appeared to overcome him for a moment, when he resumed speaking and added, "If I am saved, it will be 'Not unto me, not unto me.'"

His funeral discourse was delivered by brother Lewis Conner, from John xiv. 1, 2, to a very large and solemn concourse of people. He has left a wife, and several children, and a large number of relatives and friends, together with the church of which he was a member, to mourn over an irreparable loss. But they sorrow not as those who have no hope; for they believe that through victorious grace he has entered upon that world where

"All is tranquil and serene,  
Calm and undisturbed repose—  
There no cloud can intervene,  
There no angry tempest blows:  
Every tear is wiped away;  
Sighs no more shall heave his breast:  
Night is lost in endless day,  
Sorrow, in eternal rest."

May the Lord support and comfort the widow and fatherless children, is the prayer of one who wishes them well,

SAMUEL WILLIAMS.

Utica, N. Y., Feb. 17, 1851.

BROTHER BEEBE:—In the providence of an All Wise God, I am called upon to inform you, and the readers of the "Signs," of the death of our much esteemed, and well beloved brother, THOMAS BROWN, whose name you will see at the head of subscription in this letter. He was in company with me at my house, on the 5th inst., when he paid me his subscription, expressing a wish that his paper might be continued. On the following day he was with me on a funeral occasion. After the services were over, he returned home in company with his wife, having paid a visit to their friends in Utica. On the evening of the 8th inst., he ate supper with his family, apparently as well in health as usual, and rather more cheerful, for he had been in a feeble state for some few years past. Having eaten supper, he said to his wife, "I think I will go and spend part of the evening with Mr. Normanton, as I have not been there for some time." This Mr. N.——is a neighbor living within sight of brother Brown's house. He started, and called in to see his brother and wife, whose house is situated about midway between Mr. N.'s and his own. While at his brother's, he complained of a very severe pain in his right side, placing his hand to the part affected. However he left them, and went to Mr. N.'s. He took a seat there, and began to converse very freely on business matters; when suddenly he was seized with a renewed attack of his former pain; he spoke of this to Mr. N., placing his hand to his side, as before. Mr. N. asked him if he felt very sick; but obtained no answer, nor did he speak afterwards; the cold sweat of death poured from him profusely, and in one short hour he was a corpse.

In this sudden manner we have lost a brother and a friend, and our dear sister BROWN, a very affectionate and kind husband; but while we have sustained this loss, we have a comfortable satisfaction that he has gained immortal glory. Brother Brown was a man of few words, and very diffident withal, possessing a consciousness of his own unworthiness as a sinner; yet he manifested great love for the truth, and an unshaken faith in "the doctrine of God our Savior."

The church here deeply sympathize with the bereaved widow and little daughter, who is about 12 years of age. May "the God of all grace" support and comfort them in these deep waters, and give them eventually to see that He doth all things well. Surely we may say that, "His way is in the sea and His path in the great waters, and His footsteps, are not known." Our brother's age was 46 years. A discourse was preached on the day of his interment, to a large and very attentive congregation from Rev. vii 16, 17.

Yours in affliction,

THOMAS HILL

DIED, at his residence in Cass Co., Mich., Deacon HENRY DEWEY, aged 76 years. Brother Dewey was formerly a member of the Elkhorn church Wayne Co., Ia., he was an uncompromising advocate for the truth, he contested the ground inch by inch with the New School Baptists while they were bringing in their unscriptural doctrine and practice and setting up their idols, but finding their incurably joined to their idols he with a number of others took a decided stand, and since enjoyed the order and ordinances of the gospel in church relation. His company was always pleasant, and his counsel and instruction profitable. His wife, Sister Nancy, died about two years ago; a blow from which he never seemed fully to recover. He was attacked suddenly with Erysipilus in the head, he seemed lost or bewildered and said but little during the few days of his last sickness; he fell asleep in death, January 18th 1851. I attended his funeral and tried to preach from, 2d Timothy iv. 6—8. We deeply feel his loss in the church; but confidently rejoice at his gain in glory.

E. G. TERRY.

Niles, Mich., Feb. 7, 1851.

## ASSOCIATION.

BROTHER BEEBE:—Please give notice in the Signs that the Old School Baptist Association or Corresponding Meeting will be held with the Old School church in Silver Creek Township, Cass County, Mich., at the former residence of Deacon Henry Dewey, commencing Saturday before the first Sunday in June 1851. And we cordially invite our brethren in the ministry and brethren generally to attend. It is in the N. W. corner of Cass County.

ELMORE G. TERRY.

Niles, Feb. 7, 1851.

## NOTICES.

## THOMPSON'S HYMN BOOKS.

BROTHER BEEBE:—Through the medium of your valuable paper, "The Signs of the Times," I desire to give general notice to our Old School Baptist brethren, that I am now engaged in republishing Elder Thompson's HYMN BOOK, and will endeavor to supply the demand for them as fast as the nature of the case will admit of; in the mean time, trusting that the Elders, and brethren generally who feel an interest in the circulation of these books, will lend us their aid and hearty co-operation.

The third edition has been recently published, and is now distributed among the following agents for sale, viz:

D. Anderson, Bookstore, West 4th St., Cincinnati, O.  
Eld. G. Ambrose, Darbyville, Ohio,  
S. M. Potter, Merchant, Greenville, "  
I. T. Saunders, Hamilton, "  
Eld. W. Thompson, Harrisburgh, Indiana,  
" B. B. Piper, Mt. Vernon, "  
R. Potter, Wholesale Merchant, Madison, "  
J. Halsall, Bookstore, 124 Main St., St. Louis, Mo.  
Eld. D. Lenox, Relf P. O., Pulaski Co., "  
L. L. Coppedge, " " " "  
Eld. Wm. M. Morrow, Freemont, Iowa.

The wholesale price of the books are the same as formerly, viz: \$9 per dozen for the extra gilt, either fancy or tuck, and \$6 per dozen for those in plain

binding. And as it respects the retail prices, we do not pretend to have any control of that matter.

Your friend and unworthy brother,

I. T. SAUNDERS.

Hamilton, Ohio, January 27, 1851.

## "PRIMITIVE HYMNS."

SIXTH EDITION.

DEAR BROTHER BEEBE:—You will please give notice through "The Signs of the Times" that I now have the 6th Edition of my Hymn Book out and ready for use. I would also manifest my sense of gratitude to God and obligations to the brethren for the great interest they have been pleased to take for my success in the sale and circulation of my Books. I never shall be able to express my obligations for such christian kindness, but it is a pleasure to me to acknowledge my sense of gratitude for such favors.—May the Lord reward them an hundred fold. I still solicit, the kindness and favor of the brethren, Agents, and hope through them and others still to be able to furnish my Hymn Books wherever there may be a demand for them.

And I will be thankful to brethren who know of any demand for the Books in any part of any of the States to write to me, and I will appoint suitable Agents at such places and endeavour to have the brethren and people supplied with the Books.—With unabating love for all the saints.—I remain their brother and servant in the gospel, &c.

BENJAMIN LLOYD.

Wetumpka Ala., Jan. 8, 1851.

## RECEIPTS.

NEW YORK.—David Hulse \$1; Sally A. Marther 1; P. West, 50; Col N. Beyer 1; John Axford 4; A. T. Thompson 1; R. M. Seymour 1; Eld I. Hewitt 6; E. Benton 1; H. J. Burroughs 1; G. T. Choate 1; W. Ray, 50; O. Butts 1; D. H. Chesboro P. M., 1; Mrs. Anne Racine 3; Eld Amos Harding 1; A. G. Porter 2; Eld P. C. Brome, for D. Lindsey 2, and Eld I. Hewitt 4; Eld J. P. Smith, for S. Shepherd 1; Dea G. Jackson 1, and A. Watkins 1; D. Relyea 1; Eld Tho Hill 4. \$41 00  
GEORGIA.—F. S. Hunt Esq. 2; A. C. Cleveland Esq. 1; George Leves 25; Tho Dickson 1.50; Eld Wm Hubbard 2; T. Davis 2. 34 50  
OHIO.—Ezra Sperry 2; S. Blair 5; C. Jenkins 2; J. B. Moses 1; J. Kelley Sen 1. 11 00  
MICH.—Eld E. G. Terry 3, for J. Dewey 1, and I. Dodd 2; J. Skidmore 2. 8 00  
VA.—J. S. Corder 3; Eld Tho Buck 5. 8 00  
KY.—Wm. A. Lane P. M. 5; E. K. Owens 1; John Cranfill, 50. 6 50  
MAINE.—Eld Wm Quint Jr, for D. C. Randall 1; Capt. Levi Whitney 1; P. B. Coleman 1; Eld J. L. Purington 7. 10 00  
Wm. Brewen, Mo. 5; Eld Z. Thomas, La., 5; Alex. Mackintosh, D. C., 8; F. Griswold, Ct., 2; Mrs. S. A. Spear, Mass., 1.50; A. Hall Jr, Del. 1; Eld J. D. Wilcox, Wis., 5; D. H. Wheeler, Ia., 1; Alex. Elder, Ia., 5; Wm. Keer, Mi., 1; Jas. S. Battle, N. C., 4. 50 50  
For Pamphlets &c.  
Perry West, 50; Jas. Skidmore 1; Sarah A. Spear, 50; John Cranfill, 50; John Lockhart, 25; D. Relyea, 6; Wm. Smith, 25. 3 06  
Total, \$172 56

NEW AGENTS.—Alexander Elder, Ia., Ezra Sperry, Ohio.

LETTERS RECEIVED.—F. S. Hunt Esq. A. C. Cleveland Esq. Ezra Sperry P. West Eld G. Wright Eld J. Furr Elder George Ambrose Wm. Brewen Eld Z. Thomas Wm. L. Beebe Eld E. G. Terry S. Blair J. S. Corder Jas. Skidmore Alex. Mackintosh F. Griswold R. M. Seymour Mrs. Sarah A. Spear C. Jenkins L. A. Hall Jr. Capt. Levi Whitney Eld I. Hewitt 2 J. Newbury George Leves G. T. Choate Tho. Dickson J. H. Norment P. M. John B. Moses O. Butts Mrs. Anne Racine Wm. A. Lane P. M. J. H. Thomas Eld J. D. Wilcox E. K. Owens Eld Wm. Hubbard A. G. Porter John Cranfill Eld P. C. Brome A. Dunham Eld Tho. Buck Eld J. P. Smith D. H. Wheeler Alex. Elder Thomas Davis Eld J. L. Purington Eld Tho. Hill D. Relyea P. M. Cynthia J. B. Lock.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed, post paid.

TERMS.—\$1.50 per annum: or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

## LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., MARCH 15, 1851.

NO. 6.

## POETRY.

*From Zion's Trumpet.*

### I Have found thy Salvation.

Thy love and goodness, Lord I'll sing,  
And bless thy wondrous name,  
Twas thou that sav'd my trembling soul  
From all her sin and shame;  
Thou killest, and then thou heal'st the wound,  
And thus my soul salvation found.

'Twas thou that found me in my blood,  
Weak, wretched, low, and poor—  
Thou did'st say live, and gave me grace  
To knock at mercy's door:  
Thou mad'st me feel my wretched state,  
'Twas here I found salvation great.

And when my soul had sunk in sin,  
And felt corruption rise,  
From foolish thoughts and filth within,  
Thou turn'st my wondrous eyes  
To calvary's cross, the bloody tree,  
And there I found salvation free.

It was thy goodness broke my heart,  
And did my pride subdue,  
Good motives gave, and pure desires,  
And form'd me all anew;  
And laid me low at Jesus feet,  
'Twas there I found salvation sweet.

Thy promises doth still engage,  
Thine arm will still defend  
From sin, and hell, and satan's rage,  
Unto my journey's end;  
In every state I'm still secure,  
'Tis here I find salvation sure.

Yea, when to thee I yield my breath,  
May I thy goodness sing;  
Nor will I fear the call of death—  
That monster's lost his sting!  
Then, in yon world, set free from care,  
I'll sing thy great salvation there.

I. B.

### Confidence in Christ.

If Jesus smiles, the world may frown,  
And blacken o'er my name;  
I'll welcome all their harsh reproach,  
And glory in my shame.

If Jesus smile, let foes distract,  
Distress, and persecute;  
He is my Advocate divine  
He knows, and pleads my suit.

His name, a precious tower to hide  
His heart's a sea of love  
He is my all on earth below,  
And all in heav'n above.

Could my poor heart expand its stretch,  
And reach from pole to pole,  
I'd speak his praise without reserve,  
In ecstasy of soul.

Well, well, I trust the day will come,  
And he will soon appear  
With one eternal smile of love  
My longing soul to cheer.

Till then, I beg his grace and strength  
To guard and guide my way,  
For who can tell to what extent  
My wand'ring feet would stray.

And when this flesh is nearly gone,  
And left but mere a shell,  
The kernel's safe in Jesus' hands,  
Eternally to dwell.

Then, on the brilliant sea of glass,  
My happy soul shall rove,  
With all the bless'd and blissful throng,  
Admire his matchless love.

I. C.

BROTHER BEEBE:—I have received great comfort from the above pieces of poetry and may they be blessed greatly to the comfort of many of the dear family of Christ, is the prayer of

Yours in gospel bonds. J. B. LOAK.

P. S. Brother Beebe, I have a number of pieces, both in prose, and verse, which I could send, of old English writers, if you think they would be acceptable.

J. B. L.

Please send them on—and we will examine them.—Ed.

## COMMUNICATIONS.

For the Signs of the Times.

### Relation of my Experience:

No. 3.

*Continued from page 34.*

BROTHER BEEBE:—I closed my last No. with an account of the blasting of all my former hopes, by a discovery of the awful enmity of my heart to God. But distressed as I was, I did not at that time, sink into despair. A glimmering hope arose in my mind, that as the Lord had been pleased to show me my true situation, he perhaps intended to appear for my deliverance. I felt to praise him that he had not suffered me to continue longer in my ignorance, and that he had suffered me still to have a being on the earth. He left me to go on bowed down as a very wretch upon earth, for upwards of two weeks, when on Saturday night Oct. 13th 1810, I concluded, I would once more retire to my room, and examine myself to see if there was any evidence of God's having begun a good work in me, any evidence of my having any love to God. As I entered my room I knelt down and tried to pray. I could not, my mind seemed entirely shut up, I arose, took my Bible and turned to certain passages and tried to read and reflect on them. I could not, I was unable to trace any reflection, to connect two ideas, my mind seemed a perfect blank. I again knelt down and tried to pray with no better success, again arose and opened my Bible, it was the same, almost frantic with distress, I again knelt, and finding myself no more able to pray than before, the suggestion was made to me, "You now see that there is no hope for you; God has evidently given you up to hardness of heart, and blindness of mind, I felt it was true, all hope vanished, I sprang to my feet and walked the room, I judged for fifteen or twenty minutes in absolute despair, when at length without thinking what I was doing, I turned to the table, took up my Bible, and as I took it up, it opened in my hands to the 99th Psalm and the 5th verse met my eyes, "Exalt ye the Lord our God, and worship at his footstool, for he is holy." With this a sense of the sovereign majesty and holiness of God filled my mind, I felt to praise and exalt him; felt a deep reverence for his majesty and greatness; felt the fitness that myself and all creatures should be at his disposal, that we were as nothing before him; that it was his sovereign right, to save whom he pleased, and leave to perish whom he pleased. There was no excitement of feelings, no thoughts about my individual salvation; but there was a sense of my nothingness before him, and a submitting of myself into his hands to do with me as he pleased. My mind was principally occupied with a view of the exalted character, and of the universal and rightful sovereignty of God over all things. I slept but little that night, it was the happiest night I ever have experienced, and probably the happiest season I shall experience in time.

Hence I have sometimes taken occasion to say, that the happiest moments of a christian's life are those in which God is the most exalted in his view, and he most humbled in the dust before him.

The next morning I concluded that the experience of the past night was an evidence of God's love to me, and that he would save me, I was therefore quite comfortable in mind, and remained so until the Wednesday following, I concluded in the evening after school to go to Morristown. I had before, through a friend, applied to the presbyterian minister of Morristown, to lay my case before the Presbytery then about to set, and to see what encouragement they could give me of assistance in prosecuting my studies, and expected, by going that evening, to receive an answer. On arriving at my friend's, I learned that there was no encouragement for me, that the Presbytery had then under their charge more young men than they had funds to support, and that there were other applications before mine. Although this was a death blow to my hopes in reference to the ministry, yet being in company with presbyterian friends with whom I had formed an intimacy, the evening passed pleasantly off, until retiring to bed, when I got into my room, my disappointment rushed upon my mind with such force, that the heavens over my head appeared as brass, and the earth under my feet as iron. I said to myself—I can see nothing to hope for either in heaven, or on earth. I stood in this forlorn state of mind but a minute or two, when these feelings subsided; I went to bed, and slept. The next morning I arose and started early, in order to get back to my school in season. On my way back, I got to reflecting on my sad disappointment, when this question was pressed upon my mind, What will you do now with the promise you made the Lord last Spring to examine the Baptist ground in case certain circumstances occurred? I immediately saw that the very circumstance on which I had predicated my promise, had now occurred, that all hopes were now gone of obtaining an education for the ministry, I concluded at once to fulfill my promise. I went on to my school, and in the short recess for play in the forenoon, the examination I was about to undertake being on my mind, I concluded I would muster up my principal arguments for infant baptism, preparatory to the examination so that if I was convinced against infant baptism, it should be fairly done. I thought over one which had been a favorite argument with me, viz. That the Jews as a people were remarkably tenacious of the religious privileges they enjoyed under the provisions of the Abrahamic Covenant; that among these privileges was that of bringing their children under the blessings of that covenant by circumcision. Hence that if this privilege had been abrogated under the gospel, we should have heard of their finding fault therewith. My thoughts had no sooner passed over this argument, than the troubles which had been occasioned in the churches of Galatia by Judaizing teachers relative to cir-

cumcision, and Paul's argument on that subject, as also what had occurred in the church at Antioch, and the decision of the Apostles and elders at Jerusalem on the same subject, all rushed at once upon my mind. And I saw that all this arose from the Jews partiality to the provisions of the Abrahamic covenant, and hence their contending for circumcision; and also that if baptism had come in the room of circumcision, as a seal of that covenant, how easy it would have been for the apostle to have satisfied the minds of the Jews by stating that fact, thus showing that the baptized Gentile stood exactly on the same ground as though he had been circumcised; the form of the seal only having been changed from circumcision to baptism, a milder form, but of the same effect. But neither Paul nor the Apostles at Jerusalem, I saw, had hinted at any such idea. Indeed upon the ground of baptism having come in the room of circumcision, there could have been no possible excuse for the Jewish disciples still to contend for circumcision, seeing he whom they received as the Messiah had instituted the change. Of course not only was my argument prostrated, but the whole foundation on which infant baptism in my estimation stood, and on which it alone can be made to stand, was demolished at once, and my mind was prepared to go and receive what the New Testament said on the subject of baptism as a gospel institution, disentangled from the Abrahamic covenant. I accordingly as soon as I was out of school commenced in good earnest reading the various passages in the New Testament in which reference was had to baptism, they were all new to me. Texts which I had formerly thought favored infant baptism, now appeared decidedly against it. Many texts now appeared so clearly to point out believers as the only proper subjects of baptism, that I wondered whether the baptists had ever seen those texts as I then viewed them, for I thought if they had, they would have been able to have convinced the whole world on that subject. For the sake of satisfying my curiosity, I sent into New York and procured a work on baptism, but found the baptists had had the same views of those texts I then had, and had contended for those views. Not only this, but I wrote off my views and exercises on this subject, and showed them to some of my presbyterian friends, but instead of convincing them on the subject, I found it was like casting pearls before swine; they had no heart to receive those views; but turned to rend me, by representing that I was turning baptist, in order the more easily to get into the ministry; whereas my anxiety to get into the ministry was what had kept me for the last five months from examining this subject. I here learned an important lesson, that the prejudices of education may blind our minds, against the light even on so plain an external ordinance as is baptism, that we cannot see the truth, only as the Lord is pleased to open our eyes to see. Having my mind somewhat exercised with the subject of

baptism. I went on tolerably comfortable in mind until near the last of the month, when one night being in company with several presbyterian friends, the subject of christian experience was introduced, and one gentleman took occasion to remark, that true christian experience must embrace in it, faith in Christ, and therefore a revelation of Christ crucified as the way of acceptance with God. I at once fully consented to the truth of this remark, but I was as fully satisfied that it was something I had never experienced; hence all my hope of being a christian was again taken from me. For two days I stood in my own view as a condemned and hopeless wretch. On the 31st of Oct. at night I concluded that I would go up into my room and once more try to pray. As I was going up the stairs, this question arose in my mind, what are you a going to pray for, there is no possible hope of your ever being saved? I stopped for a moment, or two, when this thought arose in my mind, I can pray that, if God is pleased to send me to hell, instead of blaspheming his name, I may be permitted to praise his justice in sending me there. I then went on with the intention of putting up this petition. As I went into my room and knelt down, at first there came over me a drawing back of feeling, a want of an entire cordial acknowledgement of the justice of God in sending me to hell, but this soon gave way and I felt cordially to acknowledge his justice in my final condemnation, and to put up the petition, that I might through eternity praise his justice in sending me to hell. Immediately upon this, as I was there on my knees, the account of Abraham's offering his son Isaac as in Gen. 22d was brought to my view. Isaac as bound and laid upon the altar, appeared as representing the case of the heirs of promise, and as fully representing my then case, as bound by the law and doomed by its condemnatory sentence to death; as Abraham knew nothing but to inflict the death blow, so the law knew nothing but to inflict the curse upon the sinner. My attention was then turned to Abraham's arm, being arrested by the angel's call to him, and the ram caught in the thicket by his horns being taken by him and sacrificed in the place of Isaac. This ram appeared to represent Christ as involved in the demands of the law, in the power of his Godhead, by virtue of his headship and union with his people, and therefore as made to suffer the penalty of the law in their stead. My views then were not as distinct on all these points as I have here given them; but the substitution of Christ in the place of the condemned sinner was fully presented to view. And the atonement of Christ appeared so full and so exactly adapted to my helpless, guilty and condemned case; that surely, I said to myself, as I viewed it, God must have had me in view when he made this rich provision in his Son. I was therefore enabled confidently to rely on his atonement for pardon, and to plead it for my acceptance with God, and the sense of condemnation was gone. I was of course filled with gratitude and praise for this wonderful display of God's love and grace to a wretch like me, but still the happiness was not like that I experienced on the night of the 13th, that was something peculiar; self was in a great measure lost sight of, and God in his glorious character and sovereignty occupied my view. Now I felt a deep sense of my own vileness. I do not know whether it is common or not, few at any rate speak of this exercise in relating their deliverance, but for myself, I had never before felt such meltings of heart on account

of sin, nor saw sin to be so vile as now;—not as contrasted with the demands of the law, but as contrasted with the goodness and mercy of God. I plead that the Lord would henceforth rule over me and in me, and that he would take me out of the world, rather than leave me ever again to sin against such goodness. It is true I had been accustomed from all I had read and also heard to consider Isaac as a type of Christ, but the view given at this time was so clear, and came with such power that I unhesitatingly received it as the truth of God. And I afterwards found that the Scriptures represent Isaac as the figure of those born after the Spirit, and of the children of promise. Gal. iv. 28 and 29.

Strange as it may appear, I did not once think of this being the new birth, or a being born into gospel liberty through faith now given me in Christ. I had no idea of what christian experience, or the new birth, was, other than that God must implant his love in the heart, and that be carried out in our exercises and obedience. I had never heard experience preached. I had read of some persons having extraordinary exercises, but I had been led, particularly by the ministry, to think that if any had these exercises, it was not prudent to speak of them; as it would tend to discourage others who had not had such exercises. I viewed each of the exercises above related, as they severally occurred, as manifestations of God's special favor to me, but I did not feel free to speak of them, not only on account of its being as above remarked, not prudent, but I also felt it would be presuming in me to tell of having such exercises. Yet from the facts that from the time I had the discovery of the enmity of my heart on, I had felt myself helpless and laying at the mercy of God; and that but two days before this last exercise, I had been led to consider a revelation of Christ and faith in his atonement an essential part of Christian experience; and further that from this time I could never bring back that legal bondage and those terrors I had felt before, though I often tried hard for it. I cannot satisfactorily account for my great stupidity in having no adequate idea of the import and place of these exercises in christian experience, only that my eyes were holden, as were the eyes of the two disciples who journeyed to Emmaus.

Having a comfortable hope now of acceptance with God, I felt desirous of being baptized. I knew there was an old baptist meetinghouse in Morristown, and had been told there were a people who occasionally met there for worship. After some enquiry I found where two of the members lived, a man and his wife; I went one evening to see them, and informed them of my situation and wish to be baptised. They informed me that they had no preacher at that time, but that Eld. Parkinson of New York had promised to visit them, and that if word could be got to him he no doubt would come out and baptize me. I offered with their approbation to go and invite him out. Knowing that my Boston friend was at that time in New York on a visit, I in a few days after, went and thro' her got an introduction to Eld. P. who after questioning me somewhat on my exercises, gave me an appointment for Morristown. On my return I gave those members information of the appointment; a church meeting was called for that time, I went before the church was examined, for I did not relate any of the particular points of my experience excepting that on baptism, so ignorant was I of their special importance to evidence my being born of God, but still after Elder Parkinson had questioned me pretty closely as to my reliance

on Christ &c. I was received and baptized at Morristown, the same day, Saturday December 22d 1810. But instead of going on my way rejoicing, while at the water a heavy dark cloud came over my mind, which with the exception, of occasionally some little break and manifestations of divine favor, lasted me about fourteen months.

S. TROTT.

Fairfax Co., Va., Feb. 19, 1851.

[To be continued.]

For the Signs of the Times.

*One who has nothing to glory of in the flesh, and one of little faith—to the children of the Free Woman, Abraham's seed according to promise, scattered abroad—to whomsoever of you this scrap may come, greeting:*

MUCH BELOVED :—For our Master's sake, as I find it amongst my highest privileges and pleasures, to be communicating with the precious sons of Zion, concerning that kingdom which is not of this world, and as I believe it to be the pleasure of those who abide in Jesus, to be searching the scriptures which testify of Him, that they may be enabled to do his will on earth, and follow his meek and lowly example, by learning of him, let us, brethren, not for vain glory, but for the edification of each other, still be collecting, and selecting, from the Will and Testament of our Lord; for, from hence, through our Head, cometh both life and instruction; who of God is made unto us, Wisdom, Righteousness, Sanctification, and Redemption. Brethren, I have given a few thoughts on the following words of the beloved Redeemer, namely: "Abide in me, and I in you." John xv., part of the 4th verse. This passage, without further examination of the word, would seem to put us to work, to enable us to abide in the Lord, or the True Vine. Not so; God's word will explain itself, it is its own interpreter. This 15th chapter begins thus, "I am the True Vine, and my Father is the Husbandman; every branch in me that beareth not fruit, he taketh away," &c. Here, brethren, we understand that God is the Husbandman; the husbandman dresseth the vineyard. Paul may plant and Apollos water, but God giveth the increase. But how will we abide in him, brethren? Are we not all anxious to know? Well we will read the 10th verse of the same chapter: "If ye keep my commandments, ye shall abide in my love;" well what are his commandments? 12th verse, "This is my commandment, that ye love one another, as I have loved you." Well, here we are informed what it is to abide in Christ; it is to keep his commands, and his commandment is love. Is not this a light burthen—an easy yoke, brethren? to love one another. Why, say dear relatives in Christ, this is all I want, this is perfect liberty; I want to love them still better, I want not to love them in word and in tongue only, but in deed, and in truth; I want to be communicating to their necessities, to their comfort, to their edification, &c. Now, brethren, how will we understand the last clause of the sentence above: namely, "And I in you." Let us see if the seventh verse does not explain that clause, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Here, "and my words abide in you," seems to be the explanation of the clause, "and I in you." So it appears plain to me, brethren, that to abide in him is to abide in his commandments of love, and he abiding in us, is his word abiding in us; but I reckon that you think there is a further meaning to, abiding in Jesus; well if you do, so do I, and the scrip-

tures abundantly prove it; but we can only merely glance at this consoling truth at present. We will give a few passages and proceed. We read, John iii. 3, "Jesus answered and said unto him, (Nicodemus) Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God; again, that which is born of the flesh, is flesh, and that which is born of the spirit, is spirit; again, "according as he has chosen us in him, before the foundation of the world, &c., Eph. i. 4, 5, "Having predestined us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will;" again, "For we are his workmanship, created in Christ Jesus unto good works," Eph. ii. 10; and again, "If any man be in Christ Jesus, he is a new creature, old things are passed away, behold all things have become new." 2 Cor. v. 17. There seems, then, brethren, to be an abiding in him in various ways; by predestination, election, in his commandments, adoption, &c., and to us manifestatively, by calling, or regeneration, by faith and its fruits, &c. Well, brethren, let us next examine ourselves. Are we in him in obedience, for the obedient children are approved more than the disobedient. Hear what our Lord says, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him." O, what encouragement to the child of grace: and ye are my friends, if ye do whatsoever I command you. Now here is nothing for the Pharisee to do. God's infinite law, that the poor Pharisee, poor finite worm, boasts of keeping, was never kept until the Lord Jesus, an infinite existence kept it. He was holy, harmless, undefiled, and separate from sinners; he was not in a state of condemnation as we are—he was above the law of God; but became subject to it, as man. This is not the law that we are enjoined to keep. He hath magnified the law and released his beloved, and will ultimately adorn her as a bride prepared for her husband. No, it is not the law of ordinances and shadows, pointing and reaching to Christ, that we are to keep, but the law of love. Not a law written on tables of stone, but one written by the finger of God in the heart; not a law of condemnation and death, but the law of the spirit of life in Christ Jesus. The perfect law of liberty. James i. 25. No, brethren, the believer in Jesus is no more under the law, but under grace. "By grace are we saved, through faith, and that not of yourselves, it is the gift of God: not of works lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which he had before ordained that we should walk in them." This abiding in the new commandment of love, or the love of God abiding in us, (which you please) will make us ashamed of the beggarly elements of this world, it will enable us to desire christian correspondence, to desire the communion of saints, to desire the joyful sound of the gospel, to desire the advancement of Zion's kingdom, to desire a growth in grace, and a knowledge of the truth as it is in Jesus—to desire that all who name the name of Christ should depart from iniquity; to desire to walk not after the flesh, but after the spirit; to desire the coming of the Comforter, the spirit of truth, that will take of the things of Jesus and shew them unto us. "For as many as are led by the spirit of God, they are the sons of God;" and they love him because he first loved them; they love God, who is love, (yea, as a great ocean without any shore,) because that river of love that



flows from the throne of God, or that boundless sea, flows down to our souls; and then we are made to return to that ocean, some little mists or rivulets, that we cannot avoid sending forth as a praise for his seasons of refreshing.

Brother Beebe, I will bring my ramble to a period, and hope my few remarks may be consistent with the truth as it is in Jesus. If they are wrong, correct the error; let no one administer poison to the lambs. I pray that the Lord may support you, and make you a peacemaker in his family—make you wise to discern between truth and error, to mark such as cause divisions, be with you in the dungeon and in the palace.

A word to the stewards. Brethren, come over and help us! Our Association in Virginia, and also an adjoining one in Pennsylvania, the two composed of twelve or fourteen churches, has but two ordained preachers, if I am not mistaken. Our church at Timber Ridge, and several others in this Association (Patterson's Creek Association) are at this time without a pastor. May God put it into your hearts to pity us. We are surrounded with arminian Babel builders, who are rearing, near us, a stack of clay and slimy materials, and I fear on a bad foundation—I fear it is not God's temple as they would have it called.

Farewell,

WM. D. ANGLE.

Frederick Co., Va., Jan. 25, 1851.

For the Signs of the Times.

Lebanon, February 10, 1851.

BROTHER BEEBE:—I will take the liberty to fill my sheet with a few limited ideas on truth, which are at your disposal.

### What is Truth?

This is a very pertinent question which Pilate asked Jesus, when he was arraigned before him, a question which was involved in the declaration of Jesus, viz: that every one that is of the truth heareth my voice. To the question, "what is truth?" Jesus gave no answer, for he knew well that the only answer that could be given, was a spiritual one, which no man could receive, unless his mind had been enlightened by the Holy Ghost; or, in other words, unless he be born again, and consequently is of the truth.

"What is truth?" Christ said, "I am the way, and the truth," and he has also said, "I and the Father are one." The Law was given by Moses, but grace and truth came by Jesus Christ; who is the brightness of God's glory, and the express image of his person; and as Christ's mission on earth was for the salvation of God's people, so were manifested all the attributes of Jehovah in the great work of redemption. The everlasting love of God to them whom he elected in Christ, shone when his wisdom devised the plan of their redemption; and the justice of God was displayed, by the pouring out of his wrath to avenge his violated law, then was Christ (Abraham's antitypical ram) caught in the thicket of the sins of God's elect, for his hour had come, and Justice demanded the bitter contents of that cup to be drank, either by the Surety, or to be reserved for the transgressor. Believer, behold him in Gethsemane's garden, when the agonies of his mind prostrated him on the ground in a bloody sweat. "If it be possible," said he, "let this cup pass from me." Such was the prayer of his human nature. If thy justice can be satisfied, and I not drink it, let it pass from me; but if thy justice cannot be satisfied unless I drink it, then, O my Father, let thy will be done, and not my human will, for as thy will is, so is

my divine will; but reserve not this cup for them whom thou hast given me, for they cannot endure it. His loving kindness, O, how great. The Omniscience of God was manifested, in the laying on Christ (as the antitypical Scape Goat) the iniquities of us all; for he bore them in his own person to the Cross, and atoned for them thereon. Hence we may infer that all the attributes of Jehovah converged to one focus on the Cross, and thence diverged to the fulfilment of the counsels of that mind, which comprehends all things, past, present, and future, with one great eternal now. At the Cross all the attributes of the Deity were perfected. What! were not all the attributes of God ever perfect? Yes, and from, and to all eternity must perfect remain; but this perfection, abstractedly from redemption would consist in sweeping a guilty world to hell. But by the scene of the Cross, and its concomitants, the everlasting love of God, to them whom he chose in Christ before the world was begun, could be manifested, and divine justice be perfectly justified in the acquiescence of their redemption by their Surety, who took on himself all that justice demanded of them. Therefore, said Christ, If you (the law) seek me, let these go their way.

On Calvary's mount was exhibited the victim of divine justice, the complacency of an incensed Deity, and the reconciliation of an offending people. The Shepherd laying down his life for his sheep. By the tragedy of the Cross, Mercy and Truth met together, righteousness and peace embraced each other, and by the perfect sacrifice offered and accepted. Justice demands a full and perfect acquittal from the demands of the law, through the perfect redemption wrought, whereby all the attributes of Jehovah harmonized, to the fulfilling of the purposes of the all wise God, in the glorification of his redeemed people, for which Jesus prayed. The triumphant result of the Cross of Christ is the perspective through which God views his ransomed ones, and declares that "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." No wonder that the Apostle Paul desired to glory in nothing but the Cross of Christ, when his mind, (so far as a limited mind could) comprehended the bearing that the Cross of Christ had, that all the promises of God towards his elected and ransomed people would be yea, and Amen, in Christ Jesus: that as complete as Christ's work, so faithful would God be in the performance of them all, for all his promises centered in the Cross of Christ. The Cross of Christ calls for the presence of the Deity to surround his children from the womb to glory, whereby his Omnipresence is manifested. And at that period in time, when God calls his people by his grace, from nature's darkness into his marvelous light, his power is displayed in their new creation, and by investing them with faith to believe in Christ as their Redeemer and Surety, God's faithfulness to his promise is verified, that Christ shall see of the travail of his soul. When they are born again of his Holy Spirit, he makes known unto them the pardon of their sins, and that their iniquities are all blotted out; but does not leave them on a neutral platform, not to receive them into his family, nor to banish them from his presence for ever; but he justifies them at the time of their new birth, and adopts them into his family, whereby they become heirs of everlasting life in glory with God. God's faithfulness ever protects them by virtue of that blood which was shed for their redemption, and by which the curse of the Law became defunct, and the sting of

death extracted, so that the justified ones have peace with God. Death's power was to be vanquished, for which the Redeemer, by appointment, was laid in his strong jaws, and doubtless, satan, the author of sin and its consequence, death, withdrew the powers of death from all creation, to centre them on the body of Christ, to retain him death's victim for ever. But Christ Jesus, as the Resurrection, victoriously burst the bands of death asunder. The power of Death was overcome, and Death of his sovereignty dethroned, no more thenceforth to do his office without permission from his Conqueror, who arose triumphantly as the Head, and with him gloriously raised the members of his mystical body, their lives were then ingrafted into his life no more to die; not more than he can die, who is Eternity's Inhabiter, and who had neither beginning of days, nor end of life, and by whose power all things are sustained.

This is the truth which alone can make us free indeed.

"In the Cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story,  
Gathers round its head sublime.

When the woes of life o'er take me,  
Hopes deceive, and fears annoy,  
Never shall the Cross forsake me,  
Lo! it glows with peace and joy."

Which I've experienced, I think.

Yours in Christ,

JAMES ROGERS.

For the Signs of the Times.

North Jay, Feb. 12, 1851.

BROTHER BEEBE:—Having written upon business, and as my sheet is not full, I feel to submit my feeble testimony in behalf of those things which are most surely believed among us. The people of God were lost under the law, being under its curse, in a state of guilt and condemnation. The Lord Jesus came to seek, and to save that which was lost. He died for them and redeemed them, and they are quickened, and raised up together with him, and are made to sit together in heavenly places in Christ Jesus, according to the purpose and grace of God. His love and mercy is manifested in delivering them from the power of darkness, and translating them into the kingdom of his dear Son. Such has been the experience of the church from the earliest date, and the sons and daughters of Zion, at the present day, are taught this glorious truth in their experience. While thousands rejoice in their own works, and sport themselves in their own deceivings, Zion can rejoice in her God, and ascribe praise and thanksgiving to the Most High. There is abundant provision in the gospel to meet the desperate case of a lost sinner, to satisfy the wants of Zion's pilgrims in their journey through this vale of tears. The Lord apparently has withdrawn his gracious presence in a great measure from his people, but as Zion's changes are under the control and government of her King, she must submit to all of his righteous dispensations. The Lord will not utterly forsake his people, but will manifest himself unto them as he does not unto the world. In all their doubts and fears, trials and temptations, he will appear their Savior and Redeemer. How blessed is the gospel of Christ! How precious to the hungry soul! How lovely is the presence of Jesus—how gracious are his smiles! The sheep and lambs of Christ's flock feel constrained to say,

"O, to grace how great a debtor,  
Daily I'm constrained to be."

I hope all unhappy differences among the saints will be healed, and all feelings of hardness, and ill will, in every form and shape, existing among the Old Baptists will be remo-

ved. And I hope instead of growing in corruption, or compromising with the workers of iniquity that we may grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

I wish not to undervalue the goodness of God in sustaining me through unexpected circumstances within several months past. I have been taught to cease from man, whose breath is in his nostrils, and to say that the mercy of God endureth forever. I have unexpectedly trod upon the high places of the wicked, and the Lord has set an open door before me, where I expected it not. The malicious designs of men fail, when God is pleased to open a way for his people through the deep waters. Earth and hell may roar against Zion, but God will cause it all to turn to the salvation of his people. God will make Zion as the sword of a mighty man, and the sons of Zion as mighty men, which tread down their enemies in the mire of the streets in the battle; and they shall fight, because the Lord is with them, and the riders on horses, (the enemies of truth) shall be confounded. One shall chase a thousand, and two shall put ten thousand to flight, for the Lord is with them and the shout of a king is among them. I must close, as my sheet is full.

JOSEPH L. PURINGTON.

For the Signs of the Times.

Athens, Bradford Co., Pa., 1851.

"Let my mouth be filled with thy praise and with thy honor all the day." Psal. xli. 8.

It is with a grateful heart, and a deep sense of my own unworthiness, that I am at this time strengthened to enjoy the privilege of recording a few of the many mercies of Him, whom my soul loveth. And why do I love him? Because he first loved me. He has taken me up out of the horrible pit, and miry clay, and placed me upon a Rock, an immovable Rock. He has torn the dark veil, from mine eyes, and proved me unclean—He has led me to cry, "Lord, save, or I perish;" and more than this, the still small voice of his Spirit has whispered peace to my soul. O praise the Lord, O my soul, and all that is within me, praise his holy name. O, that I could always praise him; but when I look back on my life for the few past years, I find I have been coldly estranged from him: like Peter, I have denied my Master. Well is it for me that my Savior is an all-sufficient one that he is an unchanging God, an unerring Father. Here my hope clings, and I bless his name, it is rooted deep in the unfathomable love of God. Yes, I rejoice that Jesus lives, that the God of Jacob still sits upon the throne, and watches over the children of his care. Never could I, with a firmer reliance, say I know in whom I have believed. At times past my hope has nearly dwindled away; but small as it was, I would not exchange it for all that this world could give: no, there was still a little spark, and now I feel a flame. How unworthy of such love; I want to praise him, but my tongue is dumb. You who have tasted that the Lord is gracious, can enter into my feelings at this time. Can you express the joy of a soul which has Christ formed in it the hope of glory? Well, indeed, may we be humbled in the dust, and cry out, Our leanness! Our leanness!

May the blessed Spirit enable us to die daily unto sin; to be weaned more and more from the allurements of this world—to dive deeper into the mysteries of godliness; and our tongues be loosed to speak of the praise of our King, and talk of his power. And ye seeking, wandering lambs of the fold—who are groping in darkness and longing for

the day dawn, despair not: he that has created in you that earnest desire, that struggling to be freed from thy captivity, will carry on the work which he has begun—he will not turn a deaf ear to thy prayer. Cling to the promises, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Though he may hide his face for a season, he will in his own time bless thee. He will open to your view that fountain which cleanseth from all sin; yea, strip thee from all thy self righteousness, and wrap thee in that robe without seam. "Seek not the honor of men, but seek that honor which cometh from God only;" and be assured that he who saw Nathaniel under the fig tree, will enable you also to say, Thou art the Son of God, thou art the King of Israel. That spirit which has pricked your heart, will not leave you unhealed; "He will not break the bruised reed, nor quench the smoking flax." "He giveth power to the faint, and to them who have no might, he increaseth strength." Well may ye seek him, ye who are heavy laden, for he alone can give you rest.

Before I close, I will say, we are a feeble band here; and since the death of our lamented pastor, Elder H. Rowland, we but now and then enjoy the privilege of eating the crumbs from our Master's table; but we do not wish to complain, but rather bless God that our appetite is good, and the crumbs sweet. When asked why I stay with those with whom I enjoy so few privileges, my answer is, my home is with them, they are my people, and their God is my God. I know we are branded with the name of Antinomians: and is it not well for us to examine our hearts, and see if the cankered weed is there? "Purge us, O Lord, and we shall be purged; wash us, and we shall be clean." Grant us the spirit of meekness, that we may follow him, who, when he was reviled, reviled not again. "If they have called the Master of the house Beelzebub, how much more shall they call them of his household? If he who gave no occasion for reproach suffered persecution, why should we who are so full of infirmities think it strange if our names are cast out as evil. Let us enquire of ourselves for what are we reproached? Do we give occasion, by our ungodly lives for those who profess to love the Lord to sneer? or are we reproached for the name of Christ? if so, then happy are we. Peter says, if any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf.

May we follow Jesus through good or evil report; may his Spirit lead us into truth, and enable us to walk through life, leaning on the arm of our Beloved, till a blessed voice shall welcome us to that haven of rest, where we may join with the redeemed in crowning him Lord of all, is the prayer of one unworthy of, but happy in the love of God.

MARIANNE MURREY.

For the Signs of the Times.

Westmoreland, N. Y., Feb. 26, 1851.

BROTHER BEEBE:—The Lord has made some rich displays of his power and grace in this place. I had been confident ever since last fall, from the overwhelming love of God manifested to my soul, that the Lord would do a great work in this place, and I have not been disappointed. In November last our meetings became quite interesting, and the interest has been increasing from that time to the present. Our house of worship has been filled with attentive hearers for the greater part of the time since December last until now. Our congregations have been solemn and interesting, the most of the time, for

some months past. In some of our meetings more than fifty have spoken, and others enquiring whether they could be saved. My dear brother, it has been easy preaching to sinners in this place. I have had the blessed privilege of baptizing twenty persons, one son and two daughters of my own children, three have been restored, and three have come from the other churches, making in all twenty-six, and there are numbers more who indulge a hope of eternal life, whether they will unite with us at this time or not I cannot say; it will be as the Lord wills. The revival in this place has been carried on by the *still small voice*; there have been no anxious benches employed at our meetings, nor has there been any *hell fire* preached to drive sinners to Christ, but the reverse; the eternal love of God has been our theme. We had passed a cold and dark season in this place, for the year preceding our revival; but God who is rich in mercy, has turned our mourning into laughter, and caused us to rejoice with joy unspeakable and full of glory; and at the same time our enemies have been confounded, and constrained to say that God was in us, of a truth.

At our last communion season, while looking over the church, and seeing there the children of some of our departed brethren and sisters, whose remains are deposited on the opposite side of the way, I, with many of the brethren, was constrained to exclaim, "What hath God wrought!"

We desire that all our dear brethren should pray for us, that we may not be exalted or highminded in consequence of the abundance of the goodness of the Lord bestowed.

Let me also say, through the Signs of the Times, that our Annual Meeting was held on the seventeenth, eighteenth, and nineteenth days of January. The reason we did not give notice of it as usual, through the Signs, was, that after determining on the time for it, it was too late to publish it through the Signs, so we wrote to our nearest brethren. We had a blessed meeting; all the brethren in the ministry present with us, were brethren Choate, Smith, and Tibbles; may the great Head of the church reward them for their labors of love.

The *Signs of the Times* continue to come to us as a very welcome visitant; and we, in this region, are better pleased with them than we were when they contained so much *sharp shooting* in gone by times. Our prayer is that you may be enabled to boldly defend the truth, in the love of it. May the blessed Lord fill your soul with his love to that degree that all your communications may be seasoned with it, and that we may all be benefited by its holy influence.

JAMES BICKNELL.

For the Signs of the Times.

York Co., Me., March 4, 1851.

BROTHER BEEBE:—I have nothing that is interesting to write; I am yet in this tene-ment of clay, and have the old man to grapple with. I grow no better, but rather worse; Satan desireth to have me, that he may sift me as wheat; he works me up so sometimes that I doubt the existence of a God, or that there is any reality in religion, or any hereafter; and at other times, I am strong in the Lord; and the power of his might. I no more doubt the existence of a God, and the reality of religion, and that there is a place of happiness and of misery after death, than I doubt my own existence. I do not know as christians have such doubts as I have named above. It seems to me that Satan does not sift them as he does me; but the experience of those I

have seen in the Signs, have written mine better than I could myself.

The Signs come to hand laden with rich communications. I should be glad to read the experience of every Old School Baptist in the United States, for they all speak one language; they have all been taught in one school, and by one master, which is the Holy Spirit of God, and which has brought them to Christ. I think they should speak often one to another, and stir up each others pure mind by way of remembrance, by telling their trials, and doubts, and fears, and temptations; and what comfort, joy and peace there is in believing in Christ. As for my own part, my comforts and peace are short and far between.

Brother Beebe, I will close, by wishing you God's speed in well doing, hoping that you will continue to contend earnestly for that faith which was once delivered to the saints.

Yours in tribulation,

NEHEMIAH BUTLER.

For the Signs of the Times.

Base of Peaks, Va., Jan. 16, 1851.

BROTHER BEEBE:—Your last number of the Signs reminds me of my duty to remit you again the sum you ask for your paper, in advance for another year; and in doing so, I avail myself of the opportunity to inform you that I am a good way off from any of the brethren of our faith and order. I dwell in the midst of an intelligent and church-going people, and am, at this moment, within the sound of the preacher's voice; but I cannot agree with them in religious matters, however well we may agree in other respects.

I have been, as I constantly feel, an unworthy member of the Old School Baptist church, for more than thirty years; and although its doctrine is called hard, and the members, *Iron Sides*, &c, yet I must acknowledge, that any other doctrine, to me appears much harder. When I am enabled to take a view of myself, and feel how unworthy such poor sinners as we all are by nature are, I am utterly unable to account for the reasons why God, in his infinite mercy, should save one poor soul, in any other way than that, so it pleased him, and that too, without the least good or comeliness that could have existed in us.

I receive great comfort in reading the Signs, and believe that they are welcome messengers to others in this neighborhood, who have never yet openly professed the cause of Christ. Should you, or any of the brethren pass through this part of the country, it would afford me, as well as others of our Father's family, great pleasure to see you. We live at the base of the peaks of Otter, Bedford county, Virginia, from which our Post Office takes its name. We moved here from Luray, Page county, Virginia, about four years since, at which place I had the pleasure of hearing you preach, and I have not heard an Old School preacher since.

Yours in christian love,

RACHEL ELLIS.

For the Signs of the Times.

Nacogdoches, Texas, Feb. 6, 1851.

BROTHER BEEBE:—I have enjoyed, as a great privilege, the reading of the Signs of the Times, during the past year; and I desire to enjoy the same privilege as long as I can get them; but more especially while I am living out of the reach of gospel privileges. The communications in the Signs have often made my poor unbelieving heart to rejoice in hope, while reading my own thoughts and feelings, written by my brethren and sisters whom I have never seen; and expressed better than I could state them myself. I

have delayed writing in the hope that I might find out your agent in this state; but as yet I have not succeeded. I have made all the enquiry that I could; but my opportunities have been limited. I have seen but very few that call themselves Baptists, since I have been in Texas.

PAMELA H. WRIGHT.

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1851.

### Proceedings of the Ramapo Church and Council in the case of James Manser Jr.

The Ramapo Baptist Church in Rockland County, N. Y., having called on her sister Churches to send their pastors and faithful brethren to sit with and assist her in a matter of difficulty between the church and her late pastor, Elder James Manser Jr., the following Elders and brethren convened with the church, at her Meeting House, on Thursday the 27th day of February 1851, viz.

From Warwick Church, Eld. P. Hartwell, Dea. James Brook, and brethren, John Parkinson, Joseph B. VanDuzer and Wm. L. Benedict.

From the New Vernon Church, Eld. G. Beebe, and Dea. Daniel L. Harding.

From Wallkill Church, Deacons Hiram Horton and Thomas Tatham, and brother Jesse S. McNish.

From Waterloo Church, Eld. Benjamin Pitcher and Eld. Amos Harding.

From Mount Zion Church, New York city, Deacons John Gilmore, and Samuel Allen, and brother Lawrence VanWart.

Eld. Charles Pavey also from New York, by personal invitation.

The above named brethren being recognized by the Ramapo Church and cordially received—took their seats with the Church—after which the meeting was organized for business by appointing Elder G. Beebe, of New Vernon, Moderator, and Wm. L. Benedict of Warwick, Clerk.

The difficulty between the church and her late pastor, on which the aid and counsel of sister churches had been solicited, was briefly stated by Deacon Wm. Springsteen of the Ramapo Church, in which statement the following charges were substantially presented against Eld. James Manser Jr., viz.

That he had come to them with a letter of commendation and dismission from the Mt. Zion Old School Baptist church of the city of New York, in which church he had been licensed to preach the gospel. On this letter and on his profession of faith in the doctrine, order and practice of the Old School Baptists, he was cordially received as a member of the church and as a supply for the pulpit. Subsequently his ordination was called for and he was examined by a regular council of Elders and brethren convened for the purpose, to whom he made an unreserved declaration of his perfect agreement with the Old School Baptists in faith, experience and order; and was Ordained by them, on the fourth day of October 1849. Being called to the pastoral care of the church, he served them in that capacity to their satisfaction until the latter part of the summer of 1850, when he became uneasy, and showed evident symptoms of discontent. About this time the Mt. Zion church being destitute of a pastor, and having full confidence in him, called him as a supply for one half of the time, and he accepted the call and preached for the two churches alternately. In the meantime at Ramapo, his disaffection became more and more apparent, until



in August or September he publicly from the pulpit renounced his identity with the Old School Baptists. This, of course, gave great dissatisfaction to the members of the church, and he was faithfully admonished of the tendency of his course. At the faithful admonitions of his brethren he took offence and refused to be dictated what or how he should preach, and gave them to understand that he did not hold himself amenable to his brethren or the church for his conduct. About this time the church in New York, being unapprised of the nature and extent of his difficulties in the Ramapo church, extended their call to him to become their pastor. He responded to their call in a very ambiguous letter—and moved to the city—but previously to his removal—while occupying the pulpit at Ramapo; became excited—and abruptly—declared from the pulpit, that he resigned the pastoral care of the church, and came down from the pulpit without first dismissing the congregation in the usual form. Deacon Springsteen requested him to state his reasons for resigning, in writing, and he promised to do so—and accordingly soon afterwards sent the following letter to the church, viz.,

*To the Ramapo Old School Baptist Church.*—Having been requested, by Deacon Springsteen, to give my reasons, in writing, for resigning my pastoral charge over you, I hereby briefly state my reasons for so doing, and in the fear of God, inform you how I have been led to take the step I have. I came to you from the Mount Zion Baptist church in New York, and after hearing me a number of times, you gave me a call to become your pastor, and expressed a desire that I should be ordained over you, (and not as Mr. Forshee, in church meeting basely declared, that I had done every thing I could to get ordained, and after I had accomplished my end, had kicked up my heels and was everything and yet nothing) I unhesitatingly declare this to be a falsehood, and you all know it; but I leave the matter with my God. I had a letter of recommendation from the church in New York to you—I was ordained over you in good faith, and God being my witness, with a sincere desire to be useful to you and the cause of Christ. But the more I became acquainted with you, as a church, the less I saw of what appeared to me to be genuine christian experience and exercises, this began to trouble me, still I hoped that I was mistaken, and tried to be contented with my situation, believing the Lord had sent me with you, (and I believe so yet, and that the word by my mouth, has, and will accomplish all that he intended it should, it has proved a savor of life unto some, and a savor of death unto others) I went on sometimes east down, at other times a little encouraged, until about last March, when my mind became exercised on the importance of heart-felt, experimental religion more deeply than ever it had before since I have known the Lord. I saw more clearly than ever, the emptiness and vanity of a mere head knowledge of the way of salvation, of knowing the letter of truth, while destitute of the Spirit's work in the soul. From that time I have tried to preach, more searching, and pointed, according as I have been led to take forth the precious from the vile. I have not kept my views a secret, but have declared them openly whenever I have had occasion to do so. The more I have visited among you, watched you, and tried to discern anything in the most of you, of spiritual exercises, and marks of the life of God in the soul, the more I was disappointed. I saw your religion was mostly in form, by very few of you was there any interest manifested in church meetings, prayer, speaking one

to another, brotherly love, or any thing of the kind.

I groaned, and went bowed down under these things, greatly fearing that the one thing needful was lacking. I have mourned, sighed and cried to the Lord in view of these things, with an earnest desire to be led in the right way, the congregations being good generally, and hoping the Lord would make me useful in some way, with some tokens of the Lord's presence at times while preaching, kept me still with you, although completely discouraged with the state of the church. Still I waited looking, and praying anxiously and continually for divine direction. The Lord in his providence opened the way for me to preach half the time in New York, and he has many times since I have been there given testimony to the word of his grace, and sometimes it would appear to me as though he had a work for me there. Yet the Lord knows I had no desire to go there or any where else, unless I could see his hand in it.

This led me often to a throne of grace, for direction, and that the Lord would guide me as should seem good in his sight, whether to go away, or stay with you. I felt nevertheless the embarrassment of my situation, as many false reports have been circulated in relation to my leaving you, and going to New York. I however could do nothing, nor come to any conclusion as to what the Lord would have me to do, for I have received no call from New York, until since our church meeting, nor did I know that I should receive one, nor was I influenced by any one, neither was it possible, for my mind to have been made up, to go to New York, when I had received no invitation from them. Another thing that troubled me was, I thought I could discover a growing uneasiness, whenever I endeavored to enforce heart work, and to show the vanity of all outward forms, without the Spirit's work in the soul.

Still under all this I tried hard to be satisfied, but could not. The week before our last communion was to have been held, my mind was troubled more than ever, and distressed beyond measure, I knew not what to do, such passages as these were uppermost in my mind, Come out from among them and be ye separate. He that knoweth his Lord's will and doeth it not shall be beaten with many stripes, &c. I thought to think of communing with the church with those feelings would be hypocrisy, I went down therefore to Mr. Springsteen's to request that it might be put off, he was not at home, but I saw Mrs. Springsteen, and expressed some of my feelings to her, stating that I feared this was not the place for me, &c.

In coming up the road towards home and meditating on the course to pursue, this passage came forcibly to my mind, "But truly I am full of might by the Spirit of the Lord, to declare unto Jacob his transgression, and to Israel his sin," and after I got home the passage I preached from was impressed upon my mind. "They that are whole need not a physician, but they that are sick."

I saw very clearly, I felt satisfied that a person with a sound creed in his head, might still be ignorant of God, have Satan in his heart, and be just as "whole" as the blindest Pharisee. That Sunday morning the responsibility of a minister of Christ was felt by me, I preached what I saw, knew, felt and believed, and not without aid from the Spirit of the Living God, and I have received more than one testimony of its coming not in word only, but in power, in the Holy Ghost, and in much assurance. The sermon offended you, for I had touched your Idols, and was cited

to attend a church meeting on Monday evening, before I entered the pulpit in the afternoon. I went down on Monday evening fully determined to resign, unless my mind was better satisfied, I did not do so, why I know not, for as I told you at the time, my mind was no better satisfied than we came together, and I told you that you must not be surprised at my leaving at any time, for I found you knew nothing of my feelings, and they were attributed to weakmindedness and the Devil. Whenever I thought of it afterwards, I was sorry I had not resigned then, as I saw I could not continue to preach for you, and be honest to my own conscience and to God. Last Lord's day morning therefore I resigned, wishing to leave in friendship, and desiring to have no difficulty with you. I was not prepared for the abuse I received, for before we separated (though you said there was not a member had anything against me or my preaching) I was insulted, it was insinuated that I was a liar, I was charged with duplicity, with being something else at heart than what I preached, and with turning a worse sumerset than Mr. Williams. All these charges I deny, and appeal to the searcher of my heart, and of yours, and until they are taken back, shall hold no further correspondence with the church, for if these things are true, I am beneath your notice, and if you have charged me with them falsely, you are beneath mine, and I shall act toward you accordingly. I wish you therefore distinctly to understand, that unless these things are recalled, your good or bad opinion of me or of my course, your fellowship, or nonfellowship of me, will be treated with that indifference and contempt which it deserves. To conclude, The real cause of my resignation doubtless was, my being dissatisfied with the church, that I resigned when I did, was caused by your offence at what I said in preaching. I have told you, I had nothing against any member in the church, neither have I (with the exception of the false charges I have spoken of) you have always used me well in natural things. But to be honest with you as one who must give an account of himself to God, I fear the greater part of you are strangers to your own hearts, and to a work of grace in the soul. If I am mistaken, happy will it be for you, if I am not, may God open your eyes before it is too late, if his blessed will. Amen. If you exclude me, remember I shall not suffer as an evil-doer, but for the truth's sake.

I remain yours with a good conscience,  
JAMES MANSER, JR.,  
Minister of the Gospel of Christ.

On this letter being read, Mr. Manser said that he had retracted two expressions contained in the letter, namely that in which he had said the church would be beneath his notice &c., and that in which he had said he would treat their fellowship or non-fellowship with contempt &c.

The moderator enquired of the accused, if he wished to be understood that he was now unqualifiedly in fellowship with the Old School Baptists—to which he replied that "he believed the same things now which he believed when he first became acquainted with the Old School Baptists." When asked farther whether he did not at the Warwick Association, at Hardyston, June, 1847, declare that God had brought him out from the New School Baptists, and had made him an Old School Baptist, and that he could have fellowship with no others.—He replied that he did make such declarations. When asked if he still maintained such sentiments; he replied that he did not. He said there were

some among the Old School Baptists for whom he had fellowship, and some also who were not baptists for whom he had fellowship. After some conversation, Brother Allen, from New York, suggested the propriety of the church and council, being alone to deliberate on the matters which were laid before them. Eld. Hartwell, proposed that previously to the church and council retiring, all the charges against Elder Manser, on which the judgment of visiting brethren was desired should be fully stated. Brother Springsteen stated, that in addition to what Elder Manser's letter contained of unbecoming language and railery, Eld. Manser had treated the authority of the church with contempt, by going without the approbation or consent of the church, and preaching for another denomination in that vicinity.

On motion of Brother Allen—the congregation present—was respectfully requested to withdraw from the house, to afford opportunity for the church and council to deliberate on the subject before them. Mr. Manser inquired whether that motion included him, and his friends who had come in with him. The Moderator replied that he so understood the motion, as made by Deacon Allen.—Several brethren of the council then expressed a wish that Eld. Manser should remain, in the house during the deliberations. This Mr. Manser refused to do, except his party could also be allowed to remain; and before a vote could be taken on the question of Manser's remaining in the house, he arose and emphatically declared a final separation from the church and council and went out.

Eld. Hartwell said that he had desired to propose some farther questions, to Eld. Manser, for the sake of eliciting information; but as he had declared a final separation, we should be obliged to act on such facts as were before us.

A proposition was made that the brethren present from Mt. Zion church should make a statement of what had transpired in New York, bearing on the subject under consideration.—Whereupon Deacon Allen from that church gave a relation of facts which had come under his own observation, and within his own personal knowledge, showing the disorderly and disorganizing course of Eld. Manser for some weeks past in the city of New York, and his utter insubordination to the authority of Christ in his church, and concluded by expressing his full conviction that Mr. Manser had deliberately taken his position, and that he was determined to adhere to it regardless of consequences, and until that position was changed there could be no further fellowship between Mr. Manser and the Old School Baptists. Deacon Tatham followed in defence of Mr. Manser's course.

Dea. Gilmore then made a statement of what had transpired in regard to Mr. Manser's course in New York.

The Moderator, Brother Beebe, made a statement of his former connection with the Ramapo church, where he was ordained in the year 1823, and his personal acquaintance with many of the brethren for nearly thirty years, who were now denounced in the letter of Mr. Manser as Head-religionists, Idolators, and destitute of vital religion, &c. Many of these brethren were baptized by him, and to his knowledge had maintained a regular and gospel walk for almost thirty years; and concluded his remarks by expressing his conviction that the only correct course left for the church and council, was to withdraw fellowship from Mr. Manser.

Elders Amos Hardin, Charles Payey, P. Hartwell, and brethren, D. Harding, H. Horton, Wm. L. Benedict each in turn expressed

their views, all concurring in the conclusion that the laws of the kingdom of Christ imperatively demand that Mr. Manser be put away from the fellowship of the church.

In conclusion the following preamble and resolutions were unanimously adopted, viz.

*Whereas.* The several charges and complaints presented by the Ramapo Old School Baptist church against the christian character of Elder James Manser Jr., a member of said church, having been fully substantiated and proved. Therefore

*Resolved.* By the said church and brethren setting with them in council, that James Manser Jr., by his disorderly, unjustifiable, and presumptuous conduct, in trampling upon and sitting at defiance the authority of the church, disregarding the admonitions and advice of the brethren, and pursuing a reckless and hardened course, has shown himself unworthy of our confidence, and it becomes our imperative duty to withdraw fellowship from him until God shall give him repentance; which may He grant for the Redeemer's sake.

*Resolved.* That the proceedings of this meeting be signed by the Moderator and Clerk, and published in the Signs of the Times.

*Resolved.* That we adjourn.

GILBERT BEEBE, Moderator.

WILLIAM L. BENEDICT, Clerk

### The Christian's Rule.

"As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. vi. 16.

In this portion of scripture, we have not only the divinely instituted rule by which to measure and regulate our own conduct, but also a limitation imposed for the restriction of our fellowship and bowels of compassion or mercy in a spiritual or christian point of view. There were in the apostles' days many unruly and vain talkers, and those loquacious chatter-boxes, were then, as now, principally of the work-mongral order, especially of the circumcision. They were not condemned however for talking merely, nor even for much talking; but because they were governed in their talk by feelings, and impulses, and carnal reason and carnal passions—and did not regulate their religious communications by the divine rule given in the New Testament; and hence the deception and mischievous effect of their conversation. Unruly talkers and deceivers are not to be detected by the sound of their voices, nor the length of their faces; for they having no certain rule, are sometimes loud and stubborn, and then anon, with much fair speech they force their victims. Their faces may be disfigured and drawn out to any length, and distorted to any shape, that may to them seem best calculated to answer their deceptive purposes. The wise man has told us that they will wink with the eye, speak with their feet, and teach with their fingers, while they have frowardness in their hearts. Prov. vi. 13.—"He shutteth his eyes to devise froward things; moving his lips, he bringeth evil to pass." Prov. xvi. 30. And the inspired Psalmist speaks of those whose words are smoother than butter. Certainly it is unsafe to trust to the impressions which their words of seduction and hypocrisy are calculated to make on our feelings; but rather rein them up to the infallible rule. Test them by the standard of unerring truth. There is a rule for talking as well as for walking. Let your Yea, be yea; and your Nay, nay; for whatsoever cometh more is evil. They that feared the Lord spake often one to another; but, in the fear of the Lord, a reverence is always felt for his word; "they that fear the Lord tremble at his word."

The rule insisted on by the apostles in our text is the gospel rule. By it we are to walk, and talk, and judge. It is like all righteous rules, an exact measure, a true standard—it is just so much, and no more. It is a spiritual rule, for they that conform to it, walk not after the flesh, but after the spirit. The flesh, in distinction from the spirit is to be known by its works; for the works of the flesh are manifested, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revelings, and such like, and the divine rule provides that they who do such things shall not inherit the kingdom of God. The rule expels them from the fellowship of the saints, and from the privileges of citizenship in the church of Christ. But the fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, (do not forget that) temperance, against such there is no law. No rule to condemn these productions of the spirit, these fruits are unto holiness, and the end, everlasting life. They are in harmony with the heavenly rule. A child of God, may indeed be overtaken in a fault, a departure in practice from this rule, and in such a case, it is presumed that his heart still adheres to the rule, and he needs the kindly office of his steadfast brethren. Ye who are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted. Bear one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. This divine, unerring rule leads the saints to glory only in the cross of Christ, by whom the world is crucified to them, and they to the world: for in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature. And as many as walk according to this rule. Making it their polar Star—their standard—the man of their counsel, and the compass by which all their movements are guided. So many will walk circumspectly, not as fools, but as wise, and on them the apostolic benediction of our text rests down—"Peace be on them and mercy." But the rule is inflexible, and will allow the orderly sons of Zion to make no peace with any others.—Peace be on them; but we are not allowed to make a treaty of peace with any who disrespect, or transgress the rule, and if we cry peace! peace!! where our God has not spoken peace in his word, which is our rule, then we also ourselves become unruly, and partakers of the iniquities of others. Neither for peace nor for mercy have we a right to fellowship the disorderly or the unruly. Have no fellowship with the unfruitful works of darkness; but rather reprove them. Mark them who cause divisions contrary to the doctrine—contrary to the rule—And have no company with them. And, if any come unto you, (contrary to this rule) and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds. 2 John 10.

### Exclusion of James Manser Jr.

With much pain and mortification, we are compelled to inform our brethren of the church of God, that Mr. Manser is no longer a member in standing with us. The short space of time since we announced his ordination, and the hopes that were at that time entertained that the Lord would make him a useful minister of the word; and his frequent communications through our columns, renders it a duty we owe the cause, to publish his disconnection from us. To us his course has

been unaccountably strange. He seems perfectly infatuated with the notion that he is more spiritual, more wise, and more infallible in his decisions, than the church of which he was a member. The idolatry which he professes to have discovered among the Old School Baptists he has explained, to some of our brethren, to be Baptism, and a sound creed.

He has drawn off a few Baptists with him, and set up a separate meeting in the city of New York. He is well calculated to deceive the simple, by what a stranger would take to be humility, and extravagant pretensions to vital religion, powerful exercises of a spiritual character; but when these apparent traits are tested by the divine rule, so far from taking the lowest seat, as one feeling himself to be less than the least of all saints, he seems rather to claim that he is greater than the greatest of all saints; and instead of submitting to the government and order of the church of God, he most evidently evinces a disposition to lord it over God's heritage.

### Marshal Tukey and the Boston Gamblers.

At about ten o'clock on Saturday night, 9th inst., Marshal Tukey organized his police force of nearly sixty men into separate parties, with a view of making a descent upon a number of gambling houses in this city. No less than ten such houses were entered, and eighty-six persons who were therein, either engaged in play or as lookers on, were captured.

After the various persons captured had been assembled at the Marshal's office, they were chained together in gangs and taken to jail. On their route were assembled large numbers of spectators, and many of the prisoners hung their heads in shame at their situation.

At the jail, the advent of so large a party at one time somewhat surprised Mr. Jailor Andrews, but he managed to accommodate them. Some laughed at their incarceration, which must necessarily last through Sunday and until Monday morning. Others, on the contrary, less used to such places, were in great tribulation, and one man asserted that he should die before morning. The captives are of all classes, young and old, rich and poor; new beginners and persons just out of prison. One person had not been out of jail for twelve hours. The gambling apparatus taken, and which can be seen at the Marshal's office, consists of every thing likely to be useful in such establishments.

At an early hour on Monday morning, all the avenues to the court room were blocked up by a dense crowd, anxious to see the prisoners as they passed. There was also a large crowd outside, who somewhat added to the punishment of the captives by their shouts of laughter and jeerings.

The first delegation consisted of about thirty. They all plead guilty, and were fined \$4 and their proportion of the costs. In like manner the remainder were brought up and fined, in delegations of from twenty down to two. Not one pleaded, not guilty, and nearly all immediately paid their fines, putting the Government in funds to the amount of nearly \$400.—*Boston Traveller*.

If we had a Marshal Tukey here, we think he might find a rich harvest among the thousands of gambling establishments that disgrace our streets. We think that the zeal of the new Mayor might as well be expended on them as on swinging-signs and omnibus drivers. We commend the example of Marshal Tukey to the guardians of the law in New-York.—*N. Y. Rec.*

**Remarks.**—We presume that gambling has never been carried on in our country at any previous date of our existence, to so great an extent as at the present time. It is true that our Puritan fathers of the Presbyterian and Congregational orders, used to make Lotteries—and that on a very extensive scale under the patronage of the Legislatures

to raise funds for building Meeting Houses, and the practice is not, we believe, entirely abandoned yet in some parts of the country; but gambling on a smaller scale is now practiced to a far greater extent. Nor is the iniquitous practice confined to such gambling dens, as those described in the above article. Religious, *Black Legs*, are by far the most numerous, most corrupting, most demoralizing, and most abominable. Gambling at *Religious Fairs*, to raise money for some pretendedly religious or benevolent purpose—to build or paint a meeting house, cushion a pulpit, provide drapery for the windows of the Sanctuary, or to purchase for the Rev. pastor a membership or directorship in some popular religious Humbug Society, leads the way, induces the thirst for gambling in the young and thoughtless of both sexes, which thirst when once created, will urge its victims headlong to destruction.—We give an instance of this below, and thousands of instances might probably be added, in which the young have been beguiled into this degrading and ruinous practice, by the religious mantle which the clergy have thrown over it in order to make it subserve their selfish purposes.—We are far from believing, that the police will be able to arrest the evil by battling with the streams—they must make war on the fountain—remove the cause, and then the effects will cease. None can doubt, that the gambling for religious purposes, such as lotteries, wheels of fortune, prize cakes, grab bags, mock Post Offices &c., at Religious Fairs, and games of chance, in Premium Tract, book, and sermon writing, &c., have made gambling popular with thousands whose sensibilities would otherwise have revolted at the thought of such pursuits. We advise the Mayor of Boston to send his police into the churches of that "city of Notions," and arrest all the black-coated black legs they find there; and then, if need be, drive the war into those houses where gambling is practiced without the pretension of religion.

### GAMBLING.

"A father, in the time of a revival, called on a minister to converse with his son, who had formed a habit of gambling, and for whose spiritual interest they were under much concern. The pastor did so, and was treated by the young man with much courtesy, and he had hopes he had secured his object, of convincing him of the injurious course he was pursuing, and that reformation would be the result. When about to leave, the young man requested to be heard a moment, and addressed the pastor as follows:—"Three years ago, the H— church held a fair and festival. Those splendidly bound books you see on the table were set up at a lottery. After much persuasion on the part of a young female friend, I consented against my inclination to purchase two tickets. The prize fell to me, and I was so elated with my good success, that I embraced the first opportunity of gambling on a larger scale, and since then I have lost hundreds of dollars. But for that lottery, under the patronage of a Christian Church, I never would have become a gambler."—*N. Y. Tribune*.

It is astonishing to know the extent to which religious gambling is practiced by fashionable churches of the present day. Not only at the Fairs, and other humbugs of the kind under religious patronage, but prize Essays, tracts and many other swindling operations, in which pastors, and churches, parents, and children, gents, and ladies, take a common part. These demoralizing practices when sanctioned by professed churches, and mock ministers of the gospel, have a much worse effect in nursing vice, than all the gaming that is or can be carried on in the bar-rooms, and regular gambling dens. Ma-



ay, like the youth in the above example who would be disgusted with the idea of gambling with loafers, are induced to begin a career under the cover of religion, which not unfrequently terminates in the State Prison or on the gallows.

**Notice.**—Such of our agents in this state as have received consignments of Rush-ton's Letters, and The Everlasting Task, are requested to return to us what they have remaining on hand, as our stock is getting very low; if inconvenient to return them, they will please inform us what quantity they have remaining unsold.

# REDUCED POSTAGE, AFTER JUNE 30, 1851.

LETTERS, not exceeding half an ounce, and within 3,000 miles, 3 cents pre-paid, 5 cents not pre-paid; and the same for every additional half-ounce or fraction thereof. Over 3,000 miles, double these rates. Foreign letters, wholly or in part by sea, under 2,500 miles, 10 cents; over 2,500 miles, 20 cents; but no change is made in existing postal arrangements with foreign countries. Droplet-ters one cent; advertising one cent.

Weekly newspapers, not over three ounces, sent from the office of publication, to subscri-bers within the county, free; out of the coun-ty and within 50 miles, 5 cents a quarter; over 50, and less than 300 miles, 10 cents a quarter; over 300, and less than 1,000 miles, 15 cents; over 1,000, and less than 2,000, 20 cents; over 2,000, and less than 4,000, 25 cents; over 4,000 miles, 30 cents. Monthly newspapers, one fourth those rates; semi-monthly, one half those rates; semi-weekly, double those rates; tri-weekly, treble those rates; and oftener than tri-weekly, five times those rates. Newspapers less than 300 square inches, one fourth the above rates.

All other newspapers, circulars not sealed, handbills, engravings, pamphlets, periodicals, magazines, and other printed matter, (except periodicals as below,) including books and parcels not exceeding 32 ounces, for every ounce or fraction of an ounce, under 500 miles, one cent; over 500, and less than 1,500, two cents; over 1,000, and less than 2,500, three cents; over 2,500, and less than 3,500, four cents; over 3,500, five cents—to be paid in advance. If by oversight un-paid, double those rates to be charged. On periodicals, published quarterly, or oftener, subscribers to pay half the above rates quar-terly in advance.

The publishers of newspapers, and of per-iodicals, not over sixteen ounces, may inter-chaunce one copy free, and inclose bills to sub-scribers. Stamps for pre-payment to be pro-vided by the Postmaster General. A three cent piece, three quarters silver, and one quar-ter copper, to be coined.—*Jour. of Com.*

LETTERS RECEIVED.—Elder S Trott, Jas Lownds, F. Finn, Eld G M Thompson, Tho C Coghill, J G Barrow, R B Warren Esq, Eld Lot Southard, J W Campbell Esq, S Hansbrough, Eld Chs Merritt, C A Morse, Mariana Murrey, C P Hunt, Jacob Win-chel Jr, Abigail Dodge, F Jenkins, J W Elston, Wm D Ball, A Walls P M, Ann Brown, Eld J Bicknell, Eld R T Webb, Wm Paul, Eld Jas W Singleton, L Prather, D B Musgrove, Jas Gouge, Eld C Gu-thire, Eld B Lloyd, Eld P Culp, A B Dickerman, J Axford, J Holley, J K Green, J P Hutton, Elder J Clark, Wm Older, Eld W C Cleveland, Elder J A Badger, Pamela H Wright, Eld J C Beeman, Wm S Montgomery, Wm S Norris, Eld J H Gammon, A A Jones P M, D H Wheeler, T Merryman, T Cole-man, Col N Butler, Tho L Trusley, Jesse McGee, Eld J G Woodfin, H Tibbets, Wm C Walthall, Jas M Linn, B Martin, S Yates P M, George Poor P M, H D Conner, S McGee, Watts Comstock, J Thorp, J Pittman, P Williamson, Wm R Deatherage, John Fanshier, John Fish, Nathan Center.

## OLD SCHOOL MEETING.

The Old School Baptist church at Sloansville, Schenarie County, N. Y., have appointed an Old School Meeting to be held at the Sloansville Meet-ing House, if the Lord will, on the first Wednes-day and Thursday in June next, beginning at 10 o'clock A. M., of each day.

Ministers and other brethren and sisters of churches in fellowship, and Old School Baptists generally, are affectionately invited to attend.

Yours &c.

JOHN W. LIVINGSTON.

## Debate upon the State School System of New York.

[Held at Goshen, N. Y., September 24th, 1844, be-tween Eld. G. BEEBE and G. J. BEEBE. (in favor of its reform.) and Rev. ALONZO POTTER D. D. (then Professor in Union College—now Bishop of the Episcopal Diocese of Pennsylvania, and CHARLES DAVIES, L. L. D., (Professor of Math-ematics in the West Point Military Academy, and author of a series of standard Mathematical text books.)—in defence of the system.)

A Report of the above Debate has just been pub-lished in five consecutive numbers of the "BANNER OF LIBERTY," of which several hundred extra cop-ies have been printed. They will be furnished at 25 cents per set, or five sets for \$1. Orders may be addressed by mail to the editor of this paper, or to G. J. Beebe, editor of the Banner, Middletown, Orange Co., N. Y.

The BANNER has been much improved and has in course of publication several interesting treatises, peculiarly valuable at the present time. Each number is embellished with a fine pictorial illustra-tion. Its terms for a year's subscription, are \$1 for a single copy; \$3 for four copies; \$5 for seven copies; \$10 for fifteen copies.

The BANNER and SOUTHERN BAPTIST MESSENGER, or SIGNS OF THE TIMES will be furnished to sub-scribers to both papers at 75 cents per year each; or \$2 for the three papers, when taken by one per-son,—Payable always in advance.

## Southern Baptist Messenger, and Signs of the Times.

Persons wishing to take both papers will be supplied with one copy of each for one year by forwarding one dollar and fifty cents, POST PAID, either to Wm. L. Beebe, Lexington, Oglethorpe Co., Ga., or to Gilbert Beebe, Middletown, Or-ange Co., N. Y. This arrangement has been en-tered into by the publishers of the two papers with a view of bringing our terms within the limited means of our brethren; and to enable us to furnish the papers at this reduced rate, it will be necessary that payment be forwarded strictly in advance. By this arrangement our patrons will be supplied with four papers in each month, embracing a general correspondence of the Old School Baptists, throughout the United States, and at, comparatively, a very small ex-pense.

POSTAGE.—Some of our correspondents who have formerly addressed us, as post-master, seem not to be aware that we are no longer post-master, and consequently no longer entitled to the franking pri-vilege.

The small amount of five or ten cents on a letter is but trifling, but small as it is, the aggregate amount on the unpaid letters we receive, frequen-ly amounts to more than we can pay without sus-taining actual loss, and yet the amount when dis-tributed among all who have to write to us would scarcely be felt.

Several letters have been addressed to us, mere-ly stating that the writer wishes to discontinue his subscription to the Signs, for which we are taxed five or ten cents, and in some cases the writer him-self has paid the postage, this is quite unnecessary, as the post office laws make it the duty of all post-masters, to give immediate notice to publishers of papers, when the subscribers refuse to take them any longer out of the post office. Those who wish to stop their paper, should inform their post master, and if he refuses to give us the information under his frank, let them inform us of his refusal or neg-lect, and we will immediately inform the Post Mas-ter General of his breach of the post office law.

Post Masters are also authorised by the laws of the Department, to forward remittances, and orders for the paper, as well as directions to discontinue, under their frank, free of postage.

RUSHTON'S LETTERS in refutation of Andrew Full-er's doctrine on the Atonement, and GADSBY'S EV-ERLASTING TASK FOR THE ARMINIANS, are now ready for those who may favor us with their orders. A copy of each should be in the hands of every Old School Baptist. The amount for single copies can be trans-mitted by mail, by those who do not wish to order enough to send a bank note.

## TERMS.

RUSHTON'S LETTERS will be supplied for 25 cents per single copy,  
5 copies for \$1 00  
12 copies for 2 00  
100 copies for 15 00

## THE EVERLASTING TASK.

For a single copy, 6  
20 copies for \$1 00  
100 copies for 4 00

In all cases the cash should be sent with the or-ders for the above, with directions to what post of-fice, county, and State they are to be addressed.

Orders for changing directions, and for new sub-scribers to the Signs also, should state distinctly the post office address of the papers ordered.

For the accomodation of brethren and friends in the city of New York, and those visiting the city, who may wish to supply themselves with copies of RUSHTON'S LETTERS, OR GADSBY'S EV-ERLASTING TASK FOR THE ARMINIANS, we have deposited a quantity of them with brother John Axford, at his STATIONERY AND BOOK STORE No. 168, BOWERY, NEW YORK, where they may be obtained in large or small quantities, at our adver-tised prices.

Brother Axford will also act, with brother John Gilmore of 92 Sixth Avenue, as agent for the Signs of the Times.

Back Numbers of the present volume except No. 2, (which is exhausted) can be supplied to all new subscribers who desire them. Full sets of volume 18, at 75 cents per set.

Elder Joseph P. Bartley having removed from Conn's Creek, Ia., desires his correspondents to address their communications to him at Newton, Jasper county, Ill.

## OBITUARY.

### Robertson Co, Ten.

BROTHER BEEBE:—I am requested by my worthy friend, Otho Ogden, Esq., of Logan, Ky., to inform you of the death of his dear companion, Mrs. Su-sannah Ogden, who departed this life on the 4th day of December, 1850, aged 50 years, 8 months, and 4 days. The subject of this notice was born in Sumner county Ten., and removed to Logan coun-ty Ky. at an early age, and was united in marriage to Mr. Ogden about 33 years ago. She was bap-tized on profession of her faith in Christ, about the year 1819. Some years after, when modern mission-ism distracted the churches in that vicinity, she took her letter from the church in consequence of their de-parture from the simplicity of the Gospel, intending to unite with those whom she considered to be the church of the living God, the ground and pillar of the truth; but in consequence of bodily infirmities she was unable to reach a church of the Old. Scoll Baptist order. Having been acquainted with her for years, and from conversation I have no doubt but she was of the Lord's living family, and had drank deep of that river the streams whereof make glad the city of God. Her house was the home of all such as rejoiced in Christ Jesus, and had no confidence in the flesh. As a companion, our dear friend feels that he is bereaved. Her children feel that they have indeed lost a kind and affectionate mother. Her neighbours, a friend, and her servants, an indulgent mistress. I feel to hope that the dear Lord, who worketh all things according to the coun-sel of his own will, may visit the family of our dear departed sister and enable them to be resigned to this dispensation of his providence. Teach them the frailty of all earthly things, and point them to that blood which cleanseth from all sin.—Amen.

DIED, at his residence, in Robertson Co., Tenn., January 9th, 1851, our dear brother, ELLI BAGGETT, aged about 45 years. I can truly say, in this dispensation of divine providence, we have lost a precious brother in the Lord, and the Sul-phur Fork church a member whose place can hard-ly be filled. He acted as magistrate of this county, and was highly respected by all who knew him, as an honest and upright citizen. It appears that man-ny of our brethren are falling asleep, and our ene-mies are rejoicing to think that we will soon be gone. But, brother Beebe, as a poor worm of the dust, all I can say is, the Lord's will be done—and if it is his gracious purpose, may he build up the waste places.

I remain in much affliction, your very unworthy brother in the bonds of the Everlasting Covenant.

JOHN H. GAMMON.

### Baltimore city, Md., March 8, 1851.

MR. BEEBE:—Please publish through the Signs, the death of my youngest sister, late the wife of Elder Thomas Watters, of Accomac county, Va., and daughter of Elder Leven Henderson, of War-caster county, Md. She departed this life January

the 8th, at her residence in Accomac county, Va., leaving her affectionate husband and three children, with other relatives and friends to mourn their loss. But their grief is not like that of those who have no hope. Although she had made no public pro-fession of religion, she was sound in the gospel, and firm in its doctrine. Her life was like an even spun thread. Her life and deportment gave satisfactory evidence that she was a child of God, and a parta-ker of his saving grace. The Old School Baptists were the people of her choice, and the society in which she most delighted, and for whom she would spare neither labor nor pains. She used her efforts to encourage her husband in his warfare, and never opposed his going forth to preach the word; but seemed rather to rejoice in being able to assist him. Her constitution being feeble, her health was gener-ally delicate; but she never murmured at her afflic-tions, but often expressed a hope that they were designed for her future good.

In her last illness she said she would like to stay with her family; but still she was resigned to the will of the Lord. A few hours before she died, she called for her children, and said she hoped to meet them in heaven; and then manifested a willingness to depart and be with Christ; and at about half past six, in the evening her disembodied spirit took its everlasting flight, leaving the lifeless relics which were conveyed to the grave on the 10th; on which occasion a sermon was preached by Elder Warner Statten, from Romans vi. 23, to a large and solemn congregation. WILLIAM M. HENDERSON.

### Autauga Co., Ala., Feb. 24, 1851.

BROTHER BEEBE:—I am called in the wisdom of our Heavenly Father, to pass through the waters of affliction. My companion departed this life on the 25th day of November last, at 45 minutes past 7 o'clock, P. M., aged 60 years, 1 month and 3 days. Her health has been declining some two or three years. We had been for a number of years in the furnace of affliction, occasioned by the death of our children. We have had ten in number, two of them died in early infancy, one at four months old, in Hal-ifax county, N. C., and five have died in this country. Two only of the ten are now living, and for their preservation I desire to be very thankful to God.

N. B. It has been asserted that if a preacher goes from the South to the North, he is denied the use of the pulpit, and also the privilege of commun-ion.—Please let me hear from you on this subject and oblige your unworthy brother, in tribula-tion.

THOMAS COLEMAN.

Reply. No instance has ever occurred among the Old School Baptist to our knowledge, where any minister or member from the South, or from any other point of compass has ever been rejected from our pulpits or our communion table if they could satisfy us that they were in good standing with the Old School Baptists where they reside.—Ed.

### York Co., Maine, March 4, 1851.

BROTHER BEEBE:—Please notice the death of my youngest child, ROSILLA BUTLER, who departed this life January 10, 1851, aged 3 years, 1 month, and 19 days. She had been sick about two weeks with the rash, and, as we supposed, got well of it. She had been well apparently for about a week, and was taken down again; she lived about twenty six hours after we were alarmed about her, the doctor thought that it was the relics of the rash, and that water overflowed the heart. She seemed to drop away as easy as one going to sleep; and I trust her im-mortal spirit is with those of just men made perfect, enjoying the presence of that being who worketh all things after the counsel of his own will.

Yours in tribulation,

NEHEMIAH BUTLER.

### Warwick March 7, 1851.

BROTHER BEEBE:—We received word to day of the death of Sister LAVINIA MINTURN, a member of the Warwick church. She died yesterday in the City of New York, of a disease of the heart. She was a bout fifty nine years of age.

Her remains are to be brought to Warwick for interment. She was a lover of the truth, and con-tended for the faith once delivered to the saints.

Yours very truly,

WM. L. BENEDICT

DIED On Tuesday the 25 ult., near Blooming-burg, N. Y., ALICE LOVINIA, daughter of Gilbert Godfrey, in the 3 year of her age.

DIED, at New Vernon, on Wednesday morning the 12th inst. MRS. SALLY, wife of Conklin Mil-le-gan, aged about 40 years.

## POETRY.

Utica, February 14, 1851.

DEAR BROTHER BEEBE:—Thinking the following lines might be interesting and edifying to many of the dear pilgrims traveling through this world of sorrow, I have copied them from a little pamphlet published in London, called "Zion's Trumpet," they were written by Mr. Cennick (who died July 4th 1755,) who carried them in his pocketbook, where they were found after his death.

J. B. LOAK.

Now, Lord, in peace with thee, and all below,  
Let me depart, and to thy kingdom go  
As earnestly, fatigued in Journeys, I  
Have wish'd to see my town to lodge in, nigh:  
So earnestly my weeping eyes I turn  
Towards thy house, and languish, pine, and mourn:  
Nor can I help it, for within I feel  
A thirst to see thee, quite insatiable.  
'Tis true, thy blessings make my cup run o'er,  
I find thy favors daily more and more.  
When troubles me afflict and bow me down,  
I never am forsaken or alone;  
Thou kissest all my tears and griefs away,  
Art with me all night long, and all the day.  
I have no doubt that I belong to thee,  
And shall be with thee to eternity:  
This firm my heart believes, as thou art true;  
I am thy pleasant child, thy son, I know.  
But take it not amiss, O be not griev'd;  
I want from pilgrimage to be reliev'd  
I want to be dissolv'd, and no more here  
A wanderer be, a banish'd foreigner.  
Sign my dismissal, with a tender sense,  
That thou with my retiring dost dispense.  
I would not thee offend, (thou know'st my heart),  
Nor one short day before thy time depart!  
But I am weary, and dejected too,  
O let me to eternal sabbath go.  
In no chastisement, darkness, or distress,  
In no confusion, but with inward peace.  
With thy full leave and approbation, I  
Entreat to lay my staff and sandals by.  
No sudden stroke, or violent fever give,  
Which may me of my senses quite bereave;  
Lest I should with my lips offend, or err,  
Or grieve such tender brothers as are near:  
No, let my fleeting love, and my last word  
Confirm my assurance, and exalt my Lord.  
Allow me this, and sign my glad release,  
Let my heart hear thee say, Depart in peace.  
I long to see thee, Son of Man, and be  
A pardon'd part of thy dear family.  
As oft, at sea, when wind and tide were fair,  
I've seen the less'ning mountains disappear,  
Exceeding sick, yet glad to move so fast,  
In hopes ere long on th' other side to rest  
Till the glad sailors spy their native shore,  
And the land breezes my lost strength restore!  
Then on the deck how pleased have I seen  
My port, and thought, (as if on shore I'd been);  
I see my friends! I kiss them, and partake  
Their welcomes with their arms about my neck!  
Till all is realized, and on the stand  
Cheerful and thankful, Lo! They see the land:  
Then I my sickness and fatigues forget,  
And what I fancied's real and complete:—  
Just so I long my passport to receive,  
And have permission this sad world to leave.  
Like some poor wind-bound passenger I wait,  
He thirsts for home, nor food, nor sleep is sweet.  
So I with love sick anguish, tears and sighs,  
Oft (my heart melting) look toward the skies;  
No words express the throbbings of my breast,  
To fly away and ever be at rest.—  
If I am by, when one in faith expires,  
Or hear that happy exit, it inspires  
My eager soul their footsteps to pursue,  
And fain that night I'd make my exit too.  
I scarce reflect, they now are with the Lamb,  
But down my cheeks the salty riv'lets stream.  
I long to kiss that hard, which once me bless'd;  
Those feet that travel'd to procure my rest;  
Those lips that me confess'd; and that dear head  
That bow'd, when on it all my sins were laid.  
O Lamb! I languish till that day I see,  
When thou wilt say, Come up and be with me.  
Now twice seven years have I thy servant been,  
Now let me end my service, and my sin.  
Forgive all my mistakes, and faults, and shame,  
Neglect, and all things where I've been to blame:  
Let the same kiss my absolution seal,  
And power convey, all that is bruised to heal.  
Then loose the silver cord with gentle pain,  
Whilst I on thy dear bosom smiling lean:  
Let the death sweat, and sick, and faintly chills,

(With cheering views of the eternal hills)  
And limbs grow cold, and breaking eye-strings tell,  
But a few moments, and thou shalt be well!  
Thine everlasting arms are underneath,  
Thy bleeding wounds disarm the tyrant death;  
Thy own cold sweat my clammy sweat wipe off,  
Thy cross my bed, and pillow then make soft.  
Thy ministers of flaming fire attend,  
And sing me sweetly to my Journey's end.  
Them let me hear, then bid my friends adieu,—  
Say to thine honour, "thou art good and true!  
I've overcome! I live forevermore!  
My sorrows now, and pains and tears are o'er.  
The angels wait—the Savior calls—farewell,  
I go with him in endless peace to dwell."  
Then let my breath grow short, my strength decay,  
The rattles low, and pulses die away;  
So fall asleep—and soaring, stoop and view  
The less'ning world now left, and all below  
Mean while shall I awake in Jesus' arms,  
Above the reach of slanders, wrongs, or harms;  
And with my dear acquaintance gone before,  
Stay with the Lamb, and go from him no more.

## ASSOCIATIONS.

BROTHER BEEBE:—Please give notice in the Signs that the Old School Baptist Association or Corresponding Meeting will be held with the Old School church in Silver Creek Township, Cass County, Mich., at the former residence of Deacon Henry Dewey, commencing Saturday before the first Sunday in June 1851. And we cordially invite our brethren in the ministry and brethren generally to attend. It is in the N. W. corner of Cass County.

ELMORE G. TERRY.

Niles, Feb. 7, 1851.

The next annual meeting of the BALTIMORE OLD SCHOOL BAPTIST ASSOCIATION will be held with the Warren church, Baltimore County, Md., about 12 miles west of the city of Baltimore, and within one mile of the Baltimore and Susquehanna Rail Road, commencing on Thursday, the 15th day of May, at 11 o'clock, A. M.

The DELAWARE BAPTIST ASSOCIATION will meet with the Rock Spring church, Lancaster County, Pa., on Saturday, the 24th day of May next, at 11 o'clock, A. M.

The DELAWARE RIVER ASSOCIATION, will be held with the church at Washington, (South River) Middlesex County, N. J., (about 5 or 6 miles from New Brunswick) commencing at 2 o'clock, P. M., on Wednesday, May 28th, and continue until the Friday evening following.

The WARWICK OLD SCHOOL BAPTIST ASSOCIATION will convene with the Baptist church in the village of Warwick, Orange County, N. Y., (nine miles South of the Chester Depot on the New York and Erie Rail Road) on Wednesday, the 4th day of June, at 11 o'clock, A. M.

The CHEMUNG OLD SCHOOL BAPTIST ASSOCIATION will be held, by appointment, with the Assylum church, on Vaugh's Hill, in the township of Wyalusing, Bradford County, Pa., commencing on Saturday, the 28th day of June, 1851.

## NOTICES.

## THOMPSON'S HYMN BOOKS.

BROTHER BEEBE:—Through the medium of your valuable paper, "The Signs of the Times," I desire to give general notice to our Old School Baptist brethren, that I am now engaged in republishing Elder Thompson's HYMN BOOK, and will endeavor to supply the demand for them as fast as the nature of the case will admit of; in the mean time, trusting that the Elders, and brethren generally who feel an interest in the circulation of these books, will lend us their aid and hearty co-operation.

The third edition has been recently published, and is now distributed among the following agents for sale, viz:

D. Anderson, Bookstore, West 4th St., Cincinnati, O.  
Eld. G. Ambrose, Darbyville, Ohio,  
S. M. Potter, Merchant, Greenville, "  
I. T. Saunders, Hamilton, "  
Eld. W. Thompson, Harrisburgh, Indiana,  
" B. B. Piper, Mt. Vernon, "  
R. Potter, Wholesale Merchant, Madison, "  
J. Halsall, Bookstore, 124 Main St., St. Louis, Mo.  
Eld. D. Lenox, Relf P. O., Pulaski Co., "  
L. L. Coppedge, " " " "  
Eld. Wm. M. Morrow, Freemont, Iowa.

The wholesale price of the books are the same as formerly, viz: \$9 per dozen for the extra gilt, either fancy or tuck, and \$6 per dozen for those in plain binding. And as it respects the retail prices, we do not pretend to have any control of that matter.

Your friend and unworthy brother,

I. T. SAUNDERS.

Hamilton, Ohio, January 27, 1851.

## "PRIMITIVE HYMNS."

SIXTH EDITION.

DEAR BROTHER BEEBE:—You will please give notice through "The Signs of the Times" that I now have the 6th Edition of my Hymn Book out and ready for use. I would also manifest my sense of gratitude to God and obligations to the brethren for the great interest they have been pleased to take for my success in the sale and circulation of my Books. I never shall be able to express my obligations for such christian kindness, but it is a pleasure to me to acknowledge my sense of gratitude for such favors.—May the Lord reward them an hundred fold. I still solicit, the kindness and favor of the brethren, Agents, and hope through them and others still to be able to furnish my Hymn Books wherever there may be a demand for them.

And I will be thankful to brethren who know of any demand for the Books in any part of any of the States to write to me, and I will appoint suitable Agents at such places and endeavour to have the brethren and people supplied with the Books.—With unabating love for all the saints.—I remain their brother and servant in the gospel, &c.

BENJAMIN LLOYD.

Wetumpka Ala., Jan. 8, 1851.

## RECEIPTS.

NEW YORK.—Elder James Bicknell \$12; A. B. Dickerman, 50; H. Tibbets, for C Case Jr 1; R. B. Warner Esq 6; Col Wm Patterson 2; John Gilmore, for Mrs Sanford 1; Andrew Seymour 1; Eld Chs Merritt 3; J Squires 1; Miss Sarah Bennett 1; A Coleman 1; Wm H Sayer 1; Geo McNish 2; D Mulock 1,25; C P Hunt 1; Jacob Winchel Jr 7; J W Elston 1. \$42 75

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MD.—James Lownds 8 00

MISS.—S Flinn 1 00

KENTUCKY.—Eld G M Thompson 1; Tho G Coghill 1; Samuel Hansbrough 2; Wm D Ball 1; James Gouge 1; G Williams, pr Eld Gammon 5; G Williams 1. 12 00

FLA.—J G Barrow 2 00

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N. H.—Mrs Sally Sargent 1 50

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Total.

\$180 83

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE.

To whom all communications must be addressed, post paid.

TERMS.—\$1.50 per annum: or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

## LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., APRIL 1, 1851.

NO. 7.

## POETRY.

"Lord, if thou wilt, thou canst make me clean."—Matt. viii. 2.

O the pangs by Christians felt,  
When their eyes are open;  
When they see the gulf of guilt  
They must wade and grope in;  
When the hell appears within,  
Causing bitter anguish,  
And the loathsome stench of sin  
Makes the spirits languish.

Now the heart, disclosed, betrays  
All its hid disorders;  
Enmity to God's right ways,  
Blasphemies and murders;  
Malice, envy, lust, and pride;  
Thoughts obscene and filthy,  
Sores corrupt and putrified,—  
No part sound or healthy.

All things to promote our fall  
Show a mighty fitness;  
Satan will accuse withal,  
And the conscience witness;  
Foes within, and foes without,  
Wrath, and law, and terrors,  
Rash presumption, timid doubt,  
Coldness, deadness, errors.

Brethren, in a state so sad,  
When temptations seize us,  
When our hearts we feel thus bad,  
Let us look to Jesus.  
He that hung upon the Cross,  
For his people bleeding,  
Now in Heaven sits, for us  
Always interceding.

Vengeance, when the Savior died,  
Quitted the believer;  
Justice cried, "I'm satisfied,  
Now, henceforth, for ever."  
"It is finished," said the Lord,  
In his dying minute:  
Holy Ghost, repeat the word;  
Full salvation's in it.

Leprous soul, press through the crowd,  
In thy foul condition:  
Struggle hard, and call aloud  
On the great Physician.  
Wait till thy disease be cleanse;  
Begging, trusting, cleaving!  
When, and where, and by what means,  
To his wisdom leaving.

TEMPTED; BUT FLYING TO CHRIST, THE  
REFUGE.—PSALMS LVII. 1.

Jesus, Lover of my soul,  
Let me to thy bosom fly,  
While the raging billows roll,  
While the tempest still is high.

Hide me, O my Savior, hide,  
Till the storm of life is past;  
Safe into the haven guide;  
O receive my soul at last.

Other refuge have I none;  
Hangs my helpless soul on thee:  
Leave, ah, leave me not alone;  
Still support and comfort me:

All my trust on thee is stay'd;  
All my help from thee I bring;  
Cover my defenceless head  
With the shadow of thy wing.

Thou, O Christ, art all I want;  
All in all in thee I find;  
Raise the fallen, cheer the faint,  
Heal the sick, and lead the blind.

Just and holy is thy name;  
I am all unrighteousness;  
Vile and full of sin I am;  
Thou art full of truth and grace.

Plenteous grace with thee is found;  
Grace to pardon all my sin:  
Let the healing streams abound;  
Make and keep me pure within:

Thou of life the fountain art;  
Freely let me take of thee;  
Spring thou up within my heart,  
Rise to all eternity.

## COMMUNICATIONS.

For the Signs of the Times.

Relation of my Experience.

No. 4.

Continued from page 42.

BROTHER BEEBE:—It is not that I take any pleasure in aggravating the feelings of those brethren, who are so tired of seeing my name in the Signs, and of my *long pieces* as they call them, that I thus protract this relation of my experience, but it is, that I think the relation would be deficient without extending it to my deliverance from under that cloud I spoke of in my last. Perhaps however some may think I am under it yet.

I will go back and relate one exercise, which I passed over previous to my being baptized. After the arrangement had been made for a church meeting and for my coming before the church, as I was sitting in my room one night reflecting on the subject, all at once the view rushed upon my mind, of the host of learned, and as I thought, pious men, and of Doctors of Divinity which was on the side of the Pædo Baptists, together with the Reformers; and the thought that I, an ignorant youth, should turn from them, and in effect pronounce them all in error, was overwhelming; and I was nearly ready to form the conclusion to draw back from what I had undertaken, when this expression of Paul's came with power to my relief, "immediately I conferred not with flesh and blood," Gal. i. 16. My mind was again calmed.—Paul, when God was pleased to reveal his Son in him and to call him to preach him, had to leave all whom he had esteemed as the learned Doctors of the law and the most religious of the Jews; *Immediately he conferred not with flesh and blood*, but alone obeyed God, so I felt that in this case, it was my duty to do. I learned a lesson then which I have not yet forgotten, viz: that whenever the Scriptures have been opened up to my view, so that my mind has been convinced of the truth of any subject as taught in the Scriptures, I have felt constrained to advance and advocate it, without *conferring with flesh and blood*, whoever might oppose. In no instance have I, in reference to the great leading points, I have discussed through the Signs, been led to bring forward, a sentiment that is a *newer thing*, than was believers' baptism to me; and in no instance have I in advocating any of those sentiments, had to depart from a greater host of esteemed standard writers, than in leaving the ranks of infant baptism. I might go further on this point in reference to Scriptural authority, but I will forbear.

To pursue my experience, under that dark cloud, it was soon accompanied with an awful war of the elements within me. I recollect having said in writing to a friend shortly after my baptism, that I had thought the summer before, I had a full view of my corruptions, but that I then only saw the surface of them; but now, like the billows of the ocean,

they came foaming up, from an unfathomable depth. Soon therefore did I most seriously regret that I had ever been baptized; for I was most sure that my corruptions would overcome me, and I should bring reproach upon the Baptist church and cause, which I now believed was the cause of Christ. My first plan to avoid this insufferable evil, was to put an end to my existence. But I reflected that if it should be discovered that I had killed myself, the reproach would be equally as bad upon the cause, as in the other case. I therefore set my mind to work to devise a plan how I could do it, and not have it discovered. When however I had the plan arranged so that I thought it would answer, I was suddenly reminded of the rightful sovereignty of God over his creatures, as I had seen it in October before, and felt that if it was his pleasure to make use of me as a rod to chastise and humble his people, by leaving me to fall under my corruptions, I ought to submit to his sovereignty in this, as well as in other things. This drove the thoughts of suicide from my mind for a time. Still my corruptions raged and the thoughts of falling and bringing reproach upon the cause I dreaded. My next resort to save the cause, was to have my name crossed off from the church book. Accordingly one night after school, though there was a deep snow on the ground, I walked eight miles to the brother's on whom I had first called, to get them to have my name taken off the book. In the course of the evening after I got there, having occasion to turn to a Concordance I opened it, and this part of the text, 1 Kings viii. 23 met my eye, "Which shall know every man the plague of his own heart." Surely thought I, this is my case, for I do know the plague of my own heart. And if such characters, I thought, were included in Solomon's prayer at the dedication of the Temple, then they must be included in Christ's intercession. I was relieved for the time, and went back to my school the next morning, concluding to let my name remain on the church book.

As the Presbyterians had charged me with joining the Baptists in order more easily to get into the ministry, I had concluded that I would not think of engaging in the ministry, for a year or two at least. But it was now suggested to me, that it was wrong to take that resolution from fear of the reproaches of the Presbyterians, and that God was leaving me to suffer these trials in consequence of it. I now concluded that I would go to the church and mention the case to them, and if they saw fit to give me an opportunity to exercise my gift, I would do it. They very readily consented, having indeed anticipated it, a special meeting of the church was appointed to give me a hearing. No sooner was this done than it was worse with me than before. It was bad enough I thought to impose myself upon the church as a member and I was going to impose myself upon them with all my corruptions, as a preacher. I went back again in a few days to see some of the members, and get the appointment recalled,

but was persuaded out of it. March 17, 1811 I went before the church and tried to speak from a text; was almost entirely shut up, said but very little, and when I retired for the brethren to consult, I concluded the matter was now decided, that they would not encourage me any further; but they otherwise decided, and made another appointment for me; and I consented to it. I was again distressed because I had done so; but having more liberty the next time, I consented to another appointment. I thus went on having appointments made for me, in the meantime harrassed so with my corruptions and doubts whether it was possible I could be a subject of grace, and repeatedly concluding when the pending appointment was filled I would consent to no more, until June 17th the church licensed me as a preacher. Why the church was satisfied to licence me, I can account for only on the ground of their being so accustomed to hearing presbyterian preaching, for mine was of that same formal kind. My being licensed made my case no better, it was no relief from the strong workings of my corruptions, and therefore not from my darkness, nor from my doubts, both as to the propriety of my attempting to preach, and of my being a child of God. It is true I had a hope which I could not renounce, that I was a subject of grace; but instead of being unwilling to part with it for the world; as many say, I often felt, that if it was any thing tangible, I would tear it from my breast, and cast it from me with a determination no more to indulge in it, until I experienced a new work. I however went on trying to preach from time to time; could not muster resolution to give it up, though often determined to do it.—In the fall some of the brethren made arrangements with Eld. Parkinson, for me to go and spend three or four months with him; that I might have access to his library. And in view of his instructing me in Hebrew, of which I wished to obtain a knowledge, I consented to the arrangement. But again this was a fresh source of distress to me, so much so, that I one day retired to the woods, to spend the day in seeking direction of God, both as to the ministry, and as to going into New York. Whilst thus waiting upon God I had a text given me which gave me considerable encouragement in reference to the ministry; and in reference to going to Elder Parkinson's this text was given me and applied with some power, "Arise and go into the city, and it shall be told thee what thou must do." Acts ix. 6.—I accordingly went, but I carried the cloud and my depravity with me. I had not been there long before, if I had had the means at command, I would have taken the stage and gone where I would not be known or heard of by any who had known me as a professor of religion, and where I could therefore pass as a non-professor. But adequate means were wanting, and I had to remain. I thought at times, it was impossible such a wretch as I, could be a subject of grace, and concluded the longer I lived I was but aggravating my final condemnation the more by my pretensions to preach.

ing and to religion, and repeatedly prayed God to cut me off at once, let what would be my final portion, rather than leave me longer to deceive his people, and expose his cause to reproach, by that probability of my being overcome by my corruptions.—Eld. P. occasionally required me to preach for him on Lordsday mornings, as I was also frequently called on to go to other places and preach. But being under the cloud as well as far from being satisfied that I was called to preach my preaching was of course dull and formal. I thought that my preaching in Eld. P's church was not very acceptable, as taking his place. I inferred from it that the brethren did not think me called to preach. His custom was when he wished me to preach on Lord's day, to give me notice on Saturday morning that I might study a discourse; such was his practice, and I had borrowed the same from him. This practice I continued to some extent for several years after; that is when I had opportunity, and could find texts beforehand. I finally was led to drop the practice for these reasons. 1st, I frequently could not obtain a text from which to preach, in time for study, often not till I got to the place of preaching. 2d, I found by experience that the Lord could give me at the time, as clear views of a text, as he could beforehand. And 3dly, I found that when it was his pleasure to give at the time, clear views of the subject, I enjoyed the preaching more myself, and therefore felt more animation in speaking, than when I had studied the subject beforehand.—I once at the commencement of my speaking in public, tried carrying notes with me into the pulpit, but I found myself so embarrassed with them that I never tried it afterwards.—In consequence of the opinion I had formed as above mentioned of the reception of my preaching, I began to desire that Elder P. would not ask me any more to preach for him. One Saturday morning, my mind being much oppressed with doubts, I hesitated somewhat about going into the study, lest he should tell me I must preach the next morning; and when I went in, I thought I earnestly desired he would not. On going in, he observed to me, that as he had been absent considerably of late (which had been the case) he would preach all day on the morrow, to prevent the complaints of brethren. Although this was just what I had wished, the moment he said it, the suggestion arose in my mind, Now Eld. P. as well as the brethren, believes I am not called to preach and that I am a base hypocrite. This created a storm in my breast indescribable; I could hardly contain myself. But I sat down to my table and tried to compose my mind, to study; it was of no use, I shoved my books from me, and at once concluded I would go over onto Long Island, where I knew, there then were retired places, within convenient distance, and spend the day in supplicating God in mercy to direct me to what was duty. As I took my hat to go, I had the precaution to take my knife out of my pocket, and leave it on the table, lest if I did not obtain relief, I might be tempted to commit suicide. As I went out of the study door, the thought occurred to me that I would go into my lodging room, and pray to the Lord to go with me and direct me. Whilst there thus engaged, my mind became somewhat composed, and the idea was suggested to me, that I had better go back into the study, and read a certain pamphlet which had been laid on Eld. P's table a few days before. I went back and took up the book; it was the experience of a person in England written by himself in a

letter to Wm. Huntington, and was by him thus published. As I read it, I saw the path in which the Lord had led me delineated step by step. Like myself this man had been a professor for some years previous to his being brought into gospel liberty, had been a zealous legalist; had had his foundation suddenly all knocked from under him, as mine was, and afterwards, Christ had been revealed to him as the substitute of the sinner, and the end of the law for righteousness. As he described these exercises as a being killed by the law, and a being born again, born into gospel liberty, I was led to understand such to have been the nature of the exercises I passed through during the months of Sept. & Oct. 1810; as before described, that then it was, I was slain by the law, and then that I became a believer in Christ, and was born of God. The cloud that I had been so long under now in some measure broke; and I enjoyed a comfortable hope of being a new creature. From this I was led on to see what a galling yoke of bondage, the law and legal religion was; and how lovely and glorious was gospel liberty and gospel grace as contrasted with legal service. Still the cloud was not altogether dissipated, the doubts as to my call to the ministry were as great as ever. At length in hopes that the Lord would decide the point for me, I plead with him, that if he had not designed me for the ministry, I might not be called on to preach for four weeks, and I solemnly promised that if this should be the case, I would not again attempt it. I passed over that week, the next Lordsday and most of the week after, without being called on to preach, excepting at one night meeting where the preacher expected, disappointed, and that I set down for nothing. I began therefore to conclude that the Lord was about now to decide the case for me, I felt somewhat composed waiting the result, and satisfied to abide by whatever the Lord should decide in the case, whether to preach, or to give it up.—On the Friday night of this second week, at the hour of retiring, Eld. P. started to go to bed, and I immediately followed, I had to pass his room door in going to my room. He opened his door and went partly into his room, and as I was passing his door, he turned back, and said to me in a very decided tone "Brother Trott, you must preach on Lordsday morning, and you may prepare yourself for it, as soon as you please." I have never been able to devise any reason he could have had for giving me that early notice, and for speaking in that abrupt manner. But if a clap of thunder had burst over my head, it would not have astonished me more. As soon as I could think, I turned to beg of him to recall it, and let me pass without preaching, and lo, he had retired into his room, and shut his door upon me. I then immediately went into my room and threw myself upon my knees or perhaps prostrate on the floor, to intreat of the Lord to interpose and decide the case for me. Whilst there, my mind received the impression that it was my duty to go forward and preach; a text was impressed on my mind from which to preach on Lordsday morning, and so clearly opened up to my view, that there was no need of further study to prepare me for preaching from it. This was on the 8th of Feb. 1812.

S. TROTT.

Fairfax Co., Va., Feb. 24, 1851.

[To be continued.]

Brother Trott's Reply to some enquiries of brother Erastus Maynard, will appear in our next number.—Ed.

For the Signs of the Times.

Morgan Co., Ga., March 10, 1851.

BROTHER BEEBE:—In compliance with the request of sister T. B. Bostwick, of Tennessee, I send you, for publication in the Signs, the following sketch of my views on Revelations xix. 7. "Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."

This is no fiction; it is a revelation from God.—It is the language of inspiration. John was in the Spirit; he heard a great voice of much people, in heaven—the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings; and the four and twenty Elders, and the four beasts, who were round about the throne said, Amen, "Alleluia; for the Lord God omnipotent reigneth," "Let us be glad," &c. This is, no doubt, a figurative representation of Christ and his church. We are not to understand, by this being in heaven, that the kingdom of ultimate glory is intended: the church militant is frequently, in the scriptures, called heaven, or the kingdom of heaven; our Lord himself so uses the term on various occasions, particularly in his parables. He told his Disciples his kingdom was not of this world. "Ye are not of the world," says he, "even as I am not of the world." His church was destined to occupy a more elevated position, and therefore may with propriety be called the kingdom of heaven. The four and twenty Elders I understand to mean the Prophets and Apostles, from the conspicuous station they occupied, being seated round about the throne, having on their heads crowns of gold, palms, harps, &c. And one of the Angels, in allusion to the fall of Mystical Babylon, says, "Rejoice over her, thou heaven, and ye holy Apostles and Prophets; for God hath avenged you on her." Rev. xv. 20. The four beasts, I think, are emblematical of the gospel ministry; for they are always spoken of in connection with the Elders, were of the same mind, and actuated by the same spirit: so we find the foregoing figures all pointing to, and concentrating in the true church. But hear her language, "Let us be glad and rejoice, and give honor to him." It is well there is something to cheer and revive the drooping spirit of afflicted Zion, in this vale of tears; for truly she has many sorrows, and much tribulation to pass through. And no wonder it should be so: her Lord himself was a man of sorrow and acquainted with grief. We never heard of his rejoicing in spirit but once, when he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight." And it shows that the church is of the same spirit, and partakes of the same joy. But it must be some extraordinary event, some wonderful revelation of mercy and grace, to awaken such sensations of joy and gladness, such expressions of exultation and praise! What can it be? Why, "The marriage of the Lamb is come, and his wife hath made herself ready." Now, in order to understand the nature of this mystical union, it is important to know something of the parties; for unless we understand who the Lamb is, it is impossible for us to know who the Bride, the Lamb's wife is. Let us then first enquire why the Bridegroom is called the Lamb? It is a scriptural term, and therefore to them we go for a proper exposition of it. We find the word Lamb was first used figuratively under the ceremonial dispensation, and has been continued ever since. First, the Paschal lamb.

Exodus 12, a lamb without blemish; the blood was sprinkled upon the door-posts, and the flesh roasted and eaten with unleavened bread, and bitter herbs. By this the first born of the Israelites were saved from the hand of the destroying angel, and all Israel delivered from Egyptian bondage; and in commemoration of this event the passover was instituted, as a type of Christ, the great Passover who was slain for spiritual Israel.

Secondly, The lamb for a burnt offering, Exodus 29th, which constituted what was called *The Daily Sacrifice*, and was kept up without intermission to the end of that dispensation, until the city of Jerusalem was taken by Titus, and the temple destroyed by fire; when, for the first time, the daily sacrifice ceased; thus pointing figuratively to Christ, the great atoning sacrifice, who offered himself without spot to God, by which one offering he hath forever perfected them that are sanctified. Heb. x. 14.

Thirdly, The Lamb that stood on Mount Zion, in the midst of the throne, and in the midst of the Elders, the four Beasts, the hundred and forty and four thousand, and the multitude which no man could number—who is identified to be the same Lamb that was slain, but is alive forevermore, and hath the keys of hell and of death; thus presenting Christ, the Lamb of God, in the midst of his church, as her great Prophet, Priest, and King.

But the Bride, the Lamb's wife, who is she? What are her peculiar characteristics? According to the scriptures, she is first, *A beloved Bride*. "Christ loved the church, and gave himself for it." Eph. v. 25. "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."—Jer. xxxi. 3. Secondly, *A chosen Bride*. "According as he hath chosen us in him, before the foundation of the world; that we should be holy, and without blame before him in love." Eph. i. 4. Thirdly, *A redeemed Bride*. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 14. And fourthly, *A lawful Bride*. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans viii. 33, 34.

But, to pursue the figure a little further. It is not only necessary that a marriage covenant or contract should be entered into previous to the marriage ceremony being performed in order to constitute it lawful and valid, which was the case as we have seen between Christ and the church; but such contract must be witnessed, sealed, and recorded. This also has been done, in due time, and in due form. But who are the witnesses? John tells us, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost." 1 John v. 7. "Hence Christ is called the Amen, the faithful and true witness." Rev. iii. 14. And what is his testimony? He says to his Disciples, "Rejoice that your names are written in heaven." Luke xx. 20. Again he says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. iii. 5. This is the same book John saw in the right hand of him that sat upon the throne, sealed with seven seals, which the Lamb opened; and which I understand to mean the everlasting covenant between Christ and his church.



So then we must see, that in any and every view we can take of it, the marriage of the Lamb is a most interesting event, worthy of the wisdom, power, and every other divine attribute. It is peculiarly so to him, as the accomplishment of all his gracious purposes, and the fulfillment of his covenant promises; and to her as the consummation of all her hopes, and all her joys. But we are not to understand by the marriage of the Lamb being come, that this mystic union is just now about to be entered into. The figure will not bear such a construction; for the whole matter is represented to be in the present tense, and cannot apply to some thing in the future, yet to come. Besides, there would be an incongruity in the idea of the wife's preparing, or making ready for the marriage ceremony. I understand it to be commemorative of that event.—That the fact that such a union has been entered into, and does really exist, is now made manifest, confirmed and established by the most incontrovertible testimony, being attested by the prophets and apostles, &c. This has long been a contested point; Zion, the true church, predicates her claim upon the electing, discriminating love of Christ, secured to her in the everlasting covenant. But mystic Babylon has set up a counter claim, and used every stratagem to invalidate the claim of the faithful bride; but Christ has come for her deliverance, and poured out the vials of his wrath upon her false accusers, and persecutors, and brought her up out of Babylon, with a high hand and an outstretched arm. And now he says to her enemies, "Touch not mine anointed, and do my prophets no harm." Psalms cv. 15; and to Zion he says, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." Isa. liv. 17. Is not this truly a victory, a triumph indeed for poor afflicted Zion, after all her sorrows and reproaches, to be thus honorably recognized by her adored Lord, before a gainsaying world. But how has the Lamb's wife made herself ready? Read the next verse and you will see; "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." The figure of *white raiment*, is to be found in many, and different parts of the Old and New Testaments, and generally has an allusion to the *bridal attire*; though sometimes it is used as a token of *victory*, as we have already seen. The prophet Isaiah represents the church as saying, "I will greatly rejoice in the Lord; my soul shall be joyful in my God, for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with his ornaments, and as a bride adorneth herself with her jewels," Isa. lxi. 10; all which correspond with the language of the Lamb's wife, "Let us give honor to him." But how is the church to honor Christ? I answer, by assuming his name, by openly avowing her allegiance to him, by keeping his commandments, by following his example, by separating herself from the world, by avoiding all antichristian associations, by defending the honors of her Lord, by believing his word, by trusting in his promises, and by confiding in his protection. These are, and ever have been, some of the peculiarities of the true church; most of which are *opposite* to the antichristian world, particularly what is considered by many her *selfish unsociability*, in refusing to mix and mingle with other sects and denominations. Even the

learned Pliny called it her *implacable obstinacy*, and determined that it deserved the most exemplary punishment; and some are of the same opinion in the present day. But does not Christ manifest the same *exclusive* spirit towards his church when he says, "My dove, my undefiled is but one," Songs v. 9; and, "I gave Egypt for thy ransom, Ethiopia and Seba for thee," Isa. xlii. 3. There is another peculiarity which distinguishes the true from the false church: that is, her unlimited confidence in the power, truth, and faithfulness of Christ. She believes, and rejoices in believing, that the Lord God omnipotent reigneth.—That he has all power in heaven, earth, and hell—that he is at no loss for means, instruments, materials, or agents to effect his plans and purposes: in a word, that his resources are infinite, his revenues inexhaustible, his counsel shall stand, and he will do all his pleasure; that in accordance with his everlasting covenant, he will redeem his Bride, his church, from all her tribulations, sorrows, and reproaches, and present her a glorious church, without spot, or wrinkle, or any such thing, and hail her with the joyful welcome, "Come, ye blessed, of my Father, inherit the kingdom prepared for you from the foundation of the world;" and,

Then the redeemed Bride shall stand,  
With palms of victory in her hand;  
And Zion's harps be tuned alone  
To him who sits upon the throne.

Yours truly,

THOMAS DAVIS.

For the Signs of the Times.

Decatur Co., Ia., Feb. 21, 1851.

BROTHER BEEBE:—If one so unworthy may be allowed so to call you. In reading the experience of so many of the brethren and sisters whom I have never seen and whom I never expect to see in this world of sorrow, but whom I hope to meet in the world of joy and peace, where the saints shall meet and part no more, I have felt impressed for a long time to let them know of some of the dealings of the Lord with me, in bringing me from death to life.

Twenty three years ago this winter, it pleased God to pour out his spirit upon a branch of his church at Indian Creek, and on many of the inhabitants of that vicinity. As I lived near by I often attended the meetings; but my object was more for the purpose of seeing than hearing, although I was sometimes made to tremble under the preaching of the word. But my agitation would soon were off. But on a certain Sunday I went to see some persons baptized, and one of the number was an uncle of mine, and it being a very cold day, I said to him, Do you not dread to go into the water when it is so cold? No, said he, but Benjamin, don't you wish you were prepared to go with me? No, said I, not on such a cold day as this. This conversation seemed to set me to thinking, and I saw that all was not right with me. My mind became so troubled that I could not rest, but I was so ignorant that I did not know what was the matter with me, until on one night, this enquiry arose in my mind. What if death should seize this mortal body, what would be my condition? Here for the first time, I had a view of myself as a wretched sinner. I then thought that I was perfectly destitute of the power which I had thought I had. But still I went to work under the law, thinking that I would do something that God would be well pleased with, I thought I must pray, and so I retired to a secret place, for I did not feel willing that any one should see me; but when I came

to try to pray, I could not think of any thing to say; so when I arose from my knees, I felt constrained to ask God to forgive me for taking his name upon my lips; for I saw myself to be so wicked that I thought God would be just if he should strike me dead there; for my sins appeared to stare me in the face, and they seemed to arise like mountains in my view.—I remained in this condition for more than three weeks, during which time I could neither work nor sleep. If I laid down on my bed, my eyes were flowing with tears until my pillow would be wet. I feared if I should go to sleep, I should awake in torment, for I had sinned so much against a sin avenging God, that there was no mercy for me. It seemed to me that there had been a time when I might have had religion; but that I had sinned away my day of grace. At this time I could eat but very little, and it seemed to me that I had a disease within me, that would very soon prostrate me in death, and I now saw the justice of God in my condemnation and I was constrained to say in the language of the poet,

"And if my soul were sent to hell,  
Thy righteous law approves it well."

But still my cry was,

"Shew pity, Lord, O Lord, forgive,  
Let a repenting rebel live."

I now thought if I was in some lonely place where I should never see the face of any person, perhaps I might find some peace. About this time I heard Eld Miner Thomas preach from Gal. iii. 29., when I returned home I took my testament, and read the chapter, and then I read also the fourth chapter, and when I came to the last verse, which reads thus—"So then brethren, we are not children of the bond-woman; but of the free," I thought, if I ever heard the old man preach again I would like to have him take that for a text, if I only dared to tell him. He had an appointment to preach that night about two miles from my house, it being fine sleighing, I told my wife and sister Boone, who had accompanied us home, we would go to the meeting.—So we went to the meeting; for though I felt like a poor condemned sinner, my mind led me to go to the meeting. I thought it might be that I should hear of some way for my escape.—To my surprise, the Elder took the very words for his text, which I had desired to hear him preach from, and I soon concluded that I was a child of the bond-woman, beyond all doubt. But still I cried to God for mercy, if it could be vented on me, and his justice not violated, for I did not want the justice of God impaired; for it seemed better that I should be banished from his presence; but still I could not help crying for mercy. I felt myself to be so bad that I really feared that the earth would open and swallow me up, and I feared that every minute would be my last. I continued in this situation until the following Tuesday, when I had become entirely subdued, and had given all up, for the will of God to be done, and I believe I felt resigned to his will; when it appeared as though some one behind me said "Son, Be of good cheer, thy sins are forgiven thee." I turned to see who it was, but saw no one. Immediately it seemed to me as though I was in another world, for I thought every thing was praising God, and to my surprise my burden, which had so long pressed me down, was gone, and I found myself crying Glory to God, in the highest. I can truly say that this was like a heaven to me, I thought that I could

"Tell to sinners all around,  
What a dear Savior I had found."

The way of life and salvation seemed so plain to me that I verily thought I could show it

to every body. But alas! before I was aware all was again hidden from me, and I thought myself to be in a worse condition than ever before; for my burden was gone, and I was deceived, and what to do I did not know. But still I believed God could enlighten me. These words came to my mind, Resist the devil, and he will flee from thee. I labored along in this way, sometimes up, and sometimes down, until the church meeting day came on, which I attended, for I could not well stay away; but I did not intend to relate my exercises to the church, but after several had been heard, there being another invitation given, and this hymn being sung.

"Am I a soldier of the cross,  
A follower of the Lamb," &c.

Before I realized what I was doing, I went forward. The Moderator asked me if I wished to talk to the church, I told him, I did, and he requested me to commence where the Lord had commenced with me, I tried to do so, and when I had finished, I thought the church would tell me I was deceived. But, to my surprise, I was received. Elder Tyner did not come to that meeting, on account of sickness, and the administration of Baptism was deferred for two weeks, when Eld Thomas had a meeting there at which seven others came forward, and Elder Thomas baptized fourteen. It was a very cold day, and the ice was cut nine inches thick, for the baptism. But I must close; I will only add that I am yet a helpless sinner dependent alone on the mercy of God, and if saved at all, my Salvation is of grace, from first to last. My health is bad, I have not been out much this winter, and confined to bed the greatest part of the time; so I have written this by spells.

Your unworthy brother in the bonds of the gospel.

BENJAMIN MARTIN.

For the Signs of the Times.

Delaware Co., N. Y., March 1, 1851.

BROTHER BEEBE:—It appears, from the word of God, that Christ has a place or station for each of his members to fill; yet, it seems quite difficult for me sometimes to determine what he would have me do. I often feel a desire to hold an epistolary correspondence with the dear people of God; but, when I read their communications, they appear to be fraught with so much more instruction than any thing I can communicate, that I feel willing to be only a receiver. But lately, when reading Paul's Epistle to the Ephesians, my mind has been led to contemplate what is contained in the first chapter, from the 15th verse to the end. "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers," &c. It appears to have been a subject worthy of Paul's thankfulness, that the Ephesian brethren manifested their faith in the Lord Jesus, by their love to all the brethren. And can we do less than to thank the Lord that we have the blessed privilege of hearing that there are even now, scattered throughout these United States and elsewhere, those who are willing to be saved by grace, through faith, and that not of themselves, but by the gift of God. Now, unto such God is pleased to give the spirit of wisdom, and of revelation in the knowledge of Him who enlightens the eyes of the understanding of his people, that they may know what is the hope of his calling, and what the glory of his inheritance in the saints. Here the mind seems to dilate with the thought, that Christ has an inheritance in the saints; and surely, if they are his inheritance, they

are in safe hands; and that they are his inheritance is abundantly made manifest throughout the sacred volume. Psalms ii. 6—8, lxxii. 12—17. "In hope of eternal life, which God that cannot lie, promised before the world began." To whom did God the Father make such a promise, if not to his Son, the Mediator, as the Head and Representative of his people, and the heir of the word? The next thought which seems to arise is, am I a part of that inheritance. Well, dear brethren and sisters, (for such I feel desirous to call you) I will express some of the exercises of my mind, which I consider as evidences that I belong to this inheritance. In the first place, I remember the time when my heart, and all the powers of my mind, rose in rebellion against that almighty power, whose character is described in the Bible. I also remember, secondly, that I was taught by an invisible instructor, that he deserved due reverence, love, and gratitude of heart, for having, as the great first cause of my existence, and of the common blessings of life, blessed me far above what I deserved. And thirdly, that he brought me to him in judgment, there contended with me in righteousness, showing me my transgressions and my sins, gave me to see that I could not answer for one of the least of all the thousands of my transgressions, led me to the very brink of despair, and then, fourthly, showed me that "Jesus died for me." For forty years he has led me through a variety of changes; in paths which I had not known before. He has taught me that my righteousness is as filthy rags, and my entire inability to keep myself from falling: and these are all very humbling doctrines to proud, carnal nature; I know it is so, because I feel it every day. I also feel a longing desire after holiness of heart, to be more conformed to the image of Christ, to be more watchful, more prayerful, and more ready to every good word and work. I also feel that I have a peculiar affection for those people, who hold the doctrine that salvation is of the Lord from beginning to end—who show by their walk and conversation that they love the Lord, his ways, and his people, who have their conversation in heaven, and their record on high. And in contemplating the subject which follows, the 19th verse and onward, "the exceeding greatness of God's power to us-ward who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead," &c. O, what almighty power is here displayed! He raises dead sinners to life, cleanses them from filthiness and sin, puts on them the best robe, even the robe of Christ's righteousness—puts on them the ring of God's everlasting love, glorious hope in their hearts, faith for a breast-plate, being shod with the preparation of the gospel of peace; that is, as I understand it, walking in all the ordinances of God blameless. And when God for such makes a feast of fat things full of marrow, of wines on the lees well refined, then do they rejoice with joy unspeakable and full of glory. But this comfort and consolation cannot be drawn from the death and sufferings of our dear Redeemer alone; for though he was slain for our offences, yet that only procured our deliverance from wrath; we yet lacked a justifying righteousness. But blessed be God, the Redeemer not only procured our release from the demands of the law, but he brought in everlasting righteousness, a justifying righteousness, a righteousness commensurate with the wants of his people; those who were chosen in him before the foundation of the world, that they should be holy and without blame before him in

love; being predestinated to the adoption of sons. All of which he manifestly secured by his resurrection. And because they are sons, he hath sent the Spirit of his Son into their hearts, crying, Abba, Father. What a wonderful change is wrought! The beggar is taken from the dunghill, and the poor out of the dirt, and made to sit among princes,— "Made kings and priests unto God," made to sit together in heavenly places in Christ Jesus. Therefore, brethren, seeing God's mercies are so great, and his goodness so evidently manifest in calling us to repentance, let us present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service, and be not conformed to this world, neither in conversation, in faith, or in practice; but be transformed by the renewing of the mind, that we may prove what is the good, and acceptable, and perfect will of God.

How soon the mind is lost in contemplation, when the love of God is the subject; the great love wherewith he loved us, the manner of that love, the great and glorious character of him who loved the object, the wretched condition of those who are loved, the low state from which they are taken, the glorious state to which they are raised, the company into which they are introduced, the new relations they are made to sustain, new hopes, fears, feelings, desires, duties, and inclinations. Thus we see all things become new, through the mercy and love of God.

"Could we with ink the ocean fill,  
Or were the earth a parchment made,  
Were every single stick a quill,  
And every man a scribe by trade;  
To write the love of God to man  
Surely would drain the ocean dry;  
Nor would the scroll contain the whole,  
Though it were stretched from sky to sky."

Yours in the fellowship of the gospel,  
SAMUEL C. LINDSLEY.

For the Signs of the Times.

Schoharie Co., N. Y., March 11, 1851.

BROTHER BEEBE:—For the encouragement of the tried children of Zion, who are scattered abroad in a trying world, please insert the following note in your paper.

On the 5th inst., brother George W. Sleighter was set apart to the work of the gospel ministry, by a council of ministers and brethren, convened from a number of churches, called by the Baptist church of Christ, in Broome, (formerly Middleburg) of which church brother Sleighter is a member. It is now expected that brother Sleighter will take the oversight of two churches of the Primitive order of Baptists.

A few thoughts to our brethren in general, if you see fit to give them place in your paper.

I remember that our great Master did say, "The harvest truly is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matth. ix. 37, 38.—

Here permit me to relate a little of my experience. Nearly 24 years ago, a time when our region was about to be destitute of preaching, two ministers talked of leaving, which would leave a great place destitute of the gospel preaching, which did appear to me would leave us in an unhappy condition. I had never believed that it was my duty to preach; but had been troubled with a thought that my Master would send me on that business before my death. And often when reading the scriptures, some passage would be opened to my mind in the order of a sermon, when my feelings thirsted to communicate to others the good things that did appear to my mind. But seeing myself every way wanting of qualifications, and incumbered with many things that disqualify for that all-important office, I supposed these feelings must be an imposi-

tion from the enemy; for I verily believed that many, even good men, were urged forward by a false spirit to preach, when God had not called them, which has done much injury to the true church of God. For this reason I endeavored to fortify my mind against that delusion, for it did appear to me, to be about the worst act that is done among men. The enormity of such an act appeared to me in plain colors; I have awaked from sleep in great distress, having been dreaming of baptizing. This, then would appear a dreadful crime, for a poor sinner, not sent of God; and it made me the more afraid of being deluded, seeing that it followed me in my sleep. I thought I must strive the more against those thoughts. At length I so far succeeded by warring against them, that for a space of time they about entirely left me, and I almost forgot that I was ever troubled with them.

Now to return to the time when the two ministers were about to leave our region, and my mind was troubled about our lonesome condition. When seriously thinking on this subject, the words of the Savior came forcibly to my mind. "Pray ye the Lord of the harvest, that he would send forth laborers into his harvest." I now thought I had plain directions from the Head of the church, which then appeared to be a great privilege. I immediately dropped my business and repaired to a closet which I frequented for private prayer. I entered and shut the door according to the direction of my Master, and then tried to present the condition of our needy region; and as my soul seemed to ascend to God for supplies of laborers, in a moment the idea contained in the 6th chapter of John, from the 5th to the 14th verse came plain to my mind. "When Jesus then lifted up his eyes, and saw a great company come unto him, he said unto Philip, Whence shall we buy bread, that these may eat?" &c., and Simon Peter's brother said, there is a lad here which hath five barley loaves, and two small fishes, &c., and Jesus took them and gave thanks, distributing to the disciples, and they to the multitude; and they were all filled, and there appeared to be much left. The thought came to my mind that this resembled the preaching of the gospel, and that I must supply the place of that lad; and then in my surprise at the unexpected thought, my former trials about preaching came again very fresh to my mind. The extreme conflict and trials of my mind that followed for months, are too many to relate. But on account of the many passages that followed my mind, and the feelings they have effected in me, I have been constrained to leave my farm, my flocks and herds, and try, in my feeble manner, to feed the precious lambs and sheep of Christ. And such has been the government of God, that those two ministers were removed, and I have had for a space of time the oversight of, sometimes two, and sometimes of four remnants of churches in our region, which otherwise I think must have been destitute of pastoral care. But such is my poverty that I depend entirely on Him who dries up the green tree, and that causes the dry tree to flourish. See Ezekiel xvii. 24. And lest my letter should be too long, I will only say to my fathers and brethren in the gospel, I remember the lad had fish as well as bread.—the reason why I make this remark is, that I may thereby encourage the heavenly family in a united manner to enter their closets, and pray the Lord of the harvest to send laborers into his harvest, for they are but few.

Your poor and unworthy brother in Christ,  
WM. CHOATE.

For the Signs of the Times.

Robertson Co., Tenn., March 10, 1851.

BROTHER BEEBE:—Herewith I send you a statement of the experience of our precious brother, Dea. Richard Hutchings. I think it will be read and appreciated by the Lord's living family.

Yours in the afflictions of the gospel,

JOHN H. GAMMON.

Adairville, Ky., March 1851.

BROTHER BEEBE:—I feel desirous to inform you of some of my travels from the city of Destruction, to the Land of Promise. I spent all the bloom of my days in sin and vanity, and in the year 1810, on the 19th day of November, at about 2 o'clock, P. M., I was walking along, and meditating on the death of one of my daughters, when something spoke to the inward powers of my soul, and said, What if I had taken you, and spared her, where would you have been? I answered, In hell! Immediately the eyes of my understanding were opened, the dead faculties of my soul were quickened, and I saw that I had spent thirty-eight years in sinning against the goodness of so good a God. I went on a few steps and fell prostrate on the ground, and cried, Lord, have mercy on me a sinner. I lay there for some time, and then got up and went to the house; but I saw that my whole life had been a scene of rebellion against God. I wandered about from place to place seeking for some relief; but the more I prayed, the more clearly I saw my sinfulness. I began to think that I had not a friend either on earth or in heaven. In this condition I remained one year and seven months. Some time in May, 1812, I began to think I had not been as outbreking as some, and I began to rest on a false or sandy foundation; and concluded that I was good enough to join a church. But as I was ploughing one day, my horse tried to run away, and I flew into a passion and called on the Lord to damn him! On a few moments reflection, I would have freely given every thing I possessed, if I could recall what I had done. I then saw that my heart was wicked, and deceitful, and that from it proceeded all evil. This made me cry to the Lord, to have mercy on me, a poor sinner, and I wandered from place to place to seek some relief; but I could find none. In this condition I went on mourning, and the more I labored, the worse I saw myself to be, until the last of January, 1811. The midnight hours and silent groves could witness my groanings. I tried to pray; but my prayers did not reach higher than my head. Sleep had nearly forsaken me. One morning, just before day, as I was lamenting my condition, it pleased God to give me a discovery of the way and plan of salvation through Jesus; and had this world been mine, I would have given it for faith to believe that I was interested in that salvation. But I thought the day of grace for me was passed, and I had committed the unpardonable sin. I thought every body had a chance to be saved but me. In this condition I spent the day; in the evening I returned home and formed the resolution that I would never try to pray any more, nor go to meeting; but God, in his overruling providence caused me to go to meeting again that very night, and when I got there, I thought every body knew how I felt. I took my seat, and father Skinner got up and took his text, and dwelt on experience. I followed him in his subject until he came to the place of deliverance, and there he left me. I got up and started homeward. As I went out of the door, I thought to myself I would never go to meeting again, nor try to pray. In this frame of mind I had



proceeded on my way about half a mile, when this text of scripture was spoken to my understanding. "Though thy sins be as scarlet, they shall be as wool; though they be as crimson, they shall be as snow." Isa. i. 18. I felt a perfect resignation to the will of God, and cried, Lord have mercy on me, and there was something passed through my mind which I cannot express. The burden of sin that had laid so heavily on my mind was gone; I lifted up my head to see what was the matter, and I thought that the trees and the moon had become new, and were praising God. My soul was made to rejoice with that joy that no mortal tongue can express. I went on home, and told my wife that I had found peace, and joy, and happiness, and that I should never see any more trouble; she replied, You have just come to the place to see trouble; but I could not believe that, for I felt confident that I should see no more. I spent the night rejoicing; but before the next rising and setting sun, I was led to fear that I was deceived; that I had missed the substance and caught the shadow. I then tried to hunt up my old burden, and I prayed to God to undeceive me, if I was deceived: but it was not long how ever before I got a taste of that river, the streams whereof make glad the city of God. But I have passed through waters deep and bold since that time; but still I am trying to contend for that faith which was once delivered to the saints.

I have been calisted under King Jesus thirty-eight years. My wife was received into the Baptist church in the year 1797, and she will be 72 years old on the 7th day of August next; and I shall be 78, on the 27th of July. I wish you to overlook all my blunders in writing, and if you think this worthy a place in the Signs, publish it; if not, lay it aside. I desire that you should pray for your most unworthy brother and sister, that we may fill our course like Zachariah and Elizabeth. May the dear Lord of all grace, bless truth and repel error, is the desire and prayer of

Your most unworthy brother,

RICHARD HASTINGS.

For the Signs of the Times.

Magnolia, Il., Feb. 28, 1851.

BROTHER BEEBE:—Being an entire stranger to you, both in person and character, it is with some diffidence I take up my pen to address you these few lines. I feel anxious to enjoy the pleasure of perusing your valuable paper, the Signs of the Times. I have just received by the hand of a friend the 20th number of your 18th volume, in which I find a communication from brother John Stipp of Oregon. I have spent two winters and one summer myself in that country; and while there, I became acquainted with a number of the brethren, the names of some of whom brother Stipp mentions in his letter. I feel very anxious to hear farther from them thro' the medium of your paper; for I know they are but feeble in number, and located in a far distant clime, and that they are surrounded with error on every side.

I see, by brother Stipp's letter, that there are some professed baptists in Oregon, who admit that the doctrine of predestination and election are true; but say notwithstanding, that it is a dangerous and unprofitable doctrine, and ought not to be preached in Oregon. This sounds to me much like what was said by the rulers of the people, and the elders of Israel, "That a notable miracle was wrought by Peter and John, we cannot deny. But, that it spread no farther among the people, let us straitly threaten them, that they

speak no more henceforth in this name. Surely such brethren cannot duly consider what they say; for if it had been the will of God, in the arrangement of his purpose, to have kept this doctrine a secret from the poor unworthy writer of this article, I could have had no permanent foundation to rest my hope of eternal life upon; therefore, if I am not deceived, I thank and extol the glorious name of God, that he has deigned to reveal his sovereign, immutable and reigning grace to a poor unworthy worm of the dust. May the good Lord forbid that I should rise up, in the face of his authority, and say that what he has revealed in his word and by his Spirit is unprofitable to his people. Can these people think their God is so defective in wisdom as not to know what is profitable, until some poor imperfect, depraved mortal shall point it out? The great Head of the church taught it to his people, in ancient times by his prophets, and he, and all his apostles preached it; and Paul declared that he had not shunned to declare the whole counsel of God and in his epistle to Timothy, says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, &c., that the man of God may be perfect thoroughly furnished to every good work. And now for us to say that a part of the doctrine of God, our Savior, is unfit to be proclaimed to the children of men, seems to me, most daringly presumptuous; and casting contempt on the holy perfections of God. To assert that he has revealed any thing in the scriptures that is not best for man to know, is to charge God with folly and imperfection. We might as well worship Diana, or Aaron's calf, as any other imperfect being. But surely the God of Israel is a God of spotless purity who reigns and rules in heaven and earth, and who worketh all things after the counsel of his own most perfect will; and none are allowed to say unto him, with impunity, Why or What, doest thou?

Your friend and brother,

JESSE KESTER.

For the Signs of the Times.

Mt. Vernon, Ia., March 3, 1851.

BROTHER BEEBE:—It has been a long time since I saw your paper, or heard any thing from you; but to day I found one of the "Signs of the Times" in the office to my address. I saw in it, many old familiar names, and find my brethren contending for the same doctrinal and experimental views of the gospel as when I last saw it. It seemed to me as if I had met an old acquaintance—a familiar friend.

I have been meditating on the subject of writing to you some time, but did not know that you were still publishing the "Signs." I felt greatly refreshed in hearing from the dear old family of the Lord, and suppose they may not be averse to hearing from Zion in this remote part of the world. In the first place some may be anxious to know what I have been doing, and whether I have given up the cause or not. I answer, No! I have since I became silent in the papers been constantly engaged in the ministry; but for the last few years in a very cold lifeless way till within the last twelve months, the Lord has visited his vine in this quarter to the up-building of his people and the confusion of his enemies. It has not been two years since a "Temperance Lecturer," a Methodist preacher—publicly proclaimed in the presence of thousands in this country, that the Baptists had manifested such unceasing hostilities to all the schemes of benevolence got up by the church,

that they had dwindled down to comparative insignificance, and in a short time there would be none left to tell the tale for them.

Soon after this proud boast of Goliath who defied the armies of the Living God, the good Lord began to bestow some dew drops of mercy upon us. The Bethel church to which I belong has received thirty-three by experience and I have baptized ten others in another church, and the work is spreading throughout the country.

I feel anxious to communicate to the dear saints some of my experience for the last six years, but must desist for the present.

Yours in gospel bonds,

B. B. PIPER.

For the Signs of the Times.

Mt. Pleasant, La., March 2, 1851.

BROTHER BEEBE:—Through the boundless mercies of an Allwise and indulgent God, I am yet spared in the midst of death, and permitted to occupy a place among the living; and when I reflect back on the continued mercies of an Allwise and an Allpowerful God, who upheld me in infancy, protected me in youth, and is now supporting me in old age, I am made to reflect upon my cold indifference, and the ingratitude of my own heart, and wonder why the Lord has ever been mindful of me, such a poor hardened sinner; and why he has not long since cut me off as a cumberer of the ground, and appointed unto me my portion. But, brother Beebe, it is because he is God and changeth not, therefore it is that I am not consumed. This I recalled to my mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not; they are new every morning, and great is his faithfulness. The prophet therefore says, The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Now herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins; therefore we have hope in his death, and are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. Then it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy: for of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creatures; neither is it by works of righteousness which we have done, but by his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior. It is by grace we are saved through faith, and not of works by any means; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. My beloved brother, if I am a christian, it is by grace. If I am a Baptist, I am an Old Fashioned Baptist; I know nothing about those humanly devised systems of men to make christians; neither do I know anything of God and man being co-workers together in the salvation of God's elect; because the Leopard cannot change his spots; nor the Ethi-

opean his skin; neither can man be justified by the deeds of the law—The mail has arrived, and I am compelled to close.

The Signs come to me regularly, and they are truly a welcome messenger. I am not able to say what the Old Baptists would do without them, they afford such a glorious medium of correspondence. Through their columns we are enabled to speak words of comfort and consolation to each other. I have been made to rejoice while reading the communications of brethren and sisters in strange lands, whom I have never seen in the flesh; but I think I understand their language.—May the Lord bless you all, my dear brethren and sisters in Christ—may he enable you to write, and brother Beebe to do the work of an evangelist. Finally, brethren, Farewell. Be of good comfort, live in peace, and the God of love and peace shall be with you.

I remain yours in much tribulation,

THOMAS MEREDITH.

For the Signs of the Times.

Bowersville, O., Feb., 1851.

BROTHER BEEBE:—Being under a promise to several brethren scattered abroad throughout the Muskingum, Scioto, Sandusky, Greenville, Miami, Clover, and Mad River associations, with your permission, I will address a few lines to them all through the Signs of the Times.

DEAR KINDRED IN CHRIST:—With many of you I have taken sweet counsel to gether, in years which have gone by; and while our acquaintance has been protracting, to me it has appeared that our attachments to each other have been growing stronger and stronger.—Sometimes I have thought that we, through grace, were enabled to keep the unity of the spirit in the bonds of peace. Our fellowship, I hope may never be marred. O, may the Lord God Omnipotent that reigneth in supreme power and goodness, keep us. I desire ever to feel grateful for the many favors I have received at your hands.

Before this time, I suppose some of you have heard that in the following spring, I expect to move to Logan county, Ill. where My post office address will be New Castle.—I hope there to receive letters from you. I am now about 56 years old, and I can anticipate but little more in this life, either in spiritual or temporal matters, only if I am a child of grace, tribulations will attend me as long as I continue in the flesh; but I hope in God's sustaining power and grace. And as in the providence of God, it is not likely I shall ever see many of you again in the flesh, I feel inclined to say, Let us take the King's chart, which he has handed down to his subjects, as our director, and let us earnestly contend for the truth, as it is in Jesus. Be not afraid that sound doctrine will break down churches; but be constantly on the alert for those creepers in who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them: for such are they which serve not our Lord Jesus Christ, but their own bellies. By their good words and fair speeches, they deceive the simple. Where Christ has made division let us not seek to effect a union. If any of you think that we should cease to contend against and expose anti-christ, such will do well to consult more closely the divine chart, for we shall there learn a better lesson. Be not afraid to expose their Satanic tricks, and cunning craftiness whereby they lie in wait to deceive. Do not tell the church that her relationship to Christ commenced in time, or when they became believers, but that it is coeval with their Head and Husband, for, not out of, but in him

were they chosen before the foundation of the world. Be not backward to declare their total depravity by nature, and that no inferior power to that which raised Jesus from the dead could give them spiritual vitality. Tell them that faith and repentance are not wrought by man, but they are the gifts of God; and that the promises of the gospel are only to the contrite. Proclaim to them that the atonement of Christ for his church is full and complete to the covering of all the sins of all the heirs of salvation, and that they are redeemed (not in conjunction with, but) from among men, and that these redeemed children of God, are heirs of God, and joint heirs with our Lord Jesus Christ. And that they shall inherit an unsullied crown of glory which is reserved for them in heaven, and also that they, the heirs, are kept by the power of God, and their final destiny in glory is as certain as it is certain that God reigns. And they shall sing "Not unto us, not unto us, O God, but unto thy name be all the glory." Brethren, live in peace; see that ye fall not out by the way, and may grace, mercy, and peace be with you all, amen. Finally brethren, Farewell, I subscribe myself your unworthy brother, in hope of eternal life.

GEORGE REAVES.

For the Signs of the Times.

Hindsburg, N. Y., March 2, 1851.

BROTHER BEEBE:—I will try to tell the world, but especially my brethren, every where, why I am not a New School Baptist, Redo Baptist, a Freewill Baptist, or a Methodist, and what I am, I will leave them to judge after they have read my statement. I wish to begin where I trust the Lord began with me. In the year 1811, I being eleven years of age, my father sent me of an errand from Sand Lake, where we lived, to the town of Burlin, in Rensselaer Co. N. Y. When I arrived at my uncle's in that town, I was informed that there was an evening meeting close by which they invited me to attend with them. I went with them, neither caring for meetings nor religion; but I went rather as a spy. I had heard that there was a great awakening in regard to religion in that place. When I reached the place of meeting, which was at a farmer's house, I was astonished to see so large a collection of people assembled. But after the service had commenced, it seemed to be as solemn as eternity. Many were mourning on account of their sins, and others were rejoicing in God for their deliverance from the power of Satan, and praising him for the manifestation of his saving grace to them. Their very countenances showed plainly to me, that they were happy; while others gave equally clear evidence that they were laboring under awful apprehensions of wrath on account of their sins; and these were crying for mercy. While thus witnessing these things, I was struck with a sense of my own sinful state before God, as I had never been before. I felt in my very heart and soul, that I was righteously condemned, and I wondered why my parents had failed to inform me what a great sinner I was, although they had given me many admonitions. I could not look on the most profane and wicked, as being as bad as myself; for I supposed that they had sinned ignorantly; but I had sinned often knowingly. I was seized with an awful trembling, so that I really feared that I should fall prostrate to the floor. I started for the door, as I was close by it, and staggered out, resolving to go away by myself and cry to God for mercy. I felt an earnest desire rising in my heart, "God, be merciful to me, a sinner." There were

present at that meeting several godly old Christians, as I then, and now believe; but some how, it was as plain to me at that time as it is now, that no human agency could reach my case: I felt perfectly convinced that none but God could help me; and it was for that reason I retired to go by myself to pray to God for mercy, and to deliver me from sin. I think I could not then have been hired to commit any known sin. I feared that my day of grace was gone forever. I went away in the dark, some distance from the house, and confessed to God that I was a grievous sinner before him, and I believe that I was enabled, with all my heart to ask him to forgive me. I felt truly to say,

"Give me Christ, or else I die."

But I was afraid that my prayer could not be heard, for I felt myself to be so great a sinner in his sight, that I deserved no mercy. But cry I must, or it seemed that my heart would break with grief on account of my sins. O, I could not go back to ask those old Christians to pray for me; for to me it was plain, very plain, that they could not help me. I cried to the Lord with all my heart, feeling, as I believe, my necessity. While thus in agony, and on my knees before God, pleading for mercy, it appeared to me that I saw Christ, smiling on me; whereupon my distress of mind left me, and my soul was filled with love to God, love to Christians, and love to all my fellow beings. I thought of going back to the meeting to tell them how I felt; it seemed that I enjoyed a heaven below; but it being about midnight, I supposed that the meeting was about closed. I went into a house near by where a few converts had collected for a prayer meeting—I found them about to close the services; I took a seat, and O, how lovely they looked, engaged as they were in praying and singing. I should have expressed to them my feelings, but for a circumstance which occurred, and which I will not now fully relate—suffice it to say, I was reproved for smiling; to which I replied that I was not smiling in derision of them. I could not help smiling, I felt so happy. But they dismissed the meeting, and went home; but the family invited me to tarry all night, and I did so. I soon retired to bed; but I was afraid to go to sleep, for fear that I should lose my happy frame of feelings. I soon fell asleep however, and when I awoke in the morning I still felt the same peace; I thought that Christ had given me a little encouragement that there was yet mercy in store for me. Early the next morning after these exercises, I was obliged to return to my father's house, at Sand Lake. While on my way I had to pass through a four mile woods, and as I rode along on horse back, my attention was drawn to a creek which wound its course along by the side of my road; and on seeing this stream, the thought occurred to me, how beautiful Christ appeared when going down the banks of Jordan to be baptized beneath its waves. I rode up to its banks and looked at the waters as they so mildly glided by; for it appeared to me as though all things were praising God. O, thought I, if I only were a Christian, or could have an unquestionable evidence that I had experienced religion, how gladly would I be buried by baptism in the likeness of Christ's example. O, what a glory I then saw in that example, and I thought I would try to persevere until I could gain a sure evidence that I was prepared for the ordinance (of which I have some fears to this day.) On my arrival at home, I thought that I would pray in secret, and keep all my exercises a secret, until I could know without a doubt that I was a Chris-

tian. That state of perfection, after forty years trial, I still lack, though I still have a hope. But as the neighborhood of my residence were very wild and rude I kept all to myself, and thought, if I should obtain such an evidence as I was looking for, I would manifest it to a Baptist church which was situated about two or three miles distant; (which church I subsequently joined.) But often something seemed to interrogate me thus—How do you know but that you are a Christian? and I would as often regard these thoughts as suggestions from Satan. I feared most of all things that I should be deceived, but could not bear the thought; for I regard a certain evidence of a change of heart to be of eternal importance. Better to be deceived in every thing else; so I then thought, and I think so still. But the influence of my wild associates, and the war which was then progressing between this country and Great Britain, almost imperceptibly drew off my mind, until I became entangled in the world, and grew more and more careless in regard to secret prayer, until I became almost stupid to these things. In giving an account of all that occurred from that time, until the time in 1823, when I united with the church, a volume might be written. But suffice it to say, all my Arminianism was nearly used up—My paper is full—I may at some time give a statement of my last, but not least trials, which I experienced before uniting with the Baptist church.

N. P. RHODES.

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1851.

### The Religion of Christ, not a Science.

"And the Jews marvelled, saying How knoweth this man letters, having never learned?" John vii. 15.

Of all the numerous systems and theories of religion with which the world is deluged, we know none save the religion of our Lord Jesus Christ that cannot be comprehended by the natural intellect of man, by the aid of education. All the cunningly devised fables of heathen mythology; all the delusions of the pagans, papists, and the protestants of ancient and modern times, have been and now are taught and learned in the schools of men. No supernatural qualifications were required in heathen mythology to enable the pupil, to learn the mysteries of their gods; nor is there now required in any of the religions named above any such qualifications to make the student a proficient in the popular divinity of the various classes of worldly religionists.

The religion of the Jews, although divinely instituted and authoritatively enjoined upon the children of Israel under the old dispensation, differs widely from the religion of Jesus, in this respect, for it was a religion of ceremonies, figures, and shadows, adapted to the fleshly state of the sons of Abraham, requiring their males to be circumcised, and enjoining on them the law of carnal commandments until the time of reformation, or until the Messiah should come. They worshipped in a worldly sanctuary, and were required in their religious service to perform carnal ordinances. Their laws and all that belongs to their religious instruction, was by an order from God himself to be taught, as lessons of human science are taught, by parents and preceptors to the rising generations. No grace was required to entitle the male Israelitish infant to the rite of circumcision, or any of the privileges that his fleshly birth entitled him to. If he

were of the tribe of Levi, and of the family of Aaron, perfect in his mental and physical parts, he was eligible to the priesthood, although like most of the Jewish priesthood he may have been an utter stranger to a work of the Holy Spirit in regeneration.

The Kingdom of our Lord Jesus Christ is a spiritual kingdom, totally invisible to the world. Except a man be born again he cannot see it; except he be born of water and of the Spirit, he cannot enter into it. As the kingdom of Christ is spiritual, so are all its appurtenances, its laws, ordinances, doctrine, promises, munitions, gifts, and provisions, and being spiritual, the unregenerate man, however learned cannot know them. For "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Indeed the invisibility of the church of God is one of her most distinguishing characteristics. In no other point does she differ more widely from all other churches, kingdoms, or communities; nor in any other particular does her religion differ more from that of all other religionists, than in this very discriminating peculiarity.

For this distinguishing mark, she is indebted alone to the wisdom and decree of her sovereign God. He has hidden these things from the wise and prudent, and revealed them to babes, because so it seemed good in his sight. The hiding of these things from the one class, as well as the revelation of them to the other, is equally provided for in the purpose and pleasure of the unchanging God. Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. Not blinded for the want of learned teachers to instruct them, for Moses was read to them in their Synagogues every Sabbath day; nor for the want of missionaries, mission funds or missionary zeal; for in that business they were charged by our Savior, with compassing sea and land, to make converts to their religion. By what power then were they blinded? Allow the apostle to reply in the next verse to that quoted above. "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them; let their eyes be darkened, that they may not see, and bow down their back always." This kingdom, in all its parts, is hidden from the scrutiny of all unregenerate human beings. None of the princes, or rulers of this world knew the King; for if they had known him, they would not have crucified the Lord of glory. The life of all the subjects of this kingdom, is hid with Christ in God; they dwell in the secret place of the Almighty, and abide under his shadow. And because they are not of the world, therefore the world knoweth them not, for the world knew him, (Christ,) not. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: and all the things of this kingdom are prepared of God for them that love him; to whom he says, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. All these prepared things have always been so completely hidden from the world that no mortal eye has seen nor mortal ear heard, hence it is certain that they



can only be known by the immediate revelation of God. And thus the apostle testifies; "But God hath revealed them to us by"—our ministers, their preaching, or by our tracts, or school books, or even by our bibles—O, no. By none of these, nor by all of them put together has any poor unregenerate sinner since time began ever been brought to the knowledge of the things of the kingdom, or things of his Spirit. The natural man, as we have proved, cannot know them, because they are spiritually discerned. "But God revealed them to us by his Spirit." God hath revealed these things, by his Spirit, unto babes, which he has hidden from the wise and prudent. "The secret of the Lord is with them that fear him; and he will shew unto them his covenant." Psa. xxv. 14. And in shewing them his covenant, he shews them what things the New Covenant contains for them. "Jesus therefore answered, and said unto them, Murmur not among yourselves. No man can come unto me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Hence we see that the words of Jesus, to Peter, are also applicable to all that have heard and learned of the Father, "Blessed art thou Simon bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." No truth is more clearly recorded in the scriptures, than that of the inability of man, short of the direct, immediate, and independent revelation of God himself, to either know Christ, or any of the things of the Spirit of God; yet, perhaps no truth is less regarded by the modern teachers of the age. It is virtually assumed, as the very basis of all Missionary, Tract, Sabbath and Theological School operations of the present age; that God himself cannot, or will not regenerate sinners unless the way be prepared for him by some human instrumentality. That the preaching of the gospel, or the circulation of tracts, or instructions of Sunday schools, or the circulation of bibles, can, must, and does first make some impression, on the dead sinner preparatory to his being quickened by the life giving Spirit of God. It is even assumed by some theologians of our day that an education or knowledge of letters, is indispensable to Salvation.

The Jews marvelled, saying, How knoweth this man letters; having never learned; nor has the marvel ceased to this day. How Peter and John, could preach as they did without a classic education, could only be accounted for by the fact that they had been with Jesus. And still the wonder grows, for down to the present day all fashionable religionists regard education as a key to the mysteries of the kingdom of God. Even the Baptists, or rather those who have clandestinely assumed the name, regard it as a very essential preparation for the work of the gospel ministry. The Baptists of all preceding ages since the days of the apostles, until the present century have regarded the wisdom of this world, as being foolishness with God; and however highly they valued human learning, to qualify men for usefulness in this world—and to give them an understanding of the things of this world; they have ever contended that it cannot enlighten the natural understanding of mankind in regard to the things of the kingdom, which God has hidden from the wise, and which he has, and does reveal to his children by his spirit. Neither the Jews nor the heathen philoso-

phers of ancient, nor the religious philosophers of the present time can discover any absurdity in the idea that Christ should have come into this world to learn from the wise men of the earth what message they would have him communicate to them in his Father's name. With modern theologians now it is thought perfectly consistent, that men professing to be sent to men with a message from God, should learn of those very men unto whom they profess to be sent, what message they are to deliver, and how, and when, and where, and to whom, and for how much lucre, they shall deliver it. Is it God's message they bring, when they have learned their doctrine in the schools of men? Are they his ministers, who are sent of men? Do men who come with collegiate diplomas, in the excellency of speech which man's wisdom teaches, show, like Peter and John, that they have been with Jesus? A man of erudition, with ordinary natural talent, may make an impressive speech, and with fair words he may beguile the simple, without a spark of grace; but men unlearned and rude, must be divinely taught and sustained, if they can feed the flock of God, which he hath purchased with his own blood.

REVIVALS.—We rejoice to learn that the Lord is making bare his holy arm, in the out-pourings of his Holy Spirit on some portions of his heritage. The church at Westmoreland, in this state, the churches attended by Elder B. B. Piper in Indiana, and some churches in Ohio, are now enjoying seasons of refreshing from the presence of the Lord—Numbers have, as we are informed been brought to the knowledge of the Lord, who on profession of their faith and hope in Christ have been recently baptized and received into the fellowship of the gospel church.

May this good work of the Lord spread abundantly, and the churches in general, and especially those in this part of the land, share largely in it.

The churches of our order, in this state, with many sister churches in other states have been in a cold and languid condition for a long time. But we trust that the time, even the set time to favor Zion, is not far distant, when the cheering language of the Song of songs will be applicable to us. "My Beloved spake, and said unto me, Rise up, my love; my fair one, and come away: for lo, the winter is past, the rain is over and gone; the flowers appear on the earth, and the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." Cant. ii. 10—13.

We are certain that the Lord has good things in store for his people, and he has bidden us, wait for him, and though he tarry, wait; for he that is to come, will come, and he will not tarry. He has graciously pledged his word, and that is certainly security enough for his children, that he will abundantly bless the provisions of his house, and fill his poor with bread. Bread shall be given them and their water shall not fail.

"Let frightened rivers change their course,  
Or backward hasten to their source;  
Swift through the air let rocks be hurled,  
And mountains like the chaff be whirled;  
Let suns and stars forget to rise,  
Or quit their stations in the skies;  
Let heaven and earth both pass away—  
Eternal truth shall ne'er decay.  
True to his word, God sent his Son,  
To die for crimes which we had done—  
Bless'd pledge! He never will revoke  
A single promise he hath spoke."

But while we wait the special manifestations of his power and grace, believing his word, resting on his faithful promise, and hoping in his boundless grace; let us see that we are walking in all the order of his kingdom blameless; and as we feel the strong desire arising within our hearts that the North wind may arise, and the South winds may blow upon the Lord's spiritual garden, and cause the spices to flow out, let us not forget that he has made it our special privilege to call upon him for all these things; and for all these things, he will be enquired of by the house of Israel.

MINUTES OF ASSOCIATIONS WANTED.—As the season for holding the Old School Baptist Association meetings is at hand, it would be well for such Associations as wish to give public notice of their time and place of meeting, to forward us the Minutes of their last session, from which we may be able to make out a synopsis, for publication in this paper.

We design, so far as our brethren and correspondents will be kind enough to furnish us with the information, to prepare such a notice of the time and place of the annual meetings of all the Old School Baptist Associations, and annual Corresponding Meetings of the churches and brethren of our order.

Our Agents, and brethren generally who approve of this proposition will please signify their approval by sending on the minutes of their last Session immediately directed to "The Signs of the Times, Middletown, Orange County, N. Y."

Notice.—Such of our agents in this state as have received consignments of Rush-ton's Letters, and The Everlasting Task, are requested to return to us what they have remaining on hand, as our stock is getting very low; if inconvenient to return them, they will please inform us what quantity they have remaining unsold.

The Editor of this paper will preach, providence permitting, for the Mount Zion Old School Baptist church, at their place of public worship, in Crosby Street, (opposite the Free School House) New York city, on Sunday, 30th of March 1851.

### Debate upon the State School System of New York.

Hold at Goshen, N. Y., September 24th, 1844, between Eld. G. BEEBE and G. J. BEEBE. (in favor of its reform.) and Rev. ALONZO PORTER D. D. (then Professor in Union College—now Bishop of the Episcopal Diocese of Pennsylvania, and CHARLES DAVIES, L. L. D., (Professor of Mathematics in the West Point Military Academy, and author of a series of standard Mathematical text books.)—in defence of the system.)

A Report of the above Debate has just been published in five consecutive numbers of the "BANNER OF LIBERTY," of which several hundred extra copies have been printed. They will be furnished at 25 cents per set, or five sets for \$1. Orders may be addressed by mail to the editor of this paper, or to G. J. Beebe, editor of the Banner, Middletown, Orange Co., N. Y.

The BANNER has been much improved and has in course of publication several interesting treatises, peculiarly valuable at the present time. Each number is embellished with a fine pictorial illustration. Its terms for a year's subscription, are \$1 for a single copy; \$3 for four copies; \$5 for seven copies; \$10 for fifteen copies.

The BANNER and SOUTHERN BAPTIST MESSENGER, or SIGNS OF THE TIMES will be furnished to subscribers to both papers at 75 cents per year each; or \$2 for the three papers, when taken by one person.—Payable always in advance.

### Extract.

#### We are Saved by Hope.

My dear friend and much esteemed brother in hope of the glory of God,—Bless the Lord for giving us this hope, which is an anchor of the soul, both sure and steadfast. This hope will stand and live in every storm. It can never be destroyed. It may be cut off, and removed like a tree; but it still lives, and shall as long as the soul which feels it is in the body.

"Perplexed" we are many times. "but not in despair;" "cast down, but not destroyed;" nor can we be, because where this hope is, there the life of God is.

Now, when this hope is in lively exercise in the soul of the poor sinner, it "maketh" him "not ashamed." Why? "Because the love of God is shed abroad in his heart by the Holy Ghost, which is given unto him."

Again. When the poor soul does not feel hope in exercise, and when he is much cast down in mind, it is still there, and he is held fast by it so that he cannot give it up. He may think he will, but he cannot; though he has it, he did not take it up himself; therefore

he cannot give it up. O no! What could we do without it? We should sink in despair.

Paul says, "We are saved by hope." that is, from despair. And when troubled in mind because we cannot enjoy a living testimony in our own conscience, what does the poor soul say? "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him." And thus, under a heavy burden, surrounded with darkness, and past evidences lost sight of, hope must yet wait, and expect the burden to be removed and the darkness chased away. When the soul is in sorrow, hope expects joy will come. When far from God, it holds out for our encouragement that a time of nearness will be enjoyed. And it will prove so in the end, for "the hope of the righteous is gladness."

I have found this hope to be of great use to me since I have had to endure tribulation. O the tossings of mind I have suffered since I have professed to know something of myself as a poor sinner! My bones have been broken many a time. This has caused me to cry out, "That the bones which thou hast broken may rejoice!" And sometimes I have felt my past sins come upon me with such force, that I felt as though I could not bear up under them without crying, "O Lord, I am oppressed, undertake for me."

I have learned, however, that in the valley of trouble the Lord has always found something for hope to do. Indeed, it is the right place for hope to work in, knowing, as Paul says, that "tribulation worketh patience, patience, experience, and experience hope." Yes; and the Lord speaks very kindly about those who are the subjects of this hope. He does not cut them off, as men do. What does he say of them? Why, it is said the Lord "taketh pleasure in them that fear him, in them that hope in his mercy." I know that if the Lord takes pleasure in me, it matters little what man may say.

Now, where this hope is, meekness also dwells. The Lord says he will beautify the meek with salvation. And again: "They receive with meekness the ingrafted word, which is able to save their souls. Thus, my friend, hope shall realize what it expected: "Lord, I have hoped for thy salvation." And again: "I have longed for thy salvation."

My friend, hope hangs on the promises of the Lord: "Remember the word unto thy servant, upon which thou hast caused me to hope." And hope looks back to the ancient settlements of God; that is, it expects the fulfillment of God's word of promise: "For ever, O Lord, thy word is settled in heaven; thy faithfulness is unto all generations." Sure I am that all those who are blessed with this hope will be enabled sometimes to say, "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth." And this will enable the subjects of God's grace to say, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom, also, we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

This hope sticks close to the promise of God, in hope of eternal life, which God, that cannot lie, promised before the world began. But a poor soul cannot claim the promise for himself; yet he hopes the Lord will have mercy upon him. And here he hangs, begging the Lord to show him some token for good.

He cannot be satisfied that his hope is real, however, which causes him to sink in deep waters, where there is no standing. "Out of the depths have I cried unto thee, O Lord; Lord, hear my voice; let thine ear be attentive to the voice of my supplications. If thou, Lord, shouldst mark iniquity, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord. My soul doth wait, and in his word do I hope."

But I must stop. My love to you and your wife and children. God bless you, and may his presence be enjoyed by you and the people that meet with you. My wife desires her love to you both. Remember me to—, and—, and all the friends,

Yours truly,

T. C.

## POETRY.

"BLESSED IS THE MAN THAT ENDURETH

TEMPTATION.—JAMES i. 12.

And must it, Lord, be so?  
And must thy children bear  
Such various kinds of woe,  
Such soul-perplexing fear!  
Are these the blessings we expect?  
Is this the lot of God's elect?

Boast not, ye sons of earth,  
Nor look with scornful eyes;  
Above your highest mirth,  
Our saddest hours we prize;  
For though our cup seems fill'd with gall,  
There's something secret sweetens all.

How harsh soe'er the way,  
Dear Savior, still lead on,  
Nor leave us till we say,  
"Father, Thy will be done."  
At most we do but taste the cup,  
For thou alone hast drank it up.

Shall guilty man complain?  
Shall sinful dust repine?  
And what is all our pain?  
How light compared with thine!  
Finish, dear Lord, what is begun;  
Choose thou the way, but still lead on.

## MARRIED.

In Gilboa, Schoharie Co., N. Y., March 4th 1851, by Eld. I. Hewitt, Mr. DANIEL C. LEONARD, of Roxbury, Delaware Co., to Miss ESTHER A. COLE, of Gilboa.

At North Berwick, Maine, March 8th 1851, by Eld. William Quint Jr., Mr. JOHN B. LIBBEY, to Miss ADAH BUTLER, both of Sanford, Maine.

## OBITUARY.

DIED, At Otisville, on Sunday morning the 16th ult., after a short illness of about two weeks, Miss ADALINE RAY, daughter of William and Abbey Ray, in the 16th year of her age.

Within a few brief months—less than two years, this family has been called to follow three interesting daughters to their graves. May the Lord overlook their deep afflictions to their good and his glory. The following verses which have been used on a former occasion, have been again selected by sister Ray, to accompany this obituary notice.

## Submission.

Let me, thou sov'reign Lord of all,  
Low at thy footstool humbly fall,  
And while I feel thy chast'ning rod,  
Be still, and know that thou art God.

When or wherever thou shalt smite,  
I'll own thee kind and always right;  
And underneath the heaviest load  
Be still, and know that thou art God.

Dost thou my earthly comforts slay,  
And take beloved ones away?  
Yet will my soul revere the rod,  
Be still, and know that thou art God.

Yes, be my trials great or small,  
There's sure a needs-be for them all;  
And all thy dealings I'll applaud,  
Be still, and know that thou art God.

Let me not murmur nor repine  
Under these trying strokes of thine;  
But while I walk the mournful road,  
Be still, and know that thou art God.

Still let this truth support my mind,  
Thou canst not err, nor be unkind;  
And thus may I improve the rod,  
Be still, and know that thou art God.

Thy love thou'lt make in heaven appear,  
In all I've borne or suffered here;  
Let me, till brought to that abode  
Be still, and know that thou art God.

There when my happy soul shall rise,  
To be with Jesus in the skies,  
I shall, as ransom'd by his blood,  
Forever sing, Thou art my God.

Campbell Co., Ga., March 4, 1851.

BROTHER BEEBE:—Please notice in your next, the death of Mrs. ELIZABETH ATTAWAY, who departed this life January 25, 1851, aged about 82 years. She was indeed a mother in Israel, and for many years a highly respected and influential member of the Primitive Baptist church of Cedar Creek, Coweta county, Georgia. She has left an affectionate husband, and many relatives and friends to lament her loss. Her life was consistent, and her end was peace.

Your friend in the bonds of the gospel,  
JOHNSON PATE.

## ASSOCIATIONS.

BROTHER BEEBE:—I have been desired to request you to state through the Signs, that the Baltimore Association meets by appointment Thursday before the 3d Lordsday in May next, 11 o'clock A. M., with the Warren church Baltimore Co., Md., 14 miles from Baltimore, and two from the Cockeysville depot, on the Baltimore and Susquehanna Railroad; also that O. S. brethren and friends are cordially invited to attend, especially ministering brethren in view of the deficiency of the Association in ministerial gifts, and further to state, that conveyances will be at Cockeysville, on the arrival of the Cars from Baltimore, both on Wednesday evening and Thursday morning, to convey the brethren and friends who may arrive in the cars, to places of entertainment and to the Association.

The churches hope that Brother Beebe, and all others who have been appointed as messengers, will not fail to attend.

By request, S. TROTT.  
March 13, 1851.

The DELAWARE BAPTIST ASSOCIATION will meet with the Rock Spring church, Lancaster County, Pa., on Saturday, the 24th day of May next, at 11 o'clock, A. M.

The DELAWARE RIVER ASSOCIATION, will be held with the church at Washington, (South River) Middlesex County, N. J., (about 5 or 6 miles from New Brunswick) commencing at 2 o'clock, P. M., on Wednesday, May 28th, and continue until the Friday evening following.

The WARWICK OLD SCHOOL BAPTIST ASSOCIATION will convene with the Baptist church in the village of Warwick, Orange County, N. Y., (nine miles South of the Chester Depot on the New York and Erie Rail Road) on Wednesday, the 4th day of June, at 11 o'clock, A. M.

The CHEMUNG OLD SCHOOL BAPTIST ASSOCIATION will be held, by appointment, with the Assylum church, on Vaugh's Hill, in the township of Wyalusing, Bradford County, Pa., commencing on Saturday, the 28th day of June, 1851.

BROTHER BEEBE:—Please give notice in the Signs that the Old School Baptist Association or Corresponding Meeting will be held with the Old School church in Silver Creek Township, Cass County, Mich., at the former residence of Deacon Henry Dewey, commencing Saturday before the first Sunday in June 1851. And we cordially invite our brethren in the ministry and brethren generally to attend. It is in the N. W. corner of Cass County.

ELMORE G. TERRY.

Niles, Feb. 7, 1851.

## OLD SCHOOL MEETING.

The Old School Baptist church at Sloansville, Schoharie County, N. Y., have appointed an Old School Meeting to be held at the Sloansville Meeting House, if the Lord will, on the first Wednesday and Thursday in June next, beginning at 10 o'clock A. M., of each day.

Ministers and other brethren and sisters of churches in fellowship, and Old School Baptists generally, are affectionately invited to attend.

Yours &c.

JOHN W. LIVINGSTON.

## NOTICES.

"PRIMITIVE HYMNS."  
SIXTH EDITION.

DEAR BROTHER BEEBE:—You will please give notice through "The Signs of the Times" that I now have the 6th Edition of my Hymn Book out and ready for use. I would also manifest my sense of gratitude to God and obligations to the brethren for the great interest they have been pleased to take for my success in the sale and circulation of my Books. I never shall be able to express my obligations for such christian kindness, but it is a pleasure to me to acknowledge my sense of gratitude for such favors.—May the Lord reward them an hundred fold. I still solicit, the kindness and favor of the brethren, Agents, and hope through them and others still to be able to furnish my Hymn Books wherever there may be a demand for them.

And I will be thankful to brethren who know of any demand for the Books in any part of any of the States to write to me, and I will appoint suitable Agents at such places and endeavour to have the

brethren and people supplied with the Books.—With unabating love for all the saints.—I remain their brother and servant in the gospel, &c.

BENJAMIN LLOYD.

Wetumpka Ala., Jan. 8, 1851.

## THOMPSON'S HYMN BOOKS.

BROTHER BEEBE:—Through the medium of your valuable paper, "The Signs of the Times," I desire to give general notice to our Old School Baptist brethren, that I am now engaged in republishing Elder Thompson's HYMN BOOK, and will endeavor to supply the demand for them as fast as the nature of the case will admit of; in the mean time, trusting that the Elders, and brethren generally who feel an interest in the circulation of these books, will lend us their aid and hearty co-operation.

The third edition has been recently published, and is now distributed among the following agents for sale, viz:

D. Anderson, Bookstore, West 4th St., Cincinnati, O.,  
Eld. G. Ambrose, Darbyville, Ohio,  
S. M. Potter, Merchant, Greenville, "  
I. T. Saunders, Hamilton, "  
Eld. W. Thompson, Harrisburgh, Indiana,  
" B. B. Piper, Mt. Vernon, "  
R. Potter, Wholesale Merchant, Madison, "  
J. Halsall, Bookstore, 124 Main St., St. Louis, Mo.  
Eld. D. Lenox, Relf P. O., Pulaski Co., "  
L. L. Coppedge, " " " "  
Eld. Wm. M. Morrow, Freemont, Iowa.

The wholesale price of the books are the same as formerly, viz: \$9 per dozen for the extra gilt, either fancy or tuck, and \$6 per dozen for those in plain binding. And as it respects the retail prices, we do not pretend to have any control of that matter.

Your friend and unworthy brother,

I. T. SAUNDERS.

Hamilton, Ohio, January 27, 1851.

## RECEIPTS.

|  |    |          |
|--|----|----------|
| NEW YORK.—S B Smith \$1; H Sloan 1.50; Sally P Crosby 1; Capt H R Cadwell 1; John W Livingston 14; H E Stone Esq 2; S C Lindsay 1; Dea W H Yager 1.50; Dea S Reed 1; Mrs Walter Everett 1; Eld R Burritt 1; Eld I Hewitt | 3. | \$29 50  |
| NEW JERSEY.—John West  |    | 5 00     |
| PENN.—N. Westcott  |    | 4 00     |
| OHIO.—F Crouch 1; S C Bryan 4.   |    | 5 00     |
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| ILLINOIS.—Eld J P Bartley 3; M White 2; Wm Rusher 1; Jesse Kester 1.   |    | 7 00     |
| KENTUCKY.—Eld Tho P Dudley 10; Tho L Boulware 3; Eld J H Gammon 1.   |    | 14 00    |
| MISSOURI.—Eld H Louthan 4; A Tobin 2.  |    | 6 00     |
| MISSISSIPPI.—Eld R Kent 1; Eld S Carterberry 5; J C Wilkerson 2.   |    | 8 00     |
| TENN.—Tho. A. Williams P. M.   |    | 2 00     |
| ALA.—A. Willingham.  |    | 1 00     |
| LOUISIANA.—Eld Tho. Meredith.  |    | .50      |
| GA.—John Haine. 1; Johnson Pate, 5.  |    | 6 00     |
| VA.—Geo. Odear, 7; A. L. Gardner, 1.   |    | 8 00     |
| MD.—Lewis F. Klipstein, 3; S. Danks, 1.  |    | 4 00     |
| MAINE.—Geo. H. Hatch Esq.  |    | 1 00     |
| MASS.—A. Rimington, 1; E. Cole, 1.   |    | 2 00     |
| For Pamphlets &c.  |    |          |
| J. W. Livingston, 31; M. White, 1; Wm. Rusher, 50; G. W. Marlow, 31; N. P. Rhodes, 1; Eld. Wm. F. Bates, 1.  |    | 4 81     |
| Total,   |    | \$113 81 |

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THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed post paid.

TERMS.—\$1.50 per annum: or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

## LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., APRIL 15, 1851.

NO. 8.

## POETRY.

### The Soul's first Entrance into Heaven.

By THE LATE MRS. BOONE, WALLINGTON, SURREY.

After all my tribulation,  
Am I safe arrived at last;  
Where I prove complete salvation.  
Where I've long my anchor cast?  
Yes, dear Savior,  
All my trials now are passed.  
Satan can no more distress me;  
The salvation that I sought  
Thou hast granted, and so bless'd me  
That my battles all are fought!  
Halleluiah,  
Full salvation now is brought.  
Farewell henceforth sin and sadness,  
All that can my peace molest;  
Welcome, ceaseless joy and gladness,  
Welcome to my longing breast!  
Happy am I,  
Enter'd now eternal rest.  
I shall henceforth praise my Savior,  
Sin no more against his love;  
And for ever sing his praises  
With the first-born church above,  
Halleluiah,  
Glory to the God of love.  
The last hour of tribulation,  
Thou, my Lord, hast brought me through:  
Saved me with thy great salvation,  
Made me more than conqueror too.  
O my Jesus,  
All the praise to thee is due.  
Hadst thou look'd at my demerit,  
From thy face I had been cast;  
Never suffer'd to inherit  
This delightful, sweet repast;  
But rich mercy  
My unworthiness hath pass'd.  
Strange that when my Jesus proved me,  
I should think his dealings hard;  
Since they all were proofs he loved me,  
Proofs that for my soul he cared.  
Now I bless him  
For the trials then I feared.  
Those that seem'd to make against me  
Now I see were all for good;  
Kind chastisements sent to wean me  
From the world and all but God.  
Lord, I bless thee  
For thy kind chastising rod.  
Hadst thou not my soul corrected,  
In my evil mortal days,  
Indeed should have rejected  
Wisdom's pleasant, happy ways.  
But affliction  
Brought me here to sing thy praise.  
Goodness, mercy, love, and power,  
Follow'd me the desert through;  
In that last and awful hour  
Made me more than conqueror too.  
Who but Jesus  
Such amazing love could show?  
Made a pillar in his temple,  
I shall never more go out;  
Sin or Satan cannot enter,  
Nor more compass me about.  
Halleluiah,  
Christ the great salvation wrought.  
Where shall I find words to praise him?  
Words sufficient to adore  
Love so great and so amazing,  
Without bottom, without shore.  
Halleluiah,  
Praise the Lord for evermore.

### Trust in God's Faithfulness.

Why should my fears so far prevail,  
When thy, my hopes accost?  
My faith, though weak, can never fail,  
Nor shall my hopes be lost.  
A thousand promises are wrote  
In characters of blood;  
And those emphatic lines denote  
The ever-faithful God.  
Through these dear promises I range;  
And, blessed be his name,  
Though I, a feeble mortal, change,  
His love is still the same.

## COMMUNICATIONS.

For the Signs of the Times.

Near Hall's Store, Del.,  
March 12, 1851.

BROTHER BEEBE:—If you will allow me, I will try to give through the Signs, more of the particulars both before and after my experience, which I hope will give a more general satisfaction than the short detail I gave in a former letter, which was written in too much haste, in order that I might finish it in time for the mail. As you inserted that, you may do so with this. According to our family record, I was born August 3, 1776. My parents both were Presbyterians: my father had two daughters by his first wife; my mother was his second wife, and I was her only child; and as she professed to have experienced a change of heart, her wish was to instruct me in religious principles. At about twelve years of age I was sent to learn the dead languages, or the Latin, and was doing very well, as I thought, if I practiced those religious precepts which my mother had taught me. I continued at school generally, until I was between seventeen and eighteen years of age, at which time I commenced the study of medicine with Doctor Joseph Hall at Lewistown in this State. There I met with some young men, more bold in wickedness than any I had yet seen, especially one young man who was studying law. I do not think my nature any better than his; yet I could feel no relish for his scoffings at the word of God. On reflection I had to acknowledge the supremacy of God, and that I was accountable to him. After I had finished my medical studies, I prepared for practice. I commenced and practiced nearly a year at my father's; after that time I moved to North Carolina, where I had an uncle that practiced medicine; I settled about fifteen miles from him, between the rivers of Chowan and Roanoke, near the west part of Hertford Co., and boarded with Mr. Godwin Cotton for about two years, who treated me more with the friendship of a near relative than that of a stranger. From there I moved into Bertie Co., and boarded with Mr. John Johnson, who was equally as friendly as Mr. Cotton. There I met with men living more in dissipation than I had been before acquainted with: if I did not go the length of some others, it was the mercy of the Lord which withheld me. To indulge myself in sin, I endeavored to shield myself with Deism or Atheism; but when brought to the test, I found my boasted shield was not proof. I generally slept in a room and bed by myself; frequently I would awake out of sleep in the greatest distress, and then I would pray and cry for mercy, until I could get my feelings quieted, and perhaps for a few days I would feel quite serious; but after a short time I would return back to my former practice. Those nights of distress I keep to myself. After I lived with Mr. Johnson about a year, I returned to my parents, and lived with them. Part of my leisure time I devoted to religious books, some in answer to deis-

tical tenets, my bible in particular; and in reading I was led to admire the character of the Savior; the perfections of his life shined to my view, with such brilliancy that he eclipsed all others in my estimation, and I could no longer think him an imposture; and if not an imposture, the inference was plain, the bible was true, and what was in it was truth. This was about the exercise of my mind. When I read of the fall of Babylon, and the final destruction of the wicked, I plainly saw I could not escape the wrath of God, and concluded I would make amends for my past life, and by prayers keep myself away from sin. I found the more I prayed the worse I felt myself to be. All my past sins appeared to be brought against me, and all my thoughts were sin: I saw I was a lost sinner, and without the mercy of God, eternal torment would be my doom. My distress of mind I told to no person. I thought if the Lord did not have mercy on me, the mercy or help of man could not reach my case. About this time of my distress, the Presbyterians spoke to me to partake with them at the sacrament, as they called the communion. I felt I wanted that which was not in the power of man to give. I believed that, "Except a man be born again, he cannot see the kingdom of God." I could not believe that I was. I continued to read my bible and tried to pray; but I could find no comfort. One day I was in the field alone, and tried to pray; it came on my mind to read John ii. 14. I went home and went up stairs to my room, and took up my bible to look for the text; instead of its giving me any comfort, it led me to see, with all my other sins, that I did not believe in the Lord Jesus. And then for about two or three days I was almost in despair—I could see nothing in me but sin. The night I found peace, and before I found it, I could see no way the Lord could, consistent with his justice, truth and holiness, save such a sinner; and so ignorant was I of the grace and salvation of God, that I prayed the Lord to save my soul, and if he could in no other way, then in the destruction of my body. I went to my bed room and tried to pray and read my bible, but could get nothing to satisfy me; all was darkness and distress. I got on my bed, but could give no sleep to my eyes. About midnight I had my mind impressed, that if I perished I would perish praying for mercy. In a short time the load of my guilt and distress were gone. I believed then that God is love, and I loved him because he first loved me. I could see then how God might be just and the justifier of him who believeth in Jesus: I saw it was of grace, the free gift of God, and all the glory was His. The next morning all the works of God appeared to be in peace. I told my mother what I had experienced, (the first time I had ever told my feelings to any person) she said she hoped that, He which hath begun a good work in me, will perform it unto the day of Jesus Christ. In a day or two the suggestion was presented to my mind, that what I had experienced was only a delusion, presented to me by my distressed and heated

imagination. And under that cloud I went to the Lord in prayer, and this text was given me, "Now faith is the substance of things hoped for, the evidence of things not seen," Heb. ii. 1, and with that my evidence returned as clear as ever. Not long after that my mind became exercised about baptism, for I knew I had no act of faith when my parents had me sprinkled in my infancy, and my bible said, "Without faith it is impossible to please God." In the neighborhood where I lived there were but a few Baptists, and the nearest Baptist church was between twenty-five and thirty miles distant, and this sect was everywhere spoken against. I am inclined to think I should have been content to have remained with the Presbyterians, if I had not seen the words of Christ, "He that loveth father or mother more than me, is not worthy of me." Matt. x. 37. I could see no way by which I could manifest my love to Christ and faith in him, but by my obedience to his commands. Neither can I see to the present, how a believer in the Lord Jesus Christ, can keep himself from baptism and the fellowship of the saints, and enjoy the answer of a good conscience toward God, by the resurrection of Jesus Christ. 1 Pet. iii. 21.

September 30, 1803, was the time I hope I found acceptance with God through our Lord Jesus Christ. I do not wish my brethren to think I consider my experience a criterion for others, for I think the Lord works in and with his people as it pleases Him. But I believe where the work of the Holy Spirit effects the change of heart, it brings the recipient or subject to love and believe in the Lord Jesus Christ, which is manifested by our fruits with love to his word and people. The next winter after, I went to North Carolina, in the neighborhood where I before lived, and the next month, December, I offered myself to a Baptist church, of which Elder Lemuel Berkitt was the pastor, and was received by the church, and baptized the next day, Sunday, with two or three others, by brother L. Berkitt. The next month, January, I received a letter of dismission from the church, and returned to my parents in Delaware. After my return my mind became impressed with the idea that I must preach. That cross appeared harder to take up than any I had met with; I tried to put it off, until I was afraid to look up, for fear I should see the Savior showing his displeasure for my disobedience. In the spring I left my father's and went to Tennessee. In June I began to try to exercise my gift, with the consent of the Baptist church at Brush Creek, Smith Co., Tenn., Elder Cantrell Bethel their minister, where I gave in my letter and was received a member. I continued with brother Bethel, and attended with him to his appointments and some associations; one on Gaun River, Kentucky, another to the South of Nashville, Tennessee. In November the church at Brush Creek gave me a letter of dismission, and a license to exercise my gift. I returned to my father's in Delaware. In that neighborhood, and with Indian Town Baptist church, Eld. Daniel Hancock their min-

ister, and other Baptist churches I tried to exercise my gifts. The Lord added some to us here, and we have been constituted a church about forty years. Sometimes the Lord seems to revive us, and at other times from deaths, dismissions, emigration, &c., we diminish until it seems the Lord has left us to become extinct as a church. I will mention an incident that seemed to show the special providence of God; the case of Wm. Laws, of Accomac Co., Va., who sent me a letter about 1836, wishing to have the privilege to preach in our meeting house, and I should have theirs, and wished from me an answer. I felt distressed after I read the letter, for fear some of the brethren might wish him to come; and should he come, he might prove an Achan with us. I went in secret prayer to the Lord, and before I arose from my knees, I was satisfied in my mind how to act, and that the Lord would rule all well. I read his letter to the church, and made my objection to him, with which they agreed; I wrote him an answer, and stated our objections to him, and heard no more from him. Mr. Laws and Mr. Levin Dix left us, and were the beginners and leaders of the New School Baptists on the Eastern shore of Virginia, and on the Maryland side in Lower Pitts Creek church. I was credibly informed that Mr. Laws before he became a Baptist was a Methodist, and several of the members of Lower Pitts Creek church were Methodists before they joined the Baptist church. From what I have known, it seems arminians do not fit as materials in building up a gospel church; self-denial appears contrary to their practical views, and we have reason to know that the doctrine of the gospel of the grace of God affords no nourishment for their system. 1 John xix. 2.

Brethren, pray for me; if an Apostle needed the brethren's prayers, more so does your aged brother.

Yours affectionately,

LEMUEL A. HALL, SEN.

For the Signs of the Times.

BROTHER BEEBE:—The following letter, I had written in a private answer to brother Erastus Maynard of Penn. but having occasion to write to you, and thinking that others besides brother M. had objections to the conclusion, I mention, in the 1st No. of the relation of my experience, being led to by certain circumstances, I have concluded to address it to you for publication in the Signs, if it does not over step your bounds. S. T.

Brother Maynard, Yours of Feb. 24th came to hand, in which you object to the conclusion I arrived at from my experience in a certain case, and you ask further explanation relative to it. That to which you object is the idea that unregenerated persons may supplicate God's throne and be heard in cases of providential needs. The conclusion I consider a legitimate one from the circumstances I related. I had myself at that time no spiritual faith knew nothing of Christ as the way of acceptance with God. I had, as thousands of other unregenerated persons, no doubt have, a rational faith in the providential government of God. Hence the conclusion, that if I could be heard, other unregenerated persons who were under similar circumstances might be heard. The circumstances I related, are to me known facts; and they may be, to you, my brother, facts, so far as you have confidence in the truth of my statement.—My being involved in difficulty, my being led to look to God by prayer for deliverance, and my being delivered, must all alike have been under the control of God's providence; or all must have occurred by chance. I leave you to choose which position you please. For myself I prefer acknowledging God's government in the whole affair. You say, *you cannot see how persons*

*can pray acceptably to God unless they have faith.* I say in substance the same in reference to every thing relating to the great matter of salvation, in connexion with that to which you object. But since you have led me by your letter more to reflect on the subject, I think perhaps I went too far in saying in reference to salvation, *No person can approach God with acceptance, but through faith in Christ.* I will now say, no person can have the assurance of being heard in reference to any of the blessings of salvation, excepting as he is enabled to pray in faith, nor can he receive and know those blessings but through the faith of Christ. But the Publican's cry of, *God be merciful to me, a sinner,* I think was accepted, though he had not, when he uttered it, faith in Christ. And the similar cry of thousands since have been accepted before they had faith to behold Christ as the way of acceptance. They had faith in God, and in their just condemnation as transgressors of his law.

To return to the explanation you request, I understand from the scriptures, that God is the God of creation, of providence, and of salvation or grace; and that although creation and providence are subservient to the great purpose of salvation, yet in many points they are distinct from it; are subject to a different law from the *law of the spirit of life in Christ Jesus*, to which salvation is subject. Many persons were created in Adam, who have not spiritual life in Christ, and who have never therefore by the *law of the spirit of life which is in Christ Jesus* been made free from the *law of sin and death*. Yet these are subjects of God's providential goodness. For he *maketh his sun to rise on the evil and on the good, and sendeth rain upon the just and on the unjust*. Thence also he is "The Savior of all men, especially of them that believe." That is, as I understand this text, he saves temporarily all men from some calamities and evils to which they might be exposed. It is said, Acts xiv. 17, "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." I do not see any inconsistency with the purpose of salvation, in supposing that as a witness of God's providential goodness to the children of men and of their dependence on him, he should, in many cases like mine, where he has purposed to make manifest his delivering hand, first bring the persons to cry to him for help. Thus in the cvii. Psalm, whilst there is in it a spiritual reference to God's wonders of salvation, there is also a literal reference to God's providential goodness in delivering persons, *when they cry unto him*, out of their temporal distresses. See verses, 13, 19 and 28, with their connexions. There is nothing there said about their crying in faith; yea, one class is denominated *fools*. So Nehemiah, whilst he gives to the children of Israel, a character very different from that of believers in Christ, speaks of their crying unto God in their distresses, and of his *hearing and delivering them*. Nehemiah ix. 27, 28, and following verses. Look at Jacob fleeing from the consequences of the fraud he had practiced upon his brother Esau, and of the deception upon his father Isaac; he is met by a vision at night, in which he is assured of God's providential care and protection over him as the son of Abraham, through the ministry of angels. I have no idea that he then had faith in Christ as the way of acceptance with God; nor had he this faith until he wrestled with the angel, and received the name of *Israel*, or a *prince having power with God and men and having*

*prevailed*. Gen. xxxii. 24—30. Hence in the instance above referred to, (Gen. xxviii. 12—22) we find Jacob bargaining with God by a vow, that if God would do so and so to him, then God should be his God, and on his return he would give to him the tenth of all God should give him. I know it has been generally understood that the ladder which Jacob saw prefigured to him Christ as the medium of communication with God. This is inferred from what our Lord said, John i. 51. I do not so view the matter. I understand Christ's remark to Nathanael to be a contrast to Jacob's vision, and not as a comparison, as of the type and the antitype. Nathanael and the Jewish nation had seen for ages past the angels of God ascending and descending upon the ladder which Jacob saw in a vision; that is, they had seen God holding intercourse with that nation through the provisions of that covenant which he had established with Abraham. But says Christ to him, "Thou shalt see greater things than these." "Hereafter, ye shall see heaven opened and the angels of God ascending and descending upon the Son of man." That is, ye shall see God holding communion with his people through Christ Jesus and his atonement; a medium in which there are no rounds or steps to climb.

In conclusion I would say, We shall more clearly expose the delusions of men by which they suppose they are authorised by the scriptures to believe they can climb to heaven by repentance, prayers, &c., as so many rounds of Jacob's ladder, by observing and showing the distinction between the dispensations of God's providence and his grace, than by blending the two together, and thereby denying his providential goodness towards those that are without. Hoping that this may be satisfactory, or if it is not, you will again write me and show its defects.

I subscribe myself affectionately yours,  
S. TROTT.

Fairfax Co., Va., March 12, 1851.

For the Signs of the Times.

Union Co., Ia., Jan. 3, 1851.

BROTHER BEEBE:—I have been laboring for some time to write out and send for publication in the Signs, a relation of the travel of my seemingly irrational mind, from my first impressions about knowing the Lord God, or desiring to know or to be fully persuaded in my own mind what or where is the power that created and formed the heaven and earth, and all that in them, is, up to this present time; but I hardly can accomplish it, for I even yet have failed to call to mind the numerous thoughts which have revolved in my heart, so as to arrange them in proper order; besides, if I could do this it would run to an unreasonable length for publication through the Signs of the Times; but if I should be able to write out the general tenor of my story as it is, I shall accomplish my wish, and perhaps may at some future period offer it for your disposal.

I am not able to write in as intelligible a manner as I wish to do, for the comforting and building up of the household of faith; yet am I persuaded that if any child of God, either man or woman, is possessed of that ability which God giveth, so as to communicate, though it may be but five words with the understanding, it is their duty and privilege to communicate a word of exhortation, and throw in their mite however small it may be, to the confirming and building up of the saints of the Most High, whilst they are journeying through these low grounds of sorrow and sighing, not testifying of things guessed at, but of things which we do know; not of

the opinions of men, but testifying or making known that opinion which the Lord has formed in the mind of his people by his own teaching. Now for the communication of opinions formed by the teachings of that knowledge and wisdom which passeth the knowledge and wisdom of man, as far as the heavens are higher than the earth, and the experiences of the Lord's teaching, the Signs of the Times is a very convenient medium of correspondence among the brethren and sisters in the Lord. In literal things children sometimes instruct parents by speaking their thoughts, with some degree of satisfaction; and also the little child born of the flesh, when it begins to lisp words, the whole family rejoices in hearing it and can understand its meaning, even when only half is told. So, in spiritual things, for there are fathers and mothers, young men and young women in Israel, all of the spiritual family of the Lord, not according to the flesh, for the children of the flesh are not the children of God; but they that are born again, born of the Spirit and become as little children, these are the children of God. The professing and the non-professing world of mankind generally agree in this, that all men are born children of God when first born of their fleshly parents, and are heirs of the kingdom of heaven; but they have different opinions about how the kingdom of heaven is attained to. Some entertain an opinion that the faith which is of God is imparted from infancy or childhood, others hold the opinion that faith is the voluntary act of the creature, and can be had or not at pleasure; but the scriptures teach that all men have not faith, and that faith is the gift of God. Men, in nature, have not attained to a knowledge of being born again, they only have a view of the first or natural birth; of the second or spiritual birth they are ignorant. The scriptures plainly teach, that except a man be born again he cannot see the kingdom of God, much less enter in. The expression, born again, carries with it the idea of having been once born, but not from above; but being born again is from above, and of God. Now to be righteous in and of ourselves, or to boast of any good according to the flesh, is only a conceited righteousness, and is as contrary to the righteousness of God, as is the old man which remains corrupt with his deeds, to the new man. The Apostle Paul understood all about it, for he says, "If any other man thinketh that he hath whereof he might trust in the flesh, I more." And gives reasons why, and concludes Phil. iii. 6, by saying "Touching the righteousness which is in the law, blameless." Paul's reasons for trusting in the flesh were not equalled by the reasons of any other man, which shows that he was righteous only in his own eyes; and that he was ignorant of the Lord Jesus and his righteousness; for he speaks of having persecuted the church of Christ and of wasting it; thinking that he was doing God service, counting it his gain, but loss for Christ. Thus far, he was unacquainted with Christ spiritually, for when he was brought down, for God brought him down, he cried out, "Who art thou Lord?" This shows that whilst he before had a zeal to do God service, yet he knew not whom he was persecuting; but the answer was, "I am Jesus, whom thou persecutest," &c. Notwithstanding he had profited in the Jew's religion above many his equals, and many other things whereof he thought he might trust in the flesh; he was blind to any thing beyond a law righteousness; but when the scales fell from his eyes, or the eyes of his understanding enlightened, he saw what he never before had seen, and repented most of all that he had been a per-



secutor, breathing out threatenings and slaughter against the church; for such was his conviction which caused him to say, "I am the least of all saints, and am not meet to be called an apostle, because I persecuted the saints." Spiritual things are not seen by natural eyes, for they can only see natural objects.

Let us not forsake the assembling of ourselves together as the manner of some is; but remember the apostle's exhortation. If brethren and sisters neglect to fill all their seats at each appointed time, the question arises in the minds of those who do meet, What has hindered such and such a brother and sister? Has any thing befallen them?

Your brother, trusting in the Lord,  
ISRAEL HILL.

For the Signs of the Times.

Richmond, Me., March 13, 1851.

BROTHER BEEBE:—I have during the past winter twice attempted to write a communication for the *Signs of the Times*, but was not able to collect my scattered ideas together so as to place them intelligibly on paper; nor do I know that I shall succeed this third time. I have been much interested in the late communications of the brethren and sisters; for they have described my situation, views, and understanding of truth so fully that I feel constrained to acknowledge it; if I can write so as to be understood. For a view of the state of religion in this vicinity, and, as I believe, of the state of religion throughout New England, I will refer the brethren to the second paragraph in brother Battle's communication, in the fifth number of the current volume. Coldness, indifference, janglings, and evil surmisings among brethren, are most cruel: opposition from the world and having our names cast out as evil by the professing world, are not to be compared with such evils among brethren. These things have had a powerful effect on me for many months past. To walk by faith, without sight, has been hard work for me; but hitherto the Lord has helped me; and sometimes when my hope has seemed to be almost gone—I will mention one instance in which the Lord was pleased to raise me up from an extremely depressed state of mind, by an application of these words, "But he that shall endure unto the end, the same shall be saved," with the editorial remarks on the same in the fourth number of the present volume. I felt my heart enlarged, and I was enabled to rely on the promises, that he never will forsake his people. He will be with them in six troubles, and in seven he will not leave them. All things, by his direction shall work together for good to them who are the called according to his purpose. The joy and consolation of being delivered from self, and of relying on the faithful promises of the Lord, and of being swallowed up in his will, cannot be described or understood by any who have not experienced it. It will enable one to say with the apostle, "I have learned in whatsoever situation I am, to be content." He can run through a troop, and leap over a wall. It will cause the child of grace to endure unto the end. If I am not deceived, I have felt some of its power; for what else could have induced me, as I am situated, to have left home, and travel eighteen miles to see brother R. W. E. Brown, (a brother who will be remembered by all the readers of the *Signs*) who is in a feeble state of health, and as I understood to be greatly depressed in spirit: but I found him relieved in spirit, and firm in the truth, trusting in the Lord, and his bodily health improving. I felt to rejoice and say in my heart, he shall endure unto the end. Thus have I been led

through all my pilgrimage, in paths that I knew not, and in a way that I had not known; and in all cases the teachings of his word and spirit have humbled my pride of heart, and caused me to understand that my own righteousness is but filthy rags.

Thus, brother Beebe, I have written a few of my thoughts and views, and sensations, and I will send it to you, and if it will serve as an acknowledgement to the brethren, I shall be satisfied.

I subscribe myself, a poor old sinner saved by grace; but in doing so, I think I can discover a secret pride, and voluntary humility; I will therefore add no more.

HEZEKIAH PURINTON.

For the Signs of the Times.

Kiddsville, Ky., March 18, 1851.

BROTHER BEEBE:—Through mercy I yet live, and feel myself as poor and unworthy a sinner as I ever was—I am sometimes almost ready to say, the older I get the worse I get. But one thing I do know, that the older I get the more I see of my corrupt nature, and the more sensible I am of my utter dependence upon God for every thing. If I make a good resolution it is soon broken; vain thoughts are continually running through my mind—when I would do good, evil is present; and how to do that which is good I know not. If my salvation depended upon my keeping myself clear of sin one moment, I should be gone to all eternity. If ever I had any real joy in my life, it was in believing that the foundation of God standeth sure, that his people are kept by his power, and that the gates of hell shall not prevail against them. Unconditional salvation, and free pardon and justification, through the blood and righteousness of Jesus Christ, is the only foundation for a poor heavy-laden soul to rest upon.—Christ is called, a Rock, a Corner Stone, a Foundation, a Covert, a Hiding Place, a King, a Captain, an Elder Brother, a Friend, a Husband; in fact he is every thing to his people; both food and raiment, life and health, wisdom, righteousness, sanctification, and redemption, and all the promises of God to his poor and afflicted ones are not yea and nay, but yea and amen in Christ; and his covenant is so well established that the inheritance is made sure to all the seed, not an *if* to tarnish its excellency, not a *condition* to jeopardize the inheritance, but it is confined to the heirs of promise by the immutable promise and oath of God who cannot lie. The heirs are preserved in Christ, called with an holy calling, are made partakers of the divine nature, have eternal life given them, and shall never perish; for he that is true and faithful saith, "Because I live ye shall live also."

May we not sing,

"How firm a foundation ye saints of the Lord," and wait with patience until our change cometh, when we shall be freed from this cumbrous clay, and shall no longer look as through a glass darkly. How sweet it is to reflect on the joys that await us, when we shall leave this thorny wilderness of sin and sorrow. Our light afflictions are but for a moment; but there is an eternal weight of glory in reserve for all the ransomed family. O, that all my doubts were gone, these gloomy doubts that arise, for my great fear is, that I am not an heir; for can I be a child of God and yet my love be so faint and cold. When I get to looking at the glorious plan of salvation, and see how a sinner is saved through rich and reigning grace, I am sometimes filled with joy, and my doubts and fears for a season vanish; but just as soon as I turn my eyes within and look at myself, doubts arise, and

gloom overspreads my mind, and of late I have felt more depressed in spirit than I ever have in my life. In all the conflicts of twenty-five years as a professed disciple of Christ, I have never been sunk as low in my feelings as I have for the last few months.

Pray for me, my brother, that the Lord would lead me right.

Yours, in hope of eternal life,  
G. M. THOMPSON.

For the Signs of the Times.

Crawford Co., Ohio, Jan. 21, 1851.

BROTHER BEEBE:—The *Signs of the Times* still continue to come to me regularly, and I can truly say they are to me welcome messengers. I have been taking them nearly three years, during which time I have, through the communications of the brethren and your editorials, been much edified and refreshed; and so long as they continue to be of such interest to me, I feel like taking them, provided I can command the means to pay for them. To me it appears to afford such a ready, cheap, and convenient medium of correspondence among the brethren, that no Old School Baptist should be without them.—Through such a medium many who have never seen each others faces in the flesh, and who likely never will, can converse with each other on the subject of the Redeemer's kingdom and their christian experience. The children of God, no matter in what clime they may reside, or however remote they may be from each other, all speak the same language, and that is, Salvation is of the Lord. They know this by a heart-felt experience; they have one Lord, one faith, and one baptism. The divine spirit shines in their hearts to give them the knowledge of the glory of God in the face of Jesus Christ. They are brought by the same spirit to see and to feel their own imperfections, poverty and weakness: also to be stripped of all righteousness of their own getting up, and to say, the "Lord is our righteousness." They look to the imputed righteousness of the Lord Jesus Christ only for their justification. They feel themselves to be perfect weakness; but they are made to know and to rejoice that the Lord is strong and a mighty Savior. They find they carry with them continually a sinful and fleshly body, which wars against that inner or new man. Hence comes the christian warfare, the flesh warring against the spirit, and the spirit against the flesh; and they often can say, with the apostle Paul, "The good that I would, I do not; but what I would not, I do." In which warfare the humble christian when looking at the weakness and corruptions of human nature, is often constrained to cry out, O wretched man that I am, who shall deliver me from the body of this death! O, happy thought, when he is enabled by the grace of faith to look to its Author and Finisher, he is heard to rejoice, I thank God through Jesus Christ our Lord.

These are a few of the views and feelings of your unworthy brother, (if a brother at all) who is attempting to write these few broken and disconnected thoughts, in which he manifests much of his imperfections and weakness; but he rejoices in the hope that though he now sees through a glass darkly, that he knows but in part, the time is coming when he shall see face to face, and when he shall know as he is known. That time will be when he shall be taken from this low land of sorrow, and transplanted in that realm of everlasting bliss, where he shall meet with all the redeemed of the Lord, and with them evermore sing and chaunt forth the praise of Him

who loved us and washed us in his own blood.

Your brother in gospel bonds,  
JOHN PITTMAN.

For the Signs of the Times.

"He shall see of the travail of his soul, and shall be satisfied." Isa. liii. 11.

BROTHER BEEBE:—Having concluded the business part of this letter, I will offer a few remarks on the above text.

When Jesus hung upon the cross he saw some of his spiritual children weeping around him, he looked forward and saw a numerous offspring destined in succeeding ages to rise up and call him blessed; who should bear up his name in the world, and share his heavenly inheritance; and in his last agonies he was cheered with the certainty of their redemption and deliverance from sin and wrath. He saw that his death was not in vain. He saw his seed dispersed over the world, and gratefully commemorating his sufferings, and devoting themselves to his cause and service unreservedly and forever. O, brethren, may a sense of his goodness incline our hearts to honor and adore him.

But his cross is not the only place from whence he beholds them. He now presides upon his exalted throne, and from the highest heavens he looks down upon our guilty world.—He sees the kings of the earth in all their grandeur, victorious generals with the trophies of their victories, lordly nobles in all their pride and power; but these are not the objects of his delight; he sees his seed—one here, and another there; bought with his own blood and born of his spirit; some of them may be oppressed with poverty, and covered with rags, or ghastly with famine. They make no great show in this world; but he loves them, and he knows them that are his, and he loves them, as his children, whose salvation is secured by his dying pangs.

But the children of God on earth, are not all of the heavenly family that he beholds, he sees also around his throne in heaven those of them who have reached a maturity, and are enjoying the divine inheritance which was reserved for them, and shining in the image of their heavenly parent.

Truly my brethren, Jesus has done and suffered much for us—and what returns have we made or can we make to him? Nothing! He saw his people ten thousand talents in debt, and not one farthing to pay; and he has paid our ransom, and delivered us from condemnation. Then, dear brethren, let us devote ourselves to his service, and love, and honor, and obey him as dutiful children. Should Jesus appear to us in that form in which he was once seen by mortals, sweating as it were, great drops of blood falling to the ground, accused, insulted, bruised, and racked upon the cross, and thus exhibit what he had suffered, and at what a dear rate he had purchased his people, showing his matchless love and grace by the amount of his sufferings; and then should he say to them, All this I bore for you, and now I charge you by my bleeding wounds, my dying love, that ye henceforth honor and obey me, that ye depart from sin and transgressions, deny yourselves, take up your cross and follow me, would we not feel constrained to cry out, Lord Jesus, thou hast entirely overcome us with thy love.

Dear brethren every consideration urges on us the necessity of adhering to the laws, ordinances, rules and institutions, of our divine Lord, as we find them recorded in the scriptures of the truth, that we, in the faithful discharge of every duty, may indeed shew forth

the praises of him who has called us out of darkness into his marvelous light. Could we hear the cry raised throughout the Zion of God, "O, that I knew where I might find him then I would come even unto his seat, and order my cause before him," we should feel encouraged to hope for better times.—I must close, for want of space, as my sheet is full.

Yours in christian love.

ELLY B. TURNER.

Dale Co. Ala. March 10, 1851.

For the Signs of the Times.

Gordon Co., Ga., Feb. 13, 1851.

BROTHER BEEBE:—Having got through the business part of my letter, it may not perhaps be amiss to say a few things in relation to the churches. The Old Baptist churches, as far as my knowledge extends, are in peace and harmony, and not a jar or case of dealing in any one of them. All the dear brethren and sisters who have the opportunity of reading the *Signs of the Times*, are well pleased with them, as they open up a correspondence with so many of the saints on spiritual and experimental religion; that kind that it will do to trust, live, and die in; and not that kind of periodical religion practiced by our neighbors, I mean the Missionary Baptists. They seem to sweep every thing before them, from the finishing of their crops until hard winter sets in; and from that time until summer again it is all they can do, seemingly to hang together; and you would hardly know that many of them were professors at all from their general conversation and behavior. Let me give you a short sketch of one of our Missionary Baptist churches in this (Cherokee) county in Georgia, as I have been credibly informed. They have a long arbour framed and covered for the accommodation of their hearers, with a pulpit, and seated off, and incorporated for their exclusive benefit; and heretofore they, or some of the church requested the Old Baptists to stop preaching there; as though they would have defiled their sacred desk. But notwithstanding their holy and pious zeal, my informant says, a few Saturday nights back, he was invited to attend at a kind of gathering or meeting at this same arbour but not for religious service. When he drew near, to his utter astonishment he saw a large concourse of people crowded around the pulpit, with a stage erected where their table and anxious seats usually stood, some clowns hopping and skipping about, some engaged in dialogues and other fooleries; and an old negro perched up in the pulpit (or sacred desk as they sometimes call it) playing the fiddle, and the good old parson or pastor of the church, was among the spectators; and one of his sons, a Baptist too, acting on the stage in several capacities; one that of Goliath and David, again Brutus and Cassius, &c. This is the first time in my life that I have ever heard or read of a fiddle's being played in a Baptist pulpit. Brother Beebe, I do hope that for the cause of religion, and particularly for that of the Baptists, that the like will never be again witnessed in these United States; I mean that of a negro playing the fiddle in a Baptist pulpit.

If any of the above is worth a place in your paper, you are at liberty to publish it.

Respectfully yours in the gospel,

WILLIAM HUBBARD.

For the Signs of the Times.

Thompson, O., Jan. 14, 1851.

BROTHER BEEBE:—The new year has come, and as we look on the past, we can see many changes that have taken place in the things relating to the business of this world that has

undergone a change; but the word of God, and the testimony of our Lord will stand, while we mortals shall pass away to the silent tomb. I often think of your situation, and believe it to be a critical spot to stand in, for every eye of your correspondents is turned on you; but I hope those who are able, will hold up your hands in the day of battle, so that the word of God may be spoken without fear, and that it may prosper. The Signs are looked upon by many in this country as dangerous, and unfit for circulation; but I cling to them with heart-felt joy to think that we have such a medium of correspondence.

Yours in the bonds of truth,

ABEL PHELPS.

For the Signs of the Times.

Bowdoinham, Maine, April 3, 1851.

BROTHER BEEBE:—It appears to me from the many impressions which I have had for years, and still have, though not so strong as in years past, that it may be my duty to contribute my mite, as I am greatly indebted to your correspondents for their many valuable communications.—I was born of the flesh in April, 1780, and lived in Portsmouth, N. H., until I was thirteen years old, when I came to the then District of Maine, where, for the second time, I heard of a people called Baptists. It was said of them by their enemies that they were an ignorant, deluded people, and I was ready to believe the report. I soon had an opportunity of hearing some of them preach, and I can truly say that I hated their sentiments—these things made me feel unpleasant. It was the practice of the people to attend meeting in those days. But I could not sit easy under the Baptist preaching; it harrowed up the enmity of my mind so that I could not love those that believed as they did. In March, 1799, I had an invitation to go to an evening meeting with a number of others, and we rode on an ox-sled. The preacher was a plain, discriminating man, and always spoke of the sovereign purpose of God in election. His name was William Stinson. He began this evening in his usual manner, and I heard him with a degree of pleasure. I was astonished and could not account for it, as I was unaware that any thing special had taken place in my mind. I assented to the truths I heard, but there was no other impression that I knew of—this was Tuesday evening. The next morning I took the team to haul some wood, and while sitting on the log I found myself singing these words of Watts—

"What shall I render to my God,  
For all his kindness shown?"

The moment the last word was uttered something within said, "he has never shown you any kindness." It appeared that this came from an ungrateful heart of enmity. It made a powerful impression on my mind, and a sore place within that neither prayers nor promises could heal. If I had possessed the world I would have given it to have recalled it, for I could say, "the arrows of the Almighty are within me, the poison whereof drinketh up my spirit;" Job. vi. 4. I began to reflect, and it appeared there were many evils within which had before been unseen. I tried to excuse myself and attach the blame to Adam; yea more, to God for not preventing him from transgressing. I had been on the working plan for years, and tried with all my powers to mend my ways and doings, but I had new discoveries which I did not know of before. It appeared to me it was not of the Lord, for he made people better; but not me. Time looked short; I had a great work to do, but

was unable to perform any thing of use.—Thursday evening I went to the barn to try to pray, and while trying to meditate on the condition I was in, it appeared I might hope, for it seemed that the Lord saw my case as it was and was about to help me. It made my heart leap for joy;—but in an instant something new and exceedingly glorious was presented to my understanding. I viewed or an instant and cried, Oh, Lord God! the creature that does not love this law with all his heart, soul, and mind, ought to be damned; I was sensible I was the character, and yet the law looked so glorious I wanted to love it. The next thought was to compare myself as a totally depraved sinner with that perfect rule, and the contrast was so great I never could find language to express it. Those and only those who have experienced the same can conceive any thing of my views. Glorious justice seemed to forbid my looking to God for mercy, much less to raise my voice in prayer. Other views I had of the darling attributes of God, but the glorious harmony that appeared was beyond description: I did desire to be conformed to God, but justice forbid the thought. It then occurred, shall I leave this awful place? and these words came with power, "If I ascend into heaven, thou art there," &c. I saw myself entirely naked before a holy God. He had shown me what I am—I acknowledged my guilt and waited for the execution of the sentence. I earnestly desired, if it could be consistent in my Judge, to permit me to be in some place where I should not hear his name blasphemed. Time passed heavily—not a gleam of hope—I was the chief of sinners—it seemed impossible that there could be any just way to pardon me; for the rest of the guilty it might be possible, but all I could say, perhaps an all-wise God can find a ransom. Of necessity I had ceased from my works. Friday afternoon, while going to the barn with an exceeding heavy burden on my mind, these questions were presented to me, "What is the cause of your trouble?" I answered, sir—"what is sin's opposite?" it is holiness. "Does any of Adam's guilty family possess holiness?"—I lifted up my eyes toward the west and said, Oh Lord God, there is none of the guilty race that has a particle of holiness, or a desire for it! I was astonished at the time in my being so positive, but to this day I believe it to be correct; but the most important of all is to come—"Suppose the great God should condescend to save you, it must be in such a way that justice is not fully satisfied, and in this way could you desire it?" Here I was brought to a stand;—but in an instant I lost sight of myself and said, if God should cease to be just he could not be holy, and heaven would not be a happy place, and from the fulness of my soul said, rather than justice be tarnished let a guilty world sink to rise no more. I would not say that justice is a more darling attribute than mercy, but I think I had a clearer view of justice than any other—and here I lay under sentence of death. I thought if it was the Lord's work on my mind—if it was ever made free—I should have a great evidence. I thought of every way that I could devise, and it would be in one of those ways; but I was too foolish.—Saturday my parents concluded I would grow insane; they called in a neighbor to comfort me; I did not notice him until he spoke to me, and without thinking, uttered these words, "Behold, now is the accepted time! Behold, now is the day of salvation!" I had no sooner spoken this than I was filled with confusion and hastened to leave the house, and by the time I had shut the door something said

within me, "Where is your burden?" It was gone, I knew not where. Here the tempter began, and said, "Now you may know it was not a real work, for you have no evidence, that it is, as I told you; you are now left to hardness of heart; the day of grace is forever past with you; you had better enjoy what comfort you can in this world for it is all you may expect." But it did not terrify me as I had thought it would, and this seemed to militate against me; but I could not believe in my heart what the tempter said. I had lost the fear of future punishment, and this I thought a bad omen. I tried hard to find "the body of Moses"—I could neither mourn nor rejoice—my case was a singular one. My trouble commenced on Wednesday and continued till Saturday of the same week. My future prospects seemed at an end.—I have not been so particular in my relation as I could wish, and I am not altogether ignorant of my infirmity in this respect. In passing through what I have related, I discovered a hard, deceitful heart, desperately wicked. I could not do any thing that I dared to rest upon. If I could have repented, or wept, or prayed, or grieved for sin—any thing that might be done—if the Lord had not prevented, I certainly should have trusted in it instead of Christ the Lord. I was convinced that I was a lost sinner, and could not see that Jesus was my Savior. I had to leave my case wholly with the Lord, not only then but always. I have tried my own strength, but like Peter when sinking have only to say, "Lord save, or I perish!" After the burden left my mind, I think I had more fear than I had apprehended. I had been expecting some great evidence because I was one of the chief of sinners. Sunday morning I arose in about the same frame of mind—took the New Testament—before opening I thought I would let it fall open, and if some passage should be more particularly impressed upon my mind, and the minister should read the same as the text, I would believe. I did not think of Peter at the time. Well, I hastened to the meeting—the minister read the passage that did rest on my mind; but it was like a death-warrant to me, for I sunk never more expecting to rise. I shall not undertake to tell what I discovered in a few seconds of time, but it made such an impression upon my mind I think I shall never forget it. It was but a moment before my head was up, and I think I then heard the gospel for the first time. But I had sudden changes—down and up—and when in doubt I would go to an old mother in Israel, and complain against myself. I could not convince her that I was deceived, but desired her to inform all the saints that I must have taken up with something short of a saving change, for I very much feared that I should wound the cause. In a few days my hope became more strong, and it then came to my mind, "What do you think of election?" I could but answer, "it was God's purpose in election, or we should not have chosen him." I was sensible that unless God's choice prevents ours we must all justly perish. Shortly after this, as I was going in haste to a neighbor's, it came to me with power, "how do you know but you have fallen from grace; there has been no watch in you for sundry days; and you must have fallen." Sure enough, I did know there had been no watch in me for days, and here I stood like a statue, unable to move—I found something willing to condemn me and help the tempter. While thinking on my doleful case, almost in despair, these words of the adorable Savior came with power to my understanding, "My sheep hear my voice, and I know them, and



they follow me, and I give unto them eternal life: John x. 26—30. I began, and I give—did not sell or lend, but I give;—“amen,” I said, if I ever received it, it was given to one of the most undeserving of all. “Eternal life”—not temporary. The ever blessed passage was sealed to my understanding, so that from that time to this I have not had a query about the final victory of all Christ's fold. “But am I one that God foreknew and predestinated?”—so say all the poor of the flock. As I traveled on, I came to a certain water, and in about two months I united with the First Baptist church in Bowdoin. In the course of my travels, one evening I called at a house, the woman appeared to be quite uneasy in her mind, and asked me quite a number of important questions. I told her it appeared to me it would be the best way to answer her questions by hearing a reason of my hope. This seemed to be agreeable to all the family, and there were quite a number of them. I began, and I think I had the most liberty and the most confidence I ever had. Every part appeared clear and plain. There were a few remarks made by the family and I left for my home. I had not gone ten feet before I was enveloped in total darkness that was sensibly felt. The tempter said, “You have told a lie to the people, go in and tell them you did not experience what you have told them, and then you can go.” I was standing close to the house—I felt ashamed for stopping so long, for I feared they would think I stopped to hear their conversation. I exerted my utmost strength to reach the road, say fifty feet; but I turned twice to go in, and when in the road I appeared entirely hedged up, and my passage was disputed. It brought to mind what Bunyan says of Apollyon, that he straddled entirely across the way. He says he drew his sword, intending to fight, but the enemy was more than his match.—He had to put up his sword and betake himself to another weapon, called, “All-prayer.” Now, brethren, there never was more of a likeness in any trial; for after turning or being turned three times, I with difficulty got to the side of the road and tried to plead with our merciful Lord to deliver me and give me strength to go to my home. I did arrive at my home, but much distressed in my mind, for it appeared my experience was all gone—the enemy of my soul was permitted to buffet me, and my mind was in total darkness until the third day, when the Lord appeared the chief among ten thousand, and the one altogether lovely. The enemy fled; He spoke and there was a great calm. My experience never looked more real. I felt exceedingly glad I was not left to go back and tell the family that I had deceived them. From some such trials as these, I have received great comfort; for although no chastening for the present is joyous, but grievous, yet afterwards it yields the peaceable fruits of righteousness to them that are exercised thereby.

Yours in Christ,

WILLIAM GREEN.

For the Signs of the Times.

## A Missionary Fact.

The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.—2 Corinthians, x. 4.

Such was the testimony of Paul in reference to the great work which had been assigned him by his divine Master, and to which he was ever faithfully devoted. He could thus confidently appeal to his brethren, and they knew his testimony was true. Paul had been in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by

the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, and in perils among false brethren, yet none of these things moved him. He counted not his life dear unto himself that he might preach the glorious gospel of the blessed God. Paul had fought the good fight and finished his course, and he exhorted the disciples to be followers of him even as he had followed Christ. He coveted not their silver and gold, but labored with his own hands lest he should be chargeable unto any. Such was the course of Paul, and such was his example. Yet even in the days of Paul there were false apostles, whom he called deceitful workers, transforming themselves into the apostles of Christ. And no marvel, he says, for Satan himself is transformed into an angel of light. Therefore, he continues, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. But since Paul's day a new thing under the sun—a new feature of anti-christ—the modern missionary enterprise has appeared, and now sea and land, even, are encompassed to make one proselyte. Ever and anon, however, a well authenticated fact finds its way to the public eye, and then the cloven foot of the beast is exposed in spite of itself. Taking up a New School Baptist paper the other day—an avowed advocate of missions, of course, our eye run upon the following startling caption: “Murder of a Missionary!” Oh tempora, oh mores! What next shall we hear of the poor, harmless, self-denying missionaries? Why, it seems, that while two of these inoffensive “Rev. co-workers” went in company in a small Chinese boat to the mouth of one of the rivers in China for the purpose of cashing their bills of exchange at the ships lying there, they were attacked by a large boat filled with armed men, first with stones, and then with spears. And then, as the account runs, these missionaries, hoping to intimidate their assailants, each fired a pocket pistol he had with him, but with no effect! One, mortally wounded by repeated spear thrusts, fell overboard and has not been since seen. The other, his companion and fellow-laborer, after several severe blows, leaped into the river, reached the shore and was rescued. It was soon ascertained to what village the murderers belonged, and about fifty houses belonging to persons implicated, were burnt down, and five persons were arrested and will probably be executed!

Now we have contended, and do still contend, that the poor heathen, about whom so much lamentation is made and so many idle tears are shed, are much better off without these missionaries and their perverted gospel, than with them. Certainly if the above pocket-pistol-fighting ones are a fair specimen (and why are they not?) our position is more than sustained. They went out to China, and those, who are made merchandise of, contribute to send them there, for the professed purpose of saving the souls of the heathen, and yet failing in this, they next attempted to kill their bodies! And besides this, fifty of their houses have been burnt down, and as subsequently stated on equally as reliable authority as the former, twenty-eight heathen have already been executed! and all this is done in connection with the propagation of a perverted gospel which is not the gospel of Christ.—Alas, what a contrast there is between the course and example of Paul and that of modern missionaries! The ever blessed Jesus declared that his kingdom is not of this world, else his servants would fight, and also commanded them to fear not those who could kill the body. So Paul believed, and so Paul

obeyed. But these missionaries, it appears, are the servants of him whose kingdom is of this world;—they fear them who kill the body—they fight with carnal weapons, and, as the sequel has already shown, they scatter fire brands, arrows, and death, with a vengeance!

R. W. E. B.

For the Signs of the Times.

Susquehanna County, Pa.,  
March 9, 1851.

BROTHER BEEBE:—I have not delayed sending on my remittance because I was dissatisfied with the *Signs*, but because I expected to change my location; but as I have not, you may continue to send them to the same address. Nor has the controversy that has so often been spoken of in any wise discouraged me from taking them, for I receive ample compensation in reading a small portion of them, if it were no more than the editorial; and I hope that no one will be so fearful of controversy as to prevent an honest, candid, dispassionate, and earnest contending for truth as it is in Jesus; but let it be done in meekness, remembering we know but in part. I would like to communicate something to the household of faith if time and ability would allow; but as you are crowded with matter that is much more interesting, I forbear, wishing you all wisdom to direct you in all your labors, I feel as though I desired the prayers of the weakest saint.

Your unworthy brother,

NATHANIEL WESCOTT.

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1851

MR. EDITOR:—I have noticed the communication of your correspondent, “An Inquirer for Truth,” to which, in your last paper you called my attention. He thinks that “the heathen may be saved without the gospel.” If he will only convince us that his opinion is true, it will save us a great deal of trouble. To send them the gospel costs us much money, and labor, and sacrifice. These may all be spared. The gospel is unnecessary to them. They can be saved without it, especially “if they do the best they know how.” And if they can be saved without the gospel, so can we.—It is only necessary for us to “do the best we know how.” If all this is true, what is the use of the gospel at all? We can be saved without it, and “verily Christ is dead in vain.” Your correspondent is a rare theologian.

Your brother in Christ,

R. B. C. HOWELL.

Richmond, March 15, 1851.

REMARKS.—The above is copied from the Religious Herald—the organ of the New School Baptists in Virginia. “An Inquirer for Truth,” applying to the New School Baptists, is like seeking the living among the dead.—Truth is not there; it has risen. Inquiries for Truth are there treated in a cold business manner, and the salvation of souls estimated in dollars and cents. With the leading spirit of that order, as paraded in their “Herald,” the gospel they set forth, in quantity, quality and efficiency is computed by a cash standard. Mr. Howell is the advocate of a gospel, as they are pleased to call their speculation, which requires the investment of large amounts of cash capital; so as to represent the salvation of men to depend on “such corruptible things as silver and gold,” and not on “the precious blood of Him who was as a Lamb slain from the foundation of the world.”

Mr. Howell's gospel is not only expensive, but it is very troublesome. If he and his fellow craftsmen can only be convinced of a cheaper *modus operandi*, they are not so much

attached to what they call gospel as to prevent them from abandoning it, if they can be convinced of the feasibility of any cheaper plan for accomplishing their ends. All the gospel that Mr. Howell seems to know any thing about, is that which business men take the guardianship of—which they send hither and thither, and which they are able to manage so as to serve their own purposes, by the application of the funds.

Mr. Howell can see no efficiency in the blood of Christ to save sinners—he concludes that Christ has died in vain, if the stock-jobbing missionary speculation in which he and his fellow craftsmen are engaged be repudiated. His theory supposes that the death and resurrection of Christ only opened up a way whereby the Missionary societies, could, at great expense of money, and great endurance of trouble, send the gospel abroad, and by their money and trouble make it effectual in saving sinners. Truly, Mr. Howell is a rare theologian!

If it be true, that sinners, in heathen lands, can be saved without Mr. Howell's kind of gospel, he concludes very justly, then so can we; and in that case he demands, “If all this is true, What is the use of the gospel at all?” Of the kind of gospel of which he is the advocate, we reply, It is not of the least possible use, so far as salvation is concerned. Nothing short of that gospel which is the power of God, (instead of being the power of men and women) through faith, (not through Missionary speculation and religious stock-jobbing) unto salvation to all that believe, can present a Savior who is able to save unto the uttermost all that come unto God by him. The combined testimony of the scriptures assures us that salvation is of the Lord. None but God can save sinners, and there is no other name under heaven given among men whereby we must be saved. Neither is there salvation in any other name. Not even the name of Missionary, or Money.

“None but Jesus can do helpless sinners good.”

The gospel of the grace of God that bringeth Salvation, and without which, there is no salvation, is in all respects different from the commodity bought and sold by speculating Missionaries. It is without money, and without price; whereas what Mr. Howell calls gospel is not without money or without price. The gospel of Christ is the power of God; but the gospel of Howell, is, only the power of men. Christ's gospel admits of no contingency in which he has died in vain. Howell's gospel allows no efficiency to the death of Christ, unless money, sacrifice, and labor be added. The gospel of Christ is “Glad tidings of great joy,” to all who “know the joyful sound.” But if Mr. Howell could only get along without his gospel, he says, “It will save us a great deal of trouble.” The gospel of Christ “brings salvation.” That of Mr. Howell only pretends to send it. The gospel of Christ is from heaven, that of Mr. Howell is of earth. That from heaven is adapted to the case of the poor, the needy, the bankrupt, and the helpless—the other only pretends to take effect where “gold is lavished out of the bag.”

Newton Co., Ga., Feb. 28, 1851.

BROTHER BEEBE:—The inclosed circular was sent through mistake, I presume, to a minister of the gospel of the Old School order. Upon examining its contents, some of the brethren thought it might be proper to send it to G. J. Beebe, or yourself; you therefore can make such a use of it as you choose. Comment on my part is unnecessary; it speaks for itself, but whether it could keep its

countenance exposed to the light, is another and a very questionable thing. It however has one redeeming trait—it is pointed and undisguised in so far as the end to be obtained by it—money, money. No squinting. The object for which the money is wanted is to preach the gospel in fourteen states in which heathenism abounds. So far as Georgia is concerned, if she is not enlightened religiously until the benevolent missionaries of our sister, Alabama, come to our rescue, darkness, gross darkness must cover us. Our population is so rapidly increasing (according to the circular) that the Lord is not able to keep pace with it. Money must be had to grease the machinery, and accelerate its revolutions—enough.

Your very unworthy brother,

WM. S. MONTGOMERY.

### CIRCULAR.

Board of Domestic Missions, Southern Baptist Convention.

DEAR BROTHER:—The Board takes this method of addressing you, (and the people of your charge) on behalf of the cause of Domestic Missions.

Your attention is invited to the following considerations:

I. THE FIELD. It embraces the slaveholding States; 14 in number—namely; Maryland, North and South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, Missouri, Arkansas, Louisiana, and Texas. This field contains a population of about ten millions. The daily increase is about 700, or 255 500 annually. Nearly one third of this population are colored. The newly acquired territory adds to our field, and increases our responsibilities.

II. THE DESTITUTION OF THIS FIELD. Were all our preachers devoted to the work of the ministry, and distributed equally over the whole field, there would be only one Baptist minister to 3046 persons; and were our churches thus uniformly distributed, there would be one church only to 2061 persons. A large number of ministers are devoting a portion or the whole, of their time to other work. And those who are given to the ministry of the word, are very unequally distributed over the field. Consequently large sections are entirely destitute. Many places do not receive a visit from a minister of the Gospel for many consecutive years. Not a few persons of mature years have never seen a minister of Christ, and are as ignorant of the plan of salvation as are the Heathen. This destitution is daily increasing, as the increase of population exceeds the efforts to spread the Gospel. The field is not only destitute of the Gospel, but it is infested with ruinous errors of almost every form. Of these Romanism is the most thrifty and formidable. Its steady and fixed aim is universal dominion—spiritual and temporal. It pursues its object with perseverance and energy. Its method is cunning-craftiness and deceit. Its instruments are employed without scruple or pity. Stern and inflexible in every feature, it yields nothing—concedes nothing. It claims infallibility and admits no change. What it is in history it is now in spirit, and will be in actions as soon as it obtains power. Having lost its strong hold in other countries, it is making desperate efforts to establish itself in this.

III. THE OBJECT OF THE BOARD. That our country may be secure, every town and neighborhood must be supplied with an evangelical ministry, and every family with a bible. This is the object of the Board: This they are doing as fast as means are supplied; by aiding churches too feeble to sustain their own minister; by sending the preacher where the name of Christ is not known; by establishing Sabbath Schools and kindred institutions. Especially is it the aim of the Board to preach the Gospel to the colored people. Their efforts in this department have been peculiarly blessed.

IV. THE MEANS REQUISITE. The institutions of the Gospel cannot be sustained without money. If men are sent to preach the Gospel to the poor, they must be supported. This money must be raised by the free-will offering of those who know the blessedness of the Gospel. It is expected that every friend of Jesus is a friend to the poor. A sum equal to ten cents annually, from each member, would enable the Board to employ 200 Missionaries. Cannot this be raised immediately.

V. PLAN OF RAISING FUNDS. We need a plan which will reach every member of the church, rich

and poor, male, and female, white and colored; and that shall be adapted to the circumstances of all.—The Holy Spirit has furnished one which precisely meets the case. It is recorded, 1 Cor. xvi. 2: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." This plan reaches all. "Let every one of you lay by him in store." There is no exception. The measure of this contribution is also adjusted. "As God hath prospered him." How just and reasonable! The poor need not be ashamed to cast in their "two mites" because it is not equal to the abundance of the rich. The rich are not allowed to measure their duty by the ability of the poor; but by their own prosperity. This plan requires a regular and stated contribution. "Upon the first day of the week." Some men's business is such that a weekly estimate cannot be made of their income. In such cases the spirit of the law will, doubtless, be regarded if such stated periods are honestly and conscientiously observed as are adapted to their peculiar calling—whether weekly, monthly, quarterly, or annually as some receive their income at these several periods. The law requires some form of stated, systematic action.

This plan is simple, just, and of universal adaptation. It is of Divine origin, and enforced by Divine authority. Why not adopt it?—Why seek any other? The beauty of it is, that while it lays an obligation on "every one," it leaves all to act with entire freedom; and thus develops both the honesty and benevolence of all. "For the Lord loveth a cheerful giver." He has not stated the amount, in dollars and cents, which each one shall contribute. This would be a tax which might be paid without any benevolent feeling towards the object for which it was contributed, or love to Him who requires it. The general law is, 'let every one of you lay by him in store, as God hath prospered him.' But God has left it to every one, "as he purpoeth in his heart," how much of his income he will give.

The Board most earnestly requests you to, 1. Read and explain, if necessary, this Circular to the people of your charge. 2. To solicit an annual contribution from each member of your charge, for the Board of Domestic Missions S. B. C.

The Board recommend that, as none are too poor to pay ten cents annually for this object, each member, male and female, white and colored, be solicited to contribute ten cents, or more, annually, to the object. This will not prevent the rich, as well as the poor, from giving as God has prospered them. Neither does it prevent them from giving oftener.

The Board further recommend that each church appoint a committee of two, or more, prudent and active members to visit all for the purpose of soliciting these contributions. When the time and circumstances of the pastor will allow it, he should be a member of this committee. The town and neighborhood where the members reside may be divided into districts for the convenience of the Committee one district being assigned to each collector, who should be furnished with the names of all the church members residing in his district. Sometimes females may compose a part of this committee.

Were all the objects of benevolence, claiming the support of the churches, entrusted to this committee, and like contributions solicited for each, the amount of funds would be greatly increased, and the necessity of agents, in part removed. In such an arrangement a card, or subscription paper, should be prepared with separate columns, adapted to the several objects of benevolence which the church sustains.

The donors must select their own channel of communication with the Board of Domestic Missions. Either send direct to Marion, or to their own association, and from thence to the State Convention or General Association. When sent directly to the Board, or paid to an agent, the sum can be reported to the association and appear in the minutes of that body.

In these remarks there is no intention to undervalue the importance of other benevolent enterprises. But in view of the immense influx of Foreign immigration, of the extreme destitution of many portions of this field, of the demand that our negroes and the Indians have upon us for the Gospel, the Board consider that our own country has the first claim upon our sympathies, contributions and prayers.

Therefore, you are earnestly requested to urge the adoption of the foregoing plan unless you have one that you deem better. We need the funds. It will secure a larger amount than is now realized. It is adapted to every variety of pecuniary ability. It will secure a general action and interest in the cause

of benevolence. It will in a great measure, if generally adopted, supersede the work of collecting agents. These are objects of importance; to secure which every christian should most devoutly pray, and vigorously labor.

On behalf of the Board,

R. HOLMAN, Cor. Sec.

Marion, Ala., Jan. 1851.

Remarks.—A copy of the foregoing circular, was sent us by our esteemed brother in the state of Georgia, with a request that we should lay it before our readers, with such remarks as we might think proper to make on the subject. However strange these begging missives may seem to such of our brethren as are not in the habit of seeing them often, to us, they are so common as to scarcely attract any special attention. Christians in estimating the great work of Salvation, agree with the inspired Peter in his declaration that, we are not redeemed with such corruptible things as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God. 1 Peter i. 18-21.

Modern missionists so far as we have a knowledge of them, agree with the spirit and letter of this circular, that their converts are redeemed with such corruptible things as silver and gold, and paper currency, and not with the precious blood of the crucified Lamb, that their faith might be in missionary societies, and their hope in the liberality of men, and in the amount of money raised for missionary purposes.

Salvation is by them reckoned in dollars and cents. The number of ministers needed are by them computed mathematically, and the power required to produce the requisite number, is in the "mighty dollar," calculated at a given sum per hundred, or dozen, or single as the case may be. They have to estimate the number of souls which they intend to save, the means by which to accomplish their design, and the cost at a given rate, and then they make their appeal to the people to supply the requisite amount of funds in the same business way as though they were selling stock for a Rail Road, a Bank, or line of Steamers.

If the indorsers of the Circular can show that the security of our country depends on what they call an evangelical ministry, and that that ministry depends on the amount of money put in their hands, every patriot will contribute to the enterprise; but we feel very confident that the United States have greater reason to fear the overthrow of our liberties from the wire-working of these very institutions than from any or every one of the other causes.

Nothing can inflict a more deadly blow to all that a liberty loving people holds sacred and dear, than priest craft, it has been in all ages the deadly enemy of civil and religious liberty, and yet those who are now insiduously laboring to sap the foundation of our free and equitable institutions, discourse most eloquently about the safety of our country, as though it could only be preserved from ruin by their priestly supervision.

It is freely admitted that their missionary institutions "cannot be sustained without money." But the institutions of the gospel of Christ can be and have been sustained, when the primitive disciples had neither purse nor scrip; and when Peter and John, declared that "Silver and gold, they had none." If as they claim the institutions of their gospel can

not be sustained without money, and sinners cannot be saved only through such institutions, does it not evidently appear that money, and not the blood of Christ, is the grand power, by which salvation is to be effected?

The ingenuity of their plans for raising money might challenge comparison with that of the most shrewd and artful tricksters on earth. Their plans must reach and impose a tax, or Peter-pence on the widow and the fatherless; the wretched orphan, and the lordly capitalist must be alike enfolded in the gripping coils of this insatiable money loving monster, and at least ten cents wrung from those from whom a larger amount cannot be extorted.

Wicked and abominable however, as these catch-penny plans for robbing the poor may seem, their wickedness cannot exceed that of their profanation of that portion of scripture which they have stolen from the mouth of the apostle, in which he required the Corinthians, to lay in store, as God had prospered them, a contribution for the poor saints at Jerusalem, who, by the violence of persecution, were homeless and houseless, and actually suffering for the means of subsistence. Paul did not call on them for a tax of ten cents on the poor, and as many dollars on the rich, to support him, or the other apostles and ministers of Jesus—the money was for the poor suffering saints—and the perversion, and prostitution of this passage to the swindling lustings of the greedy missionaries, shows to what length anti-christ will go when permitted, waxing worse and worse. Christ our Lord "preached good tidings to the poor" in the great congregation; the apostles and primitive ministers of Jesus, preached "Christ and him crucified," to both Jew and Gentile, and even the carnal Jews, read Moses in their Synagogues every Sabbath day; but these daughters of the horse leech, must read this famous circular to their deluded people on their Sabbath days.

We might extend our remarks, and expose the cloven foot of priestcraft in every section of their circular, but we have bestowed on it all the labor and space that we can well afford at this time, and we will close, in the words of old Eld. Jeremiah Moore,

"O, flee their schemes of priestcraft,  
Those soul bewitching snares,  
That captive lead the simple,  
As sacred truth declares;  
They keep their own traditions,  
And gospel rites despise,  
And of the poor and simple  
Make shameful merchandise.—  
Come out of her, my people,  
Nor of her crimes partake,  
Before my dreadful fury  
In storms of vengeance wake."

### New Version of the Scriptures.

A friend has laid on our table, a copy of the New Testament in its new dress, revised by Spencer H. Cone D. D. and others. It professes to contain several hundred emendations, and, of course to be so far in advance of the common version. We have not yet had time to give it a critical examination; the greater portion of the alterations which we have noticed, appear to us quite unimportant a mere modernization of terms used in the old translation. Our New School Baptist contemporaries it seems find it necessary in order to keep up with the general improvements in theology, to brush up the bible; it has not suited their purpose since they diverged from the ancient landmarks of the doctrine and order of the church of Christ. It would scarcely be expected, that in the outset, they would make very essential alterations in the scrip-



tures, but they have not yet completed their work. In their advertisement they advise the public that they contemplate farther emendations, and we presume they intend to pursue their labors until they make the bible suit their purposes. By their different organs, we learn that the New School Baptists are greatly divided on the subject of the new version. Some are fearful that the substitution of the word *immerse*, for *baptize*, may mar the harmony of the relations now existing between the new order of Baptists and the pedo-baptists; others appear conscious that the many honest minded persons who have been drawn into their connection may be startled by the boldness of the adventure, and so leave their ranks. Last May, when the subject was laid before the Old Society, at their anniversary meeting in Mulberry St., New York, the advocates and opponents of the new version project had a very spirited quarrel on the subject, and called each other by many very unenviable names, so much so as to become the subject of remark and remonstrance in the secular papers of the city of New York and elsewhere.

We have also laying on our table, a pamphlet, published by the trustees of the First Baptist church of New York, of which Dr. Cone is the pastor, from which it appears that the new version subject has been pushed by Dr. Cone beyond endurance in the bounds of his church and congregation; or at least, beyond the endurance of a portion of the trustees. The Doctor, it seems, obtained a majority vote of the church, giving liberty to hold the anniversary meeting of the American Bible Union Society, (which is the name of the new organization for improving the scriptures) in their Meeting House, but the trustees, professing to believe that the doctrines and objects of the new society were an innovation on the faith and order of the church, refused to allow the house to be opened for that purpose, which led to the following cross shooting between the Doctor and the Trustees, together with the general exposition of the grounds of the difficulties stated in the pamphlet before us, viz:

At the October meeting of the American Bible Union, Dr. Cone, in his presidential address, spoke of the refusal of the Trustees to grant the use of their house to the Union for that meeting, and made the following remark:—

*"Removed from my own house, BUILT MAINLY BY MY OWN EFFORTS, by an arbitrary act."*

A FEW FIGURES WILL ILLUSTRATE THIS:—

Cost of the ground and building in Broome street, erected in 1841, about \$64,700  
After their resources had been applied to the payment of this amount, there remained, in 1846, a debt on the property of 18,000

\$46,700

This amount of \$46,700 had been received from the following sources, viz:—

Nett proceeds of the Gold street lots, which had belonged to the Church for ninety years, about \$23,000

Subscriptions toward building, made before Dr. Cone became the minister, and funds then in their possession, about 14,000

Sale of pews in then new meeting-house, 4,700

Subsequent subscriptions, none of which were raised by Dr. Cone, 5,000

\$46,700

It may seem a small thing for a company of men to attempt a revision of the language of the scriptures, while their emendations do not seem to change materially the true sense of what is written; but it should not be forgotten that the introduction of every innovation on the faith and order of the gospel, by

designing men, has been sly and insidious. The first alterations are carefully made so as to prevent suspicion, then by stealthy and gradual advances, progress in the accomplishment of their ultimate design, until the sense and meaning of the scriptures shall be so changed, modified, and corrupted, as to suit the ambitions and wicked notions of those who ever lie in wait to deceive.

NOTICE TO NEW SUBSCRIBERS.—So great has been the increase of our subscription, that all the back numbers, from the first to the fifth, are exhausted. Although we commenced the volume with several hundred more copies than were required for the then present number of subscribers, it has been difficult to reserve our necessary file for reference. We have still a large quantity of complete sets of volumes 17 and 18.

"There are no saving views of God but in Christ, and there are no gracious views God hath of men but in Christ. If we look on God out of Christ, we are dazzled with an overwhelming, confounding majesty; If God look on us out of Christ, he seeth hateful and hated sinners. Eph. ii 12.—14.—Trail.

They who reject the divine person of Christ, and who believe it not, who discern not the wisdom, grace, love, and power of God therein, do constantly reject or corrupt all other spiritual truths of divine revelation. Nor can it otherwise be; for they have a consistency only in their relation to the mystery of godliness, "God manifest in the flesh," and from thence derive their sense and meaning. This being removed, the truth in all other articles of religion immediately falls to the ground."

## MARRIED.

In the city of New York, on Sunday evening, the 30th ult., by Elder Gilbert Beebe, Mr. JOHN W. HEANEY, to Miss RUTH VANDERBEEK, all of New York city.

Near Bloomingburg, N. Y., on Thursday evening, April 3d, by the same, Mr. WM. GODFREY, of Burlington, to Miss REBECCA BENNETT, daughter of Mr. Ebenezer Bennett, of Mamakating.

## OBITUARY.

Harrisonburg, Va., March 20, 1851.

BROTHER BEEBE:—Although I am a stranger to you in the flesh, yet I indulge a hope that we are kindred in spirit, as I have been favored with the privilege of hearing from you through the Signs of the Times, almost from the commencement of their publication; and I have found them full of instruction and consolation to me. I have often felt a desire to give to my brethren and sisters who are scattered abroad, many of whom I have never seen, nor ever do I expect to see them on these mortal shores, a statement of the Lord's dealings with me. I know that I must shortly cross the dark and gloomy stream of death, and the thought of it has often made me fear and tremble.

My object in writing to you at this time, my dear brother, is a deeply melancholy one to me; it is to request you to publish the obituary of my dear sister, MARGARET MCGOWN, who died on the 26th of February last, at the house of her brother-in-law, George M. Sanford, in Orange county, Virginia.

She was a child of affliction for many years, and her afflictions were of the most painful character, but, for the last two years, they were almost beyond a parallel. She was baptized on profession of her faith, in 1830, by Elder A. C. Booten, and united with the Mt. Carmel church in Luray, Page Co., Va., and I believe that she was a subject of God's sovereign grace many years before her baptism. Indeed religion seemed to be her chief concern from her childhood. She was an earnest and zealous contender for the faith once delivered to the saints, and never feared or hesitated to own and advocate her Master's cause before the world, and in doing so she was regardless of its favors or its frowns. What now tends to bear me up under this great trial is the sweet and consoling assurance that she is now reaping the joys of that blessed world for which she so often sighed. Her language to me on one occasion was,

"Death is the gate of endless joys,  
And yet I dread to enter there."

A dear friend with whom she had lived for many years, and who had stood by her bed and watched her short breathings until she ceased to breathe, said, "My soul involuntarily exclaimed, in the language of the poet,

'Angels guide the new immortal  
Through the wonder teeming space,  
To the everlasting portals—  
To the spirit's resting place."

Yes, my dear brother, although I believe that her spirit is at rest, and her mouldering ashes slumber where none of her kindred are near, and where none have been buried; and where I am deprived the melancholy pleasure of visiting her grave, to drop a tear to moisten the turf that hides her forever from my sight, the memory of her many virtues, her kind, affectionate, and sympathising nature, will live with us, her sisters, and with her numerous friends as long as our memories shall endure.

My mother died on the same day, just five years before. She was an Old School Baptist, and was baptized by Elder Jeremiah Moore, or Andrew Leach, I am not certain which. She often spoke of them both; they had both preached at her father's, in Charles county, Md., which was her native place. Her mind was lost to all earthly things many years before her death; but she never forgot that she had a never-dying soul, nor did she forget or neglect to pray for grace to enable her to worship her God in spirit and in truth.

Your poor unworthy sister in Christ,  
JULIA SPUNKLE.

BROTHER BEEBE:—James A. Spindle, and Sarah J., his wife, wish you to notice, through the Signs, the death of their youngest three children of Scarlet fever, which has prevailed to an alarming extent in this vicinity (Centreville) during the winter.

The first, EMELINE V. SPINDLE, died January 26, 1851, aged 7 years and 27 days.

The second, SARAH J. SPINDLE, died January 27, 1851, aged 3 years, 2 months, and 28 days.

The third, JAMES A. SPINDLE, died January 31, 1851, aged 5 years and about 3 months.

Thus within 5 days three of their own children and a colored child was taken from them by death.

Mrs. Spindle was very low at the time of the death of her children with the Typhoid fever, and is now low with a different attack. They have been subscribers to the Signs for several years, and she I think has been an interested and understanding reader of them, and under her afflictions manifests a steady confidence in God, and a calm reliance on Christ for her acceptance. May her husband be made to enjoy the same gospel support under his severe afflictions that she has.

S. TROTT.

Fairfax Co., Va., March 25, 1851.

We are indebted to Eld. A. B. Goldsmith for the announcement of the recent decease of our old friend Doctor HEZEKIAH T. JUDSON. The precise time when, or the place where he died are not mentioned. The Doctor was a native of Stratford, Ct., but for many years a resident of the city of New York, where he attained a respectable practice in his profession as a physician. Many years since, we were members together of the same church, and we have passed many pleasant and profitable hours together in social converse on the things of the heavenly Kingdom. His age, we think, must have been at the time of his departure, between fifty and sixty years.

With his surviving sister and other relatives and numerous friends, we sincerely sympathize.

It becomes my painful duty to announce for publication, the death of ELIJAH M. PEARSON.

Brother Pearson died at his residence, near Dadeville, Tallapoosa Co., Ala., on the 9th of January last, in the 55th year of his age. For a number of years he was a disciple in the school of Christ, and at the time of the division of the Baptist denomination, brother Pearson took his stand with the Primitive Baptists. He was engaged in the ministry for a number of years, and was active and zealous in his ministerial duties. He was a man of untiring perseverance in all his engagements; this was a permanent trait of character in his life.—About two years before his death, he was stricken with Paralysis, under which he lost much of his energy and zeal, but continued steadfast in the faith. Also he was filling the office of commissioner of the county court at the time of his death.

In brother Pearson's death the church lost a useful member, the community a valuable citizen, and the family have been bereaved of an affectionate

husband and an indulgent father; we are confident their loss is his eternal gain.

"Though earthly shepherds dwell in dust,  
The aged and the young,  
The watchful eye in darkness closed,  
And mute the instructive tongue.

The eternal Shepherd still survives,  
New comforts to impart,  
His eyes still guides us, and his voice  
Still animates our hearts."

May God, whose dispensations are inscrutable, support the bereaved family under the afflicting dispensation, and guide them by his counsel until the storm of life is blown over and then receive them into the heaven of eternal repose.

BENJAMIN LLOYD.

DIED, near Howell's Depot, in this county, on Saturday, the 5th inst., ROBERT LIVINGSTON, infant son of Mr. Robert Wheat, aged about 5 months.

"The dear delights we here enjoy,  
And fondly call our own,  
Are but short favors, borrowed now  
To be return'd anon."

'Tis God that lifts our comforts high,  
Or sinks them in the grave;  
He gives, and blessed be his name,  
He takes but what he gave."

## ASSOCIATIONS.

BROTHER BEEBE:—I have been desired to request you to state through the Signs, that the Baltimore Association meets by appointment Thursday before the 3d Lordsday in May next, 11 o'clock A. M., with the Warren church Baltimore Co., Md., 14 miles from Baltimore, and two from the Cockeysville depot, on the Baltimore and Susquehanna Railroad; also that O. S. brethren and friends are cordially invited to attend, especially ministering brethren in view of the deficiency of the Association in ministerial gifts, and further to state, that conveyances will be at Cockeysville, on the arrival of the Cars from Baltimore, both on Wednesday evening and Thursday morning, to convey the brethren and friends who may arrive in the cars, to places of entertainment and to the Association. The churches hope that Brother Beebe, and all others who have been appointed as messengers, will not fail to attend.

By request,  
March 13, 1851. S. TROTT.

The DELAWARE BAPTIST ASSOCIATION will meet with the Rock Spring church, Lancaster County, Pa., on Saturday, the 24th day of May next, at 11 o'clock, A. M.

The DELAWARE RIVER ASSOCIATION, will be held with the church at Washington, (South River) Middlesex County, N. J., (about 5 or 6 miles from New Brunswick) commencing at 2 o'clock, P. M., on Wednesday, May 28th, and continue until the Friday evening following.

The WARWICK OLD SCHOOL BAPTIST ASSOCIATION will convene with the Baptist church in the village of Warwick, Orange County, N. Y., (nine miles South of the Chester Depot on the New York and Erie Rail Road) on Wednesday, the 4th day of June, at 11 o'clock, A. M.

The CHEMUNG OLD SCHOOL BAPTIST ASSOCIATION will be held, by appointment, with the Assylum church, on Vaugh's Hill, in the township of Wyalusing, Bradford County, Pa., commencing on Saturday, the 28th day of June, 1851.

BROTHER BEEBE:—Please give notice in the Signs that the Old School Baptist Association or Corresponding Meeting will be held with the Old School church in Silver Creek Township, Cass County, Mich., at the former residence of Deacon Henry Dewey, commencing Saturday before the first Sunday in June 1851. And we cordially invite our brethren in the ministry and brethren generally to attend. It is in the N. W. corner of Cass County.

ELMORE G. TERRY.

Niles, Feb. 7, 1851.

Dansville, N. Y., March 23, 1851.

BROTHER BEEBE:—Please give notice through the Signs, that the Allegany Old School Baptist Association will be held, if the Lord will, at the Baptist meeting house in Dansville, Steuben Co., N. Y., on the first Saturday and Sunday in July next. We affectionately solicit the attendance of all ministers of the Old School order; and likewise a general attendance of brethren and sisters from a distance.

AARON BOWEN.

## POETRY.

## The Omnipresent.

I see Him in the blush of morn,  
That softly tints the eastern sky,  
When day's sweet smiling beams return,  
And waken nature's harmony.  
When dew-drops sparkle as they weep,  
And night, driven down the mighty steep,  
Gives place to the fair reign of light,  
Enthron'd upon her azure height.

I see Him, when the silver moon  
Breaks forth at evening's mellow'd hour;  
Nor less at midnight's "awful noon,"  
I feel his presence and his power.  
His greatness shines in every star,  
Twinkling in beauteousness afar,  
His majesty and love are bent  
Around the spangled firmament.

I see Him in the smile of spring,  
When nature plumes her flowery crest;  
When plenty, with prolific wing,  
Pours balm in every wounded breast.  
He rides upon the autumnal cloud,  
He casts o'er earth the wintry shroud,—  
The mantle of unsullied snow,  
And bids the floods of water flow.

I hear Him in the whistling wind,  
Which sweeps along the mountain's height;  
The whisper which it leaves behind,  
Bespeaks that He is infinite.  
I hear Him in the thunder's roar,  
The waves that lash the distant shore;  
The wandering breeze obeys his nod,  
And owns the Omnipresent God!

I feel Him,—no,—my heart was steel'd,  
Though Sinai blaz'd before my eye,  
My stubborn soul, it would not yield;  
I bade the vengeful arrow fly:  
Till now at Calvary's "groaning brow,"  
I feel his love,—I yield,—I bow;  
My heart which not till now had felt,  
In deep contrition learns to melt.

## OLD SCHOOL MEETINGS.

The Old School Baptist church at Sloansville, Schoharie County, N. Y., have appointed an Old School Meeting to be held at the Sloansville Meeting House, if the Lord will, on the first Wednesday and Thursday in June next, beginning at 10 o'clock A. M., of each day.

Ministers and other brethren and sisters of churches in fellowship, and Old School Baptists generally, are affectionately invited to attend.

Yours &c.

JOHN W. LIVINGSTON.

Wallsville, Pa., March 17, 1851.

BROTHER BEEBE:—Please give notice in the Signs, that the Old School Baptists of Northern Pennsylvania will hold their annual meeting, if the Lord will, at the Washington school house, in Abington, Luzerne Co., Pa., on Saturday and Sunday, the 14th and 15th days of June, 1851. Those who rejoice, or desire to rejoice in Christ Jesus, and have no confidence in the flesh, are cordially invited to attend.

CLARK NORTUP.

## NOTICES.

MINUTES OF ASSOCIATIONS WANTED.—As the season for holding the Old School Baptist Association meetings is at hand, it would be well for such Associations as wish to give public notice of their time and place of meeting, to forward us the Minutes of their last session, from which we may be able to make out a synopsis, for publication in this paper.

We design, so far as our brethren and correspondents will be kind enough to furnish us with the information, to prepare such a notice of the time and place of the annual meetings of all the Old School Baptist Associations, and annual Corresponding Meetings of the churches and brethren of our order.

Our Agents, and brethren generally who approve of this proposition will please signify their approval by sending on the minutes of their last Session immediately directed to "The Signs of the Times," Middletown, Orange County, N. Y.

## Southern Baptist Messenger, and Signs of the Times.

Persons wishing to take both papers will be supplied with one copy of each for one year by forwarding one dollar and fifty cents, POST PAID, either to Wm. L. Beebe, Lexington, Oglethorpe Co., Ga., or to Gilbert Beebe, Middletown, Orange Co., N. Y. This arrangement has been entered into by the publishers of the two papers, with a view of bringing our terms within the

limited means of our brethren; and to enable us to furnish the papers at this reduced rate, it will be necessary that payment be forwarded strictly in advance. By this arrangement our patrons will be supplied with four papers in each month, embracing a general correspondence of the Old School Baptists, throughout the United States, and at, comparatively, a very small expense.

## Debate upon the State School System of New York.

[Held at Goshen, N. Y., September 24th, 1844, between Eld. G. BEEBE and G. J. BEEBE. (in favor of its reform.) and Rev. ALONZO POTTER D. D. (then Professor in Union College—now Bishop of the Episcopal Diocese of Pennsylvania, and CHARLES DAVIES, L. L. D., (Professor of Mathematics in the West Point Military Academy, and author of a series of standard Mathematical text books.)—in defence of the system.)

A Report of the above Debate has just been published in five consecutive numbers of the "BANNER OF LIBERTY," of which several hundred extra copies have been printed. They will be furnished at 25 cents per set, or five sets for \$1. Orders may be addressed by mail to the editor of this paper, or to G. J. Beebe, editor of the Banner, Middletown, Orange Co., N. Y.

The BANNER has been much improved and has in course of publication several interesting treatises, peculiarly valuable at the present time. Each number is embellished with a fine pictorial illustration. Its terms for a year's subscription, are \$1 for a single copy; \$3 for four copies; \$5 for seven copies; \$10 for fifteen copies.

The BANNER and SOUTHERN BAPTIST MESSENGER, or SIGNS OF THE TIMES will be furnished to subscribers to both papers at 75 cents per year each; or \$2 for the three papers, when taken by one person.—Payable always in advance.

Lancaster Co., Va., March 22, 1851.

BROTHER BEEBE:—By order of the church of Christ at Rock Springs you are requested to give notice, through the Signs of the Times, that our Association, as is already published, is to sit with us this year, and that we give a friendly and cordial invitation to yourself and all the ministering brethren, and other brethren, sisters and friends, who can, to attend with us on that occasion; and we trust that the Lord has opened our hearts and our doors to all who may be permitted to attend with us.

Yours I trust in the bonds of truth,

DAVID JENKINS.

## "PRIMITIVE HYMNS."

SIXTH EDITION.

DEAR BROTHER BEEBE:—You will please give notice through "The Signs of the Times" that I now have the 6th Edition of my Hymn Book out and ready for use. I would also manifest my sense of gratitude to God and obligations to the brethren for the great interest they have been pleased to take for my success in the sale and circulation of my Books. I never shall be able to express my obligations for such christian kindness, but it is a pleasure to me to acknowledge my sense of gratitude for such favors.—May the Lord reward them an hundred fold. I still solicit, the kindness and favor of the brethren, Agents, and hope through them and others still to be able to furnish my Hymn Books wherever there may be a demand for them.

And I will be thankful to brethren who know of any demand for the Books in any part of any of the States to write to me, and I will appoint suitable Agents at such places and endeavour to have the brethren and people supplied with the Books.—With unabating love for all the saints.—I remain their brother and servant in the gospel, &c.

BENJAMIN LLOYD.

Wetumpka Ala., Jan. 8, 1851.

## THOMPSON'S HYMN BOOKS.

BROTHER BEEBE:—Through the medium of your valuable paper, "The Signs of the Times," I desire to give general notice to our Old School Baptist brethren, that I am now engaged in republishing Elder Thompson's HYMN BOOK, and will endeavour to supply the demand for them as fast as the nature of the case will admit of; in the mean time, trusting that the Elders, and brethren generally who feel an interest in the circulation of these books will lend us their aid and hearty co-operation.

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The wholesale price of the books are the same as formerly, viz: \$9 per dozen for the extra gilt, either fancy or tuck, and \$6 per dozen for those in plain binding. And as it respects the retail prices, we do not pretend to have any control of that matter.

Your friend and unworthy brother,

I. T. SAUNDERS.

Hamilton, Ohio, January 27, 1851.

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THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

to whom all communications must be addressed post paid.

TERMS.—\$1,50 per annum; or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord, and of Gilead."

VOL. XIX. MIDDLETOWN, N. Y. MAY 1, 1851. NO. 9.

## POETRY.

## COMMUNICATIONS.

### The Canaanites would dwell in that land.

JOSHUA XVII. 12-14.

The Canaanites still in the land,  
To harass, perplex, and dismay,  
Brought Israel of old at a stand,  
For Anak was stronger than they.  
What God had design'd, they possess'd,  
Supported and kept by his hand,  
Yet, lest on their lees they should rest,  
The Canaanites dwell in the land.  
Tis thus with thy Israel on earth,  
Who groan with a load of sin,  
Partake of a spiritual birth,  
The work of God's Spirit within.

To-day, with a taste of his love,  
Jehovah their souls will expand;  
To-morrow he'll give them to prove  
The Canaanites still in the land.

Corruptions like vapors shall arise,  
Light, love, and delight shall be gone;  
The sun shall be dark in the skies,  
And hell, with its legions, come on.

Yet all things shall work for their good,  
Afflictions, temptations, or pain,  
And still, through the Lamb and his blood,  
Their cause they shall ever maintain.

Like Gad, by a troop overcome,  
They fall through the workings of sin;  
Yet glory they not in their shame,  
But mourn their defilement within.

On Zion's bright summit above,  
Victorious at last they shall stand,  
Though now for a season they prove  
The Canaanites still in the land.

At home in the flesh they shall have,  
Their roving affections to win,  
To teach them how Jesus can save,  
And show them the depth of their sin.

Yea, down to the time of his death,  
His foes shall the Christian withstand,  
And feel, when resigning his breath,  
The Canaanites still in the land.

To them God his oath shall fulfil,  
A poor, little, faint-hearted band,  
For 'tis of their Father's good will,  
The Canaanites dwell in the land.

Their place of repose is on high,  
No Canaanite enters there,  
To drink of the rivers of joy,  
Remote from the regions of sin.

### Relation of my Experience.

Continued from page 50.

BROTHER BEEBE:—Here I come with another yarn, though I think I will wind up with this. On the Lordsday morning I preached from the text given me as mentioned at the conclusion of my last. My preaching to me was entirely different from any of my former preaching. Before my preaching was a formal thing, now I preached in faith, felt that I spoke that I did know, and testified that I had seen. From that period, (if sent at all) I date my being sent of God to preach. Whatever purpose God may have had in my former exercises, on the subject relative to my being sent into the ministry, all my former preaching I consider as a running before I was sent. The cloud seemed now to depart, and thus I conceive was fulfilled the declaration made to me the fall before, "Go into the city and it shall be told thee what thou must do." But it was not long before I was as much troubled with the calm as I had been before with the tempest.

I do not wish to be understood by what I have said above about preaching in faith, that I am always enabled to preach in faith, any more than I am always pray in faith. But I wish to say that with the gospel preacher, as with the gospel hearer, there is a preaching in faith, as there is a hearing in faith; and there is by the same preacher, a preaching at times when only the powers of his own mind, enlightened to be sure, as they have been in the knowledge of spiritual things, are engaged in bearing testimony to the truth; as there are times in which the believer only hears with his natural understanding, in this case he judges of the truth but he does not feel it, or feed on it. If the experience of others agree with me on this point, they must also agree that faith is distinct from the exercises of any of the faculties of the human soul, that it is a fruit of the spirit. Further in reference to my preaching, there have been times when I felt comfortable on going into the pulpit, and all at once a dark cloud has come over my mind, or the subject, which seemed to cast a mist all around me, so as to effect my powers of vision in looking at the congregation. Again there have been seasons when for months, I have enjoyed none of the comforts of religion, only when I was preaching, and then I was, almost uniformly, enabled to preach in faith, could in faith point out the experience and trials peculiar to the christian, and in faith hold forth the fulness of Christ, and the consolations suiting the case of such; and when I have closed, and thought of what I had been preaching, I could no more apply it to myself, than I could clear away the clouds from the natural sky. At times I have viewed this as according to scripture, that the witnesses instead of retaining the gold-

enail were to empty it out of themselves through the golden pipes of ministerial gifts. See Zech. iv and Rev. vi 4. The business of a servant also corresponds with the above; though he may at times eat of what is left. But it is good for him, at times to be taught his business, viz. to set forth the provisions to the family and guests instead of eating them himself. At other times this experience in reference to preaching has been a source of much doubting and distress.

Soon after my mind received satisfaction in reference to the ministry I returned to the vicinity of Morristown, with the expectation of preaching for that church. But I went not with my mind impressed with a desire to convert souls. I went deeply impressed with the evil of that legal bondage which I knew by past experience was so prevalent in that region among the presbyterians and others. I went therefore with the design of bearing my testimony against it, and to hold forth salvation as being of rich, free and sovereign grace, reigning through the righteousness of Christ. I soon by that kind of preaching aroused a pretty severe opposition against me, both in and out of the church. I was charged freely with being an *antinomian*, with bringing forward new things, and with creating divisions, &c. This drove me to search the Scriptures and to enquire more earnestly at the mouth of the Lord, and resulted in my becoming stronger in my views, and in the defence of them. From that day to this, the most aid I have received from man in forming my religious views, has been through their opposition; thereby driving me from men to look to God and the Scriptures for my guidance. I have learned in my early experience, many ideas from men, but have had again in many instances to unlearn them. I know that it has been my desire to learn of God and not of man; and he I think taught me that desire, in my early experience. Whether I have learned of him, or deceived myself with my own fancies, it is not necessary for me to say. I am in God's hands, he knows me, and knows what to do with me. And brethren will, as is their right, judge for themselves whether to fellowship what I have related as my experience, as the teachings of God, or to reject it as delusion. I will add that these charges which commenced at Morristown, have been continued unto this day. They were made against me in Kentucky, and when I came into Virginia, I found Luther Rice had brought from Kentucky and other places, and circulated here the charge of my being a *pestilent fellow*, and a mover of divisions in churches. Hence those of the Old School who are keeping up the cry against me of bringing in new things and causing divisions, &c. may see that they are but walking in this thing, in the steps of the missionaries. Whether this is evidence against me of being a disciple of Christ, I will not say. I know that neither Christ nor his apostles in their day had the reputation of being very subservient or accommodating to the opinions and dogmas of the great and learned Doctors of Divinity, or of the law, of that and the preceding ages.

I have had an impression on my mind, since 1816 that I should live to see this land plucked up, that is to see our liberties overturned, and the church brought into captivity or under oppression. As it is somewhat connected with my experience in reference to what I have above been noticing, I will state the ground of it. Where I lived at that time in the State of Ohio, bordering on Indiana, the country I considered considerably destitute of preaching, and being confined to a school for support, I of course could not travel and preach as I wished. As I had not then seen the inconsistency of the mission plan of sending out preachers with the New Testament order, I was thinking of writing on to New York to obtain an appointment to travel and preach in that region as a missionary, when this text was so applied as to make an impression on my mind. "The Lord saith thus, Behold that which I have built will I break down; and that which I have planted will I pluck up, even this whole land. And seekest thou great things for thyself; seek them not; for behold I will bring evil upon all flesh, saith the Lord; but thy life will I give thee for a prey in all places whither thou goest." Jer. xlv. 4, and 5. I have it is true, never felt very confident of living to see this government broken down, and our liberties plucked up. But so far as to seeking great things for myself it has been prophetically true. In reference to engaging in business for the purpose of acquiring property, I have been invariably held back from it. And I have never been able to engage in those measures or advocate any system that was popular with the multitude; but have been constrained by a regard to what I believed to be truth, in my preaching and in my intercourse with brethren, to advocate that doctrine, and cause which has left me in the back ground among the few. I have been glad to retire to the cave Adullam, with that distressed, indebted, and discontented little company. 1 Sam. xxi. 1 and 2. It was so when we were altogether as Baptists, and it seems it must be so among the Old School Baptists. My life also so far has been given me for a prey, both temporally and in reference to enjoying the fellowship of those whom I have esteemed as knowing the truth. I feel confident that our government will be broken down, and the church in her present privileges be plucked up, whether I live to see it or not. Though if brother Calvert is correct, and the church has passed her last fiery ordeal, and got into the philadelphian state, the state of brotherly love, as Philadelphia signifies, and has an open door which no man can shut, Rev. iii. 7 and 8, then it will not be so. In reference to seeking to be distinguished as the leader of a party, I confidently say I never have had any ambition for it. Never have taken any steps calculated to accomplish it. Whenever the Lord has been pleased to give me to see the error of any views, which I in common with others have held, and also to understand the Scriptures as clearly revealing other views of the subject, in-

### Heaven supremely Desirable.

This world is poor from shore to shore,  
And like a baseless vision;  
Its lofty domes and brilliant towers,  
And gems and crowns are vain and poor,  
There's nothing rich but heaven.

Fine gold will change, and diamonds fade,  
Swift wings to wealth are given;  
All varying time our forms invade—  
The seasons roll, light sinks in shade;  
There's nothing lasts but heaven.

Empires decay, and nations die,  
And hopes for winds are given;  
The vernal bloom in ruin lies,  
Death reigns o'er all beneath the sky;  
There's nothing lives but heaven.

Creation's mighty fabric all  
Shall be to atoms riven;  
The skies consume, the planets fall,  
Convulsions rack this earthly ball—  
There's nothing firm but heaven.

A stranger lonely, here I roam,  
From place to place I'm driven;  
My friends are gone and I'm in gloom,  
This earth is all a lonely tomb—  
I have no home but heaven.

The clouds disperse, the light appears,  
My sins are all forgiven;  
Triumphant grace has quelled my fears,  
Roll on, thou sun, thy swift career,  
I'm on my way to heaven.

stead of seeking to form a party by trying to disciple the members of churches to which I preached to my new views, I have in the first instance thrown them out broad-cast, in preaching at associations, or published them through the Signs, where they were sure to be canvassed before they were received. Or if in any instance I have first spoken of them in private, it has been in a company of ministers. I make this statement, believing that some who have made the above charge against me, ought to know from circumstances, that the statement cannot be contradicted. I now make it, not so much to vindicate myself from the charge, for it cannot be long that the reproach will effect me, as to guard the minds of brethren from the prejudice attempted to be raised against the views I have advanced, by representing me as influenced by such motives in advancing them; views which I have thus advanced because I believed them, and still believe them, to be according to God's revealed word.

Notwithstanding the opposition raised against my preaching at Morristown, the church in the course of the summer called me to ordination. And I was ordained August 30, 1812, not as the pastor of that church, for that I declined, finding no Scriptural authority for it, but to the gospel ministry.

I wish to offer one remark before closing. I think it will be admitted by many, that some of the exercises which I have related have been deep, and strongly marked. I call attention to this, because so many brethren and sisters complain that theirs were not so, and think that if their exercises had been thus strongly marked, they should not doubt so much. Yet there are perhaps more of these who have been more severely handled with doubts than I have; thus showing that it is not any past testimony we have received of acceptance, that can produce present faith, or relieve from present doubts, unless the Lord is pleased to give us a fresh realizing of those doubts. Whenever the Lord enables us to walk by faith, we enjoy a comfortable hope. But when he leaves us to encounter the assaults of the adversary, and the corruptions of our own hearts, and with nothing but our reasoning powers to combat them, however much our reason or souls have been enlightened in the knowledge of spiritual things, we have but a sorry, gloomy, doubting time of it; and we are made to know that it is not by any power that we have that faith can be brought to our rescue. Surely those who think that faith is merely the result of testimony, and that their souls have been renovated, and changed from natural, to spiritual and heavenly souls, can never have been under that fourteen months cloud which I had to pass through, in which time I could so calmly and deliberately reason on putting an end to my existence; nor under many trials and dark seasons, such as I have had since to pass. I can as soon believe that darkness is light, as I can believe that my soul with any powers it now has, though I hope I am born of God in a new and distinct life, can of itself exercise a comfortable trust in Christ and reliance on God. If they have experienced a different change from me, I of course can know nothing of that. But I am transgressing those rules which brother Beebe has found it necessary to adopt in order to sustain the publication of the Signs. This shows the propriety of what I am now in closing about to do; for I do not believe it is in me to write one of those kind of neutral communications which shall interfere with no one's expressed opinions.

In winding up then, after acknowledging I think with gratitude, the many and great indulgences brother Beebe has extended to me, in publishing my communications, I now take farewell of the Signs, not as a supporter and promoter of them and their circulation; and not, as not publishing through them such notices as I may have occasion to publish, but as a correspondent of the Signs. I do not think from opposition to the course adopted by brother Beebe in reference to the present volume, but as acquiescing in it. I know the turn which has been given to my mind in writing, and I know not that I can change it. And it appears quite manifest that we cannot have discussion through the Signs, without controversy; and if controversy is further admitted, it seems, or has been thought the Signs could not be supported in the publication of them. This, by the by, does not look as though the church is now in the state of brotherly love. I wish I could see it in that state. As I wish the publication to continue ever under the present arrangements, for two reasons, I draw back. 1st. I wish them continued, because they are so welcome a messenger and so comforting to many of the brethren and sisters who are so scattered as not to enjoy the privilege of hearing much gospel preaching, or of much personal intercourse with brethren. 2d. Brother Beebe commenced the publication of the Signs, as a pioneer in the Old School cause and under many difficult and discouraging circumstances; and has valiently, laboriously, and successfully, battled the whole New School phalanx. Now after enduring the burden and heat of the day, it would be truly a matter of grief to see him suffering defeat and loss through the Old School.

But in acquiescing in the neutrality of the Signs, that is in reference to the differences of sentiment among Old School Baptists, I must be allowed to say, that for myself I can consent to no neutrality, or armistice in reference to what has been so much the subject of controversy in the Signs, viz: what is called soul regeneration. For myself, I would as soon ground arms in reference to Fullerism as to that. The more I look at it the more I am convinced that it strikes as directly, at the ground work of salvation as does Fullerism, though more covertly.

My reasons for occupying this decided stand against this sentiment, I probably shall, if providence permits, hereafter publish in pamphlet or circular form, and distribute as I have opportunity.

Farewell.

S. TROTT.

Fairfax Co., Va., March 20, 1851.

P. S. Brother Beebe, on reading over the third number of my experience in the Signs, I feel a desire to make a few additional remarks on one point. I mentioned that when faith was given me in Christ, it produced in me a deeper sense of my own vileness, and of the vileness of sin than I ever had felt before, &c., &c. From my experience I have been led to think that the repentance which Christ is exalted as a Prince and a Savior to give consists in that sorrow for sin in itself considered, and contrasted with God's love, which flows from faith in Christ, in distinction from that sense of just condemnation arising from the application of the law. I used to insist in preaching that genuine faith in Christ would be accompanied with this loathing of self and of sin, in distinction from that Camp-meeting kind of faith, in which the mind of the individual seems altogether engrossed with joy and shouting. But finding so few mentioning this as connected with faith, I have

thought it might be making my own experience too much a test. Still finding that those who give their experience through the Signs, mention nothing of this increased sorrow for sin flowing from their faith, the query has arisen in my mind, whether it is because they did not think it important to notice it; or whether their experience was not so; and that it was and still is, in every fresh manifestation, thus connected in my experience in consequence of my peculiar vileness; for I know that I am and have been the vilest of the vile. There are some ancient worthies with whose experience mine seems to have accorded, Job in particular. See Job xlii. 5 & 6. Isaiah and Daniel. Isa. vi. 5; Dan. x. 8. On the other hand, I know the declaration is, "He that believeth on the Son hath everlasting life." The question therefore again arises, Whether this believing on the Son does, or does not, uniformly produce this self abasement and sorrow for sin? I would be pleased to hear, through the Signs, the minds of brethren on this point. Not to participate with them in any discussion on it. S. T.

For the Signs of the Times.

The Old School Baptist Church in New Vernon, New York:—

DEAR BRETHREN:—For sometime past I have felt an anxious desire to write to you, but severe and long protracted ill health has thus far hindered me. Although having a name and place among you as a member in the church, it is not now my privilege to meet with you in person, yet it is nevertheless hoped you will kindly forbear with me in thus communicating with you by letter. It will be recollected when I last met with you I was contemplating a visit to our brethren of like precious faith in the southern states, and that you kindly furnished me with a letter of christian commendation. My visit was indeed agreeable and pleasant, and I trust it was not unaccompanied with evident manifestations of the divine presence. As is doubtless well known to many, the churches of our own faith and order are far more numerous in the southern than in the more northern and eastern states. My visit however was principally confined to the state of Georgia, where I spent one entire month. In this state I was very kindly received by all and shared largely in their christian hospitality. My acquaintance with our brethren and knowledge of the state of the churches of Christ in Georgia, although comparatively limited, begat within my own mind a deep interest for their spiritual welfare; and more especially as I was so repeatedly solicited and urged to take up my abode with them and serve them in the ministry of the word for Jesus' sake. At that time, and under the circumstances in which I was then placed, my mind was in a good degree impressed that I should give heed to such a call thus so providentially communicated.—And here, dear brethren, you will excuse me for thus alluding so particularly to this circumstance, as it will subsequently appear to have a more important connection in the relation of the experience which I am about to give.—Since which time I have indeed passed through the dark and bitter waters of affliction, and to myself have I experienced, in a remarkable degree, the hindings of God's countenance, and, I was about to say, the entire withdrawal of the divine presence. In fine, it would seem to me that I have been given up to the buffetings of Satan. But, my dear brethren, wonder not at this—I have already intimated that it did seem that the Lord in his providence would have me labor in that distant portion of his vine-

yard. But alas, unbelief! Proud, corrupt nature shrunk at the thought; yea, I summoned up all the excuses and reasons which an obstinate and wicked heart could invent—and so I disobeyed what I even feared was the will of God. I blush to confess it, but must be permitted to acknowledge the fact, however humiliating it may appear, and, indeed, really is. I thus tore myself away, but alas the painfully adverse providences that met me at almost every step, so that I would fain have repented and retraced my steps. I foolishly conferred with flesh and blood, and but too successfully endeavored to efface all previous impressions of obedience. But I have been ill at ease. The Lord hath chastened me sore, so that it seemed that I was literally buried up under the waves of affliction and sorrow. The very corruptions of my awfully depraved heart appeared to be stirred up within me and to belch forth its filth and shame. Oh, the depths of the desperately wicked heart of that man who is unreconciled to God! it vastly exceeds the power of language to describe. It seemed as though the very pains of hell gat hold upon me, so that I was not able to look up. Every earthly comfort appeared withdrawn. I could enjoy nothing of a temporal nature. All was vanity and vexation of spirit. The mercy of God seemed clear gone for ever, and myself literally abandoned to Satan!—And in this connection, my dear brethren, I must forbear a recital of the exercises of my mind during this stage of my experience; I can not say, conflict.—Suffice it to say however, that my bodily health which had for months previous been gradually wasting away and sinking under the crushing weight which was seemingly and rapidly pressing me down to the grave, scarcely alarmed me at all. My friends finally intimated to me that I could not get rid of the disease which they said was quickly consuming me, so that it was not possible that I could survive. Still my heart was unaffected by the dreadful circumstances in which I realized myself to be. The commotion and strife and rankling enmity, was still unsubdued. Oh, the depths of Satan! Why I was not already cut off and consigned to the regions of woe I could not tell. Truly it really seemed to me that I was fully prepared for the day of evil. And while considering these things, and, so far as I was conscious, without the slightest emotions of repentance, there seemed to be a sort of lull or subsiding of the tempest within. As I was lying in my bed, in the silent watches of the night, the thought came to me that I was dead—that although conscious of bodily form, yet there was no animal life in me. I thus lay in this state several moments fully awake and conscious that I was possessed of a spirit, but wholly without the power of moving a muscle or of arousing myself into action. The thought at once struck me with power, Why am I thus? why is it so with me? How like clay am I in the hands of the potter? Then came the words, "You hath he quickened who were dead." And yet without any thought of my awful rebellion of heart, except a consciousness of the apparently dead and passive state in which I was, my bodily eyes being closed, I felt mentally to look up, and to faintly breathe the desire, "Oh, that it were with me as in days and months that are past!" And as my mind was directed upward, behold there seemed to be receding from my view a cloud, deep, and dark, and dense, of immense blackness, so that I began to wonder with astonishment and to become conscious that I could move and bestir myself.—As this huge blackness seemed to be receding



from my mental view there appeared just beyond it something far surpassing the bright effulgence of a noon day's sun, in which beamed forth that which so vividly impressed my own mind with the brightness of the Father's glory and the express image of his person. At this moment I found my mind filled with joy and peace. It was then I rejoiced with joy unspeakable and full of glory. The sovereignty of God in the work of saving even the chief of sinners—his foreseeing their fall and corruption—their election to eternal life before the foundation of the world—the atonement of Christ which was made for the redemption of those alone whom the Father had chosen in him through sanctification of the Spirit and belief of the truth—their being born of the Spirit and made meet for the inheritance prepared for a prepared people, and their life being hid with Christ in God, and finally, their ultimate and triumphant victory over the world, the flesh, and the devil, through their risen and all-conquering Head, were truths as glorious as to fill my soul with delight and joy inexpressible. My mind was so happy that I wanted to go and tell the whole world what a precious Savior I had found. These blessed truths which are so much despised by the world at large, and which are trampled under foot by the popular professors of the day, appeared to shine with new lustre and to be more precious than ever. They were indeed the joy of my heart and my song. I felt so happy in experiencing more fully this precious doctrine of the gospel to be the unalterable truth of God's holy word, that I called up my family in the midnight hour, and although too feeble in body to sit up in bed, I was still more rejoiced in being able to discourse two full hours on the glory of the Redeemer's kingdom and to talk of his power and goodness in delivering me, as I humbly believed, from the thralldom of Satan. And my mind has since been more and more impressed that the great Head of the church would have me go and preach the gospel of his kingdom, although my trials in respect to my being called to this great work have been most severe and perplexing. Yet I have heretofore been disobedient, and have scarcely been able to survive the misery and unhappiness it has wrought within me. I feel it, therefore, impressed upon my mind that I should go and commence the work where, by indulging a spirit of disobedience and unreconciliation to the will of God, I was induced to leave it. The Lord in great mercy has already begun in a good measure the recovery of my health, so that there is now reason to hope, through his blessing, that it will be once more restored. In the course of a few months, and as soon as the necessary arrangements can be made, I expect to go to Georgia and there again be permitted, in my feeble way, to preach the unsearchable riches of Christ, as God by the indications and leadings of his providence may seem to direct. Thus, dear brethren, in view of the goodness of God so mercifully extended to the most unworthy, and the deliverance he has wrought for me, with the comforting assurance which I feel that Christ has indeed been revealed to my poor soul as the only hope of glory, in whom I have been made to rejoice through the riches of his unmerited grace to me ward, can humbly say, he hath indeed done great things for me whereof I am glad.

During my long continued sickness, by which I have been confined to the house now most four months, I would not fail to acknowledge the attention and kindness of our brethren in this vicinity, which has been generously manifested to myself and fam-

ily by administering to our wants and necessities. Although few and scattered, their kind services to a suffering and afflicted brother have been truly comforting and consoling in the hour of need. Their labors of love will not soon be forgotten, neither can they fail to receive the blessing of him who has said, "Inasmuch as ye did it unto one of these, the least of my disciples, ye did it unto me."

But, my dear brethren, I will lay down my pen, and relieve your patience. It is hoped you will kindly excuse my tediousness in this respect. Always giving thanks unto God the Father whom we hope hath made us meet to be partakers of the inheritance of the saints in light, and who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; not by works of righteousness which we have done, but according to his own mercy hath he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he hath shed on us abundantly through Jesus Christ our Savior. Allow me then, dear brethren in Christ, to humbly subscribe myself your unworthy brother in the hope of eternal life, which God hath promised before the world began.

R. W. E. BROWN.

Brunswick, Me., April 3, 1851.

For the Signs of the Times.

Chambers Co., Ala., March 20, 1851.

"I will sing of mercy and of judgment, unto thee O Lord will I sing." Psalms ci. 1.

None of the fallen sons and daughters of Adam should feel more under obligations, or bound in gratitude to God to "sing of mercy," than the writer on this occasion, and yet strong as the obligation may be upon me, none perhaps feels more inadequate to sing unto the Lord than I do. I am persuaded that the singing here intended by the inspired psalmist is not that which can be performed by any natural art or vocal skill of the most accomplished songster; it is a song that man cannot learn or impart to his fellow man—a song of mercy and of judgment, not sung unto man, but "unto thee, O Lord." Those who can in spirit sing a song of mercy must be experimental participants of mercy, and prepared by grace divine to appreciate it. In a certain and general sense all creatures and beings are partakers of God's mercy. "His tender mercy is over all his works." But such is the wickedness and rebellion of sinful men, that they do not appreciate the mercy of God in his provident care over them, in giving them life, health, food and raiment. Having never felt to be greatly in need, or deeply afflicted, nor sensible of their awful condition in which their sins have placed them, nor of the wrath of God to which they are exposed, they seem not to know that it is of God's mercy that they are out of torment—"their eyes stand out with fatness." But O how differently is it with him who has felt the exceeding sinfulness of sin, and the abominations and wickedness of whose heart have been laid open to his view, and who has felt to be in a horrible pit as a prisoner justly apprehended and sentenced to die, out of which pit he sees no chance of escape. Now it is "according to God's mercy" to release this poor prisoner from his confinement, through the blood of the everlasting covenant (Zech. ix. 11) and righteousness of his own dear Son, and by his own almighty arm to bring him out of the horrible pit and miry clay of sin and transgression, and set his little helpless feet upon a rock—establish his goings and put a new song into his mouth, even praise to the name of God. Psal. xl. 2, 3.

This is a new song, taught of God, for he must in all cases put a new song into the mouth, and grace into the heart before this spiritual organ is properly turned for heavenly melody. The apostle exhorts the saints to "teach and admonish one another in psalms, and hymns, and spiritual songs, singing with grace in their hearts to the Lord. And in another place he says, "making melody in your hearts to the Lord." Eph. v. 19; Col. iii. 16. Those destitute of grace in the heart cannot sing unto the Lord with grace; and such a song as the apostle speaks of is certainly not for the gratifications of the carnal passions of poor human nature. It is a spiritual song which those who are destitute of the spirit can never sing—it is music which has no tinge of sin about it, or it could not be "melody to God." The singing of a poor soul with grace in the heart—singing of mercy and of judgment is melodious in the ears of God the Father, and every chord which grace has prepared is touched and put in heavenly tune by the Holy Spirit of truth, and hence it is that there is not only a singing of mercy and of judgment, but also of grace, righteousness, truth, holiness, love, wisdom, sanctification, redemption, joy and comfort, glory and majesty, power, might and dominion; and all these things are so harmonious in the salvation of a sinner, that there is not a jarring note in the heavenly sound, else it could not be "melody to God." In the provisions of the New Covenant God has promised to be merciful to the unrighteousness of his people, and their sins and iniquities to remember no more, (Heb. viii. 12) and of this mercy when experimentally engaged they will sing. What mortal tongue can express the sweet melody of a soul in its reception of the love and grace of God, and in having the robe of righteousness which is wrought out by Jesus, put on with all its holiness, purity and sinless perfection? Many a soul has been so elated in the reception of this imputed righteousness that they have cried out, "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who crowneth thee with loving kindness and tender mercies." Psal. ciii. 1, 2, 3. So sensible has been the reception of this seamless robe of righteousness with some of the saints, that they have momentarily felt like they were delivered from a dark, dreary, and gloomy world into a world of light, peace and glory, where all the things upon which they cast their joyful eyes were giving praise and glory to God.

This is the effect produced by that pure and transparent robe, causing all things around it to shine, because there is no tinge of sin upon it; but it is the righteousness of God himself. "To declare, I say at this time, his righteousness that he might be just and the justifier of him that believes in Jesus." Rom. iii. 26. All boasting is excluded in this plan: not however by the law of works, for that always nurtures and admits creature boasting; but it is excluded by the "law of faith," or law regulating the reception of God's righteousness by faith. The "law of faith," as mentioned here by the apostle, (Rom. iii. 27) and the "law of works," is just as distinct the one from the other, as are grace and works. Rom. xi. 6. Indeed grace is evidently the law of faith, and regulates all its actions. Without grace there can be no faith of God's operation; (Col. ii. 12,) and with out the faith of God's operation there can be no reception of the righteousness of God, and without his righteousness poor man has nothing better than a filthy rag, and shall not in any case enter into the kingdom of heav-

en. "I will sing of mercy and of judgment, unto thee, O Lord, will I sing." "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved." Eph. ii. 4, 5. "O give thanks unto the Lord, for his mercy endureth forever." Psal. cvii. 1. Seeing that the God of Israel is merciful, there is some encouragement for a poor burdened sinner to cry, "God be merciful to me, a sinner."

Dear brethren, I feel to be so dull and stupid that it perhaps would be best for me to say no more on so important and sublime a subject.

W. M. MITCHELL.

For the Signs of the Times.

Newton Co., Ga., April 13, 1851.

BROTHER BEEBE:—If I knew that I could write any thing to the comfort of one of the feeblest members of our Father's family, most gladly would I seize the present moment to do so. But when I remember the inbred corruptions that dwell, if they do not reign, in this body of mine, daily manifesting themselves in actions and words, I often fear that I have been deceived. But be that as it may one thing I know, that the various communications published in the *Signs*, tend to comfort and sustain me in the opinion that the Lord has a chosen people; and according to the whole tenor of revelation I believe these are the servants of the Most High God. The children of Zion love each other, love to hear of their various journeyings through this wilderness of sin; they rejoice with them that rejoice, and weep with those that weep; and in these emotions there is nothing selfish, no worldly honor, profits, or emoluments, to be gained by it; and if one of their number falls (not from grace you understand) into diverse temptations, so that the raging billows of trouble rise in threatening attitudes, their language is, "Rejoice not over me, O mine enemy, for though I fall, yet shall I rise again." Some of the reasons of this disinterested love are because they have all been taught by the same spirit, have learned the same lessons, under the same Almighty Teacher. His rules, order, and government have ever been the same. Hence, when David said, "He brought me up also out of a horrible pit; out of the miery clay, and set my feet upon a rock, and established my goings." The youngest child, or one who is but just made acquainted with this Teacher, in the free pardon of his sins, can witness with David. He will tell you of being "brought up," and about the "horrible pit," "the miery clay," and of "a rock," so plainly that one might say that he lived cotemporary with David, and that they in company had seen and experienced these things. They never forget this lesson. Ask them to recite it when sorrows come like a sweeping avalanche, when the love of many waxes cold, or when old age with its decrepitude enfeebles the mind and body, when the candle of the Lord shines about them, or even when the silver cord is being loosed, its all the same, the recitation is perfect. "He brought me up." Not that I determined and formed a resolution to come up—went about the work in good earnest, set the time and appointed the place to come up. Oh no! "He brought me up." When I was far from God, by sins; blinded by the God of this world, led captive by the devil—"He brought me up." I come! how could I, dead in trespasses and sins. "Me up also out of a horrible pit." "Up," I was sinking down, in this horrible pit, this miery clay. My tendency was to go down still deeper in

this miry clay? (So far as I could see, this miry clay was unfathomable; it was a horrible pit. Nothing to cheer me, all was horrible and terrific. While thus in this awful condition, he brought me up. He did not tell me if I would try I could come up myself, or that he would help me, and between our united efforts, we could manage to get out of this awful dilemma. "And set my feet up on a rock." He did not tell me, after having "brought me up," to go and set my feet up on a rock; that now being delivered from that awful pit, I surely could, and ought to do that much myself; the same personage that brought me up, set my feet on "a rock," and established my goings." Being placed on the rock, I do not hear him say, "You now, inasmuch as I have done so much for you, and finally set your feet on a rock, you can go whatever road you choose, it matters but little, so you get to heaven at last." No, blessed be God, "he establishes my goings." He does all things well. Now, brethren, if our goings were not established, fixed, defined, and determined, what kind of paths think you should we make for our feet? Would they be straight, tending upward to that Rock, or downward in miry clay? I know your every answer. What though your goings be through the floods of tribulation; what though you are encompassed by difficulties the most formidable; fear not; your goings are established." He who established them will not change his purposes. Your goings are established on earth, your every step is ordered, you are told how to walk in his house, his ordinances are laid down plainly, and positively; it is not our province to suggest an improvement, or consult our feelings in reference to obeying of his commands.

Brother Beebe, excuse me, I only sat down to order those papers. Permit me to say in conclusion, that I would not be without the Signs, for all the political trash with which the world is filled.

May the Lord establish your goings, give each correspondent rejoicings in being delivered from that horrible pit, and to praise Christ, the Rock, for free and unmerited favors, is the sincere desire of

Your unworthy brother,

Wm. S. MONTGOMERY.

For the Signs of the Times.

Franklin Ky. March 28th 1851.

BROTHER BEEBE:—As I have often been comforted by reading the Signs, both the editorial and communications, I have felt a desire for sometime to cast in a mite with others; but being but a poor scholar and an old man of sixty-two years on the 11 of Feb. last, and almost blind with all, I have feared that anything I could write might be in the way of better matter, or that I might only darken counsel. The following thoughts are however submitted, which you will dispose of as you think best.

All who profess to worship a God, worship according to their conceptions of him, and of his character; in view of this, permit me to say that from my bible, my own experience, and what reason I am in possession of, I believe that God is infinite in all his perfections.

First. His Knowledge, that he foresees and foreknows the future as clearly as he knows the past or the present.

Second. That he wills from all eternity all that he does, and that neither himself, or his will can be changed or turned about by the actions of men.

Third. That he hath power to execute all his will, independent of men or devils—that

his omnipotence is essential to his nature, and without it he could not be perfect.

Fourth. That he is immutable in his nature, purposes and designs; and only executes in time, what he eternally designed to do before time.

Fifth. That he is omniscient—perfect in his knowledge, knowing all things at the same time.

Sixth. That he is Omnipresent, every where at the same time, yet not confounded with creatures, or divided, essentially a whole God, simultaneously filling all the immensity of space. And I further believe that he will, by Christ Jesus, save some of the wretched sons and daughters of Adam, but not all of them.

Those whom he hath loved in Christ, he hath blessed with all spiritual blessings, and predestinated them to be conformed to his image, according as they were chosen in him before the foundation of the world; that they should be holy, &c. To such, and such only, is given to know the mysteries of the kingdom of heaven. These things are concealed from some, and revealed to others; and the reason given is, because so it seemed good in the sight of God. As all the progeny of Adam are partakers of his nature, so they are all alike the children of wrath, they inherit his depravity, or it attaches to them by reason of relation to him as their seminal head, but before they can personally develop what they are, they must be made manifest by ordinary generation and a fleshly birth; and then they show the Adamic nature in their first actions.

That which distinguishes some of them from others, is an extraordinary generation, and a spiritual birth. Born again. Born of God, born from above, &c. And when put forth by the spirit of God, and made manifest that they are the children of God, they inherit the divine nature, and it is because of the relation they bear to God in a spiritual point of view that God is their Father. "Of his own will begat he them," "of an incorruptible seed," which seed must have been in him, which would constitute him their seminal head in the spirit. So the children of God have two fathers, (two Adams), two begettings, two generations, and two births. One natural, the other supernatural and spiritual. In this view of the case, I can see as much propriety in the righteousness of Christ, attaching to, and effecting us, as the sin of Adam. The latter is not denied by any, and the former seems to my mind the only way by which, in justice, some men inherit this righteousness, and other men do not; because all do not sustain the same relation to God in Christ Jesus, as a spiritual public head. If I am asked the reason why they do not, my answer is "Secret things belong to God, and revealed things to us. I think it is a matter of revelation, that such is the fact—a mysterious, incomprehensible union between God and his people in Christ Jesus before we were made manifest; but why this union did exist, in Christ between God and some men, and not all men, is not revealed, only so far as we are informed, that so it seemed good in the sight of God. Through this mysterious union our sin could in justice be imputed to Christ, and his righteousness imputed to us, and all the children of promise will as assuredly bear the image of their heavenly father, as it is certain that they have, or do bear the image of their earthly father. This however will not be fully consummated until the resurrection of our mortal bodies; then they shall be immortal spiritual bodies. Then we shall fully bear the image of our heavenly Father, in his kingdom, and it will all be of God; that sheweth me

I do not therefore worship God with

any view of changing his will, or causing him to do anything that he would not otherwise do; I wish to worship him for what he is in himself, for in him dwells all absolute perfection, in the very fullest sense of the word.

I will close this scribble, as it is my first for the public eye, and in all probability may be my last; hoping that it may do no harm for I wish not to offend any of the little ones of our Father's house.

Grace, mercy, and peace be multiplied to the editor, correspondents, and readers of the Signs, and to all who are of the household of faith.

Farwell, THEO. C. COGHILL.

For the Signs of the Times, published at Westchester, Conn. N. Y. April 8, 1851.

BROTHER BEEBE:—Although we have never had much personal acquaintance with each other, yet as a servant of Christ, so far as I am able to judge, I esteem you highly for Christ's sake; but my dear, it is not for anything else, in a religious point of view, that I love you or any other being on earth; for let us as sinners have anything else in us, without Christ as our hope, and it will only be the gratification of the devil and our corrupt nature. In the estimation of our fellow creatures, no matter how faithful we are, how gifted, how learned, how zealous, or how pious, we are, for there were those upon the earth, who had a large share of those traits, whom I have no doubt, are now in hell. This I gather from God's word; and further, that multitudes now on earth, under a false profession of religion, are going in the same course, which will end in everlasting sorrow. They are somewhat like the waterman who is looking one way and rowing the other; looking for heaven, but rowing downward to the gulf of hell. It is the work of Christ, and not our works, nor our wills; but the apostle says of God, "Of his own will begat he us," and "God worketh in us both to will and to do of his own good pleasure." He does not consult our pleasure, but his own glory. I hope God will give to many of my fellow sinners, a will to come unto him through Christ, being brought by the spirit of God, to see that he would be just, were he to cast them off forever. They could not take one step towards Christ if they were to be cast off forever for the want of it; but the Lord does not leave his children in this state.

But in his own time and way he sends relief, that they may do his will and come to Christ.

I think that the ass of which we read in the scriptures, in some sense represents the case of the sinner; he was tied at a place where two ways met; if he had lived until this time, if no one had loosed him, he might have stood there yet for all that he could do. He might have looked both ways, but he could go neither. So the poor sinner, whether he be a professor or otherwise, when the Lord has brought him to the "Stand Still" place, sees that the way he has pursued all his days, will lead down to hell, and his fears tie him so strongly, that he cannot pursue that course any longer; but the good teaching of the Spirit not only holds to his view, hell, and gives him a sense of it in his soul as being under the curse of the righteous law of God, but kills all his former hopes, and he dies to all expectation of ever finding rest for his obedience to its requirements; then the Spirit whose office it is, takes of the things of Christ, and shows them to him. Then he sees another way which affects his heart, as he has never seen nor felt before

still there he is, and although two ways meet

his view, and affect his heart, yet like the ass, he can travel in neither of them. The terrors of hell meet him in the one way, and obstruct his course, and a sense of his unworthiness of heaven, shuts up the other. But as it was Christ, who sent to loose the ass, so I would that Christ would bless his servants with a

message to those tied and tried ones who are standing still and waiting for the salvation of the Lord. As the Lord knew where the ass was, and instructed his servants where to find him, and bade them "loose him and bring him to me," it being the one that he had chosen to carry him in triumph into Jerusalem, to fulfill a prophecy, so the Lord knows his chosen, or elect ones, and although Christ's ministers or disciples do not know where they are, that matters not; neither did Christ's disciples know where the ass was until he instructed them.

Dear brother, as unworthy a creature as I am, I sometimes feel disgusted, mortified, and ashamed of the most of the professing Baptist churches and ministers; they are nothing but rotten arminians. I saw the present state of things, brewing thirty years ago. I think the true apostolic churches, which are now called "Old School Baptists" are the only true gospel church upon earth, and they may safely say of Andrew Fuller, what Paul said of Alexander the copper-smith; he has done us much harm. His writings, which are so much admired by a majority of the professing Baptists in these parts, are strange to me, for in my opinion, they present such a jargon of contradictions, that they cannot be harmonized by any being, human, angelic, or divine. But why am I calling your attention to what I have written, which may be more trouble to you than it is worth? When I took my pen, it was only to inform you that I had some new subscribers for your excellent paper, and to

enclose to you five dollars, which if I understand correctly will pay for six copies for a one year; please send the back numbers, if convenient, and direct them to me. I know Yours, in the kingdom and patience of Jesus Christ.

JAMES FLANDRAW.

For the Signs of the Times.

Harrison County, Ia., April 6, 1851.

BROTHER BEEBE:—The Signs of the Times comes to me regularly laden with precious truth, and I expect to continue them as long as I can pay for them. I now send you two dollars, for the Signs, the Southern Baptist Messenger, and the Banner of Liberty, which is agreeable to your terms if I understand them.

I intend at some future time, to give a relation of my travel from darkness to light, and though I will now state some of the particulars of it, I will hereafter give the statement more fully. On the night of September 3d 1850, I received a hope, if indeed I ever had one, that God for Christ's sake had pardoned my sins, and made me rejoice in his name, and on the first Saturday of last October, I went to the Indian Creek Church and gave a relation of what the Lord had done for my soul. I was received by the church, and on Sunday following, I was baptized by our much loved brother, Eld. Joseph Armstrong, on a profession of my faith in the Lord Jesus Christ. And I am still, though very unworthy, a member. My brother Philip and his wife were baptized on the same day by the same administrator.

If you can bear with me I will try and give a full detail of my travels, at some other time. I pray that the Lord may bless, and hold

his view, and affect his heart, yet like the ass, he can travel in neither of them. The terrors of hell meet him in the one way, and obstruct his course, and a sense of his unworthiness of heaven, shuts up the other. But as it was Christ, who sent to loose the ass, so I would that Christ would bless his servants with a

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you up by his power, and protect you by his grace, and lead you into all truth by his Holy Spirit, for his Holy name's sake.

Remember your poor unworthy brother at the throne of grace.

Yours affectionately,

JOSEPH BRANDENBUGH.

For the Signs of the Times.

Polk County, Iowa, April 7, 1851.

BROTHER BEEBE:—Inclosed I send you my remittance for the continuation of your valuable paper, for the present term; it is truly valuable to me, as we have no preaching here with us but arminianism, and on that I cannot live. I do not go after them for they are not my people. The Lord's people are the people of my choice, and I take great delight in hearing from the brethren and sisters who are scattered abroad throughout this unfriendly world, through the medium of your paper. May the Lord bless you, and your labors is the prayer of your unworthy brother, if worthy to be so called.

BENJAMIN JESSE.

For the Signs of the Times.

Oakland County, Mich., April 4, 1851.

BROTHER BEEBE:—It is a cold and dark time with me in regard to matters of religion. I am almost led, at times, to think that I never knew any thing about the new birth, but at other times I am led to rejoice in God my Savior, and in his truth, and when reading the experiences of the brethren and sisters, enjoy a feast to my soul, and I am made to rejoice. They have told my experience better than I could tell it. The Signs are a welcome messenger to me; they contain a large part of all the gospel I hear, and I think, if the "Southern Baptist Messenger," is as richly stored with good matter, I shall have a feast four times a month, and the "Banner of Liberty," I am told is a good paper, and contends for the liberties of man, and that is what I believe in.

May the Lord guide you and me by his Spirit into all truth, and also the whole Israel of God, is the prayer of your unworthy brother for Christ's sake.

JOHN E. HAMMOND.

For the Signs of the Times.

The following resolution was passed at a regular meeting of the Mount Zion Church in the City of New York, viz:

Resolved, That James Manser Jr. be requested to deliver up to a committee, to be appointed by this church, any document or writing he may have obtained from this church authorizing him, the said James Manser Jr. to go forth in the name and behalf of this church. This church will and do deem any act of his, in a ministerial capacity, from and hereafter, to be null and void, so far as such act may be predicated upon credentials heretofore given him by the Mount Zion Baptist Church of the city of New York.

Done by order of the church.

April 1, 1851.

SAMUEL ALLEN, Church clerk.

The Committee appointed called on Mr. Manser according to the foregoing instructions of the church, and he refused to give up the papers demanded by the resolution of the church.

JOHN GILMORE.

For the Signs of the Times.

Warren Co., Ohio, April 9, 1851.

BROTHER BEEBE:—My soul was made to rejoice in reading the letter of brother Bicknell of Westmoreland, New York, contained in Number six, present Volume of the Signs; and

again by reading the letter of brother Piper in the fifth Number.

Since I last wrote to you, I have had the pleasure of baptizing ten persons; five at Centerville, one at Middle Run, one at Nettle Creek, all in this state, and three at Mount Pleasant, Boone County, Ky. The Lord seems to be reviving his work in some places, and when he works, he needs not the aid of protracted meetings, nor anxious benches, to assist him. "Not by might nor by power, but by my Spirit saith the Lord."

I remain your brother,

SAMUEL WILLIAMS.

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1851.

From the N. Y. Recorder.

Religious Liberty and the Puritans.

A. W. W. Irishman, not long since toasted Plymouth Rock as the "Manee Blarney Stone," and certainly there has been some much untruth and solemn nonsense uttered at New-England dinners and Plymouth Rock celebrations, on the subject of religious liberty, that the sober truths of history ought now and then to be brought before the public mind. This subject has been brought to our attention by the very interesting and pertinent article on John Robinson and Thomas Helwys in the last number of the *Christian Review*. The persevering eulogists of the New-England Congregationalists have studiously ignored the great fact that their fathers were in reality persecutors from principle, and that they very carefully repudiated in public and private the doctrine of religious freedom. Mrs. Hemans was so far misled by these falsifications of history, that she has lent the aid of her charming muse to keep up the delusion; and it has been set to beautiful music, and is sung in our Sunday-schools and on the Fourth of July, that the Congregationalists of New-England left to the world what they found in the virgin wilderness.

"Freedom to worship God."

Dr. Cleever, in a late publication, says:—

"Out of that indeed (the celebrated civil and religious compact on board the May Flower) sprang all the institutions of civil and religious freedom in our country."

Our able contemporary, the *Puritan Recorder*, a few weeks ago, spent a column in attempting to show the injustice of a phrase that we made use of in characterizing an article of its own—in attempting to show that the "age of Cotton Mather" was not, as we said, marked by a "dogmatic and persecuting spirit."

The *Recorder* did not choose to recognize the fact, which is perfectly obvious, that we spoke of the "age" of Cotton Mather, not of Cotton Mather himself, meaning by that the period between 1663, when he was born, and 1728, when he died. The editor of the *Puritan* well knows that the period alluded to was, to all intents and purposes, an age "of dogmatism and persecution" in New-England. He must know that within that period the Baptists were banished and imprisoned and whipped, and Quakers were hanged for attempting to worship God in a way not agreeable to the State clergy and the magistrates. Indeed, the matter was so obvious that we did not choose to take the trouble of relating the statements of the *Recorder*, and we should not now have alluded to it but for the illustration which it gives of this strange forgetfulness of the most obvious historical facts.

We say without fear of contradiction, that the Puritan Fathers did not leave to their successors "freedom to worship God." We say that "religious freedom" did not grow out of the system which they established. We say that they did not come to this country to establish liberty of conscience. We say that they did not believe in liberty of conscience as a body, either before they came to this country or after they got here.

A society in England are about to re-publish the works of John Robinson, the pastor of the pilgrim church at Leyden. Among these

we suppose will be published the treatise, in which he endeavors to refute what he considers the unscriptural fallacies of the Baptists in reference to the relation of civil government to religion. It was many years ago recorded by Thomas Crosby, in his *History of the Baptists*, that John Robinson wrote against the doctrine of liberty of conscience. In 1611 Crosby says that a Confession of Faith was published containing this remarkable sentence: "we give it as quoted by Mr. Cutting:—

"The magistrate is not to meddle with religion, or matter of conscience, nor compel men to this or that form of religion, because Christ is the King and law-giver of the Church and conscience."

In 1614 John Robinson from his retreat in Holland published an attack upon the principles of the Baptist church that had been gathered in Leyden by John Smith, and which subsequently returned to England under the care of Thomas Helwys, comprising a survey of the Confession of Faith published by them in 1611. In this survey Robinson especially objects to that portion of this Confession which we have already quoted, having reference to the duty of magistrates.

The words are as follows: "we give them as quoted from Robinson's book in the *Review*:"

"I answer, that this indeed proves that he may alter, devise, or establish nothing in religion otherwise than Christ hath appointed, but proves not, that he may not use his lawful power lawfully for the furtherance of Christ's kingdom and laws. The prophet Isaiah, speaking of the Church of Christ, foretells that kings shall be her nursing fathers, and queens her nursing mothers; which, if they meddle not with her, how can they be? And where these men make this the magistrate's only work, 'that justice and civility may be preserved amongst men,' the apostle teaches another end, which is, that we may lead a peaceable life under them in all godliness. It is true they have no power against the laws, doctrine, and religion of Christ; but for the same, if their power be of God, they may use it lawfully, and against the contrary. And so it was in special foretold by John, that the kings of the earth should make the whore desolate and naked, and eat her flesh, and burn her with fire."

This Mr. Helwys frivolously interprets "of their spiritual weapons," which are no other than the spiritual weapons of all other Christians. Beside that, it is contrary to the clear meaning of the Holy Ghost, which is, that these kings should first use their civil power for the beast and whore, and after against them to their destruction."

In answer to this the Baptists put forth a reply defining with the greatest accuracy the relation of the civil government to the Church of Christ. After nearly two centuries and a half of trial, these principles then expressed have triumphed, in our country at least, over all opposition. No jurist of the present day could express in terms more accurate and just the law of religious liberty as admitted in all the States of our Union. This work appeared in 1615; one of its objects is to show "that no man ought to be persecuted for his religion, so he testifies his allegiance by the oath appointed by law."

This work has been republished by the Hanserd Knollys Society, and from it the *Review* makes the following extract:—

"The power and authority of the king is earthly, and God hath commanded me to submit to all ordinances of man, and therefore I have faith to submit to what ordinances of man soever the king commands, if it be a human ordinance and not against the manifest word of God; let him require what he will, I must of conscience obey him, with my body, goods, and all that I have. But my soul, wherewith I am to worship God, that belongeth to ANOTHER KING, whose kingdom is not of this world; whose people must come willingly; whose weapons are not carnal, but spiritual. (Hanserd Knollys Society's edition, p. 107.)"

But now the breach of Christ's laws, of the which we all this while speak, which is the only thing I stand upon; his kingdom is spiritual, his laws spiritual, the transgression spiritual, the punishment spiritual, everlasting death of souls; his sword spiritual, no carnal or worldly weapon is given for the supportation of his kingdom. (Ib. pp. 121, 122.)

NAL OR WORLDLY WEAPON IS GIVEN FOR THE SUPPORTATION OF HIS KINGDOM. (Ib. pp. 121, 122.)

Magistracy is God's blessed ordinance in its right place; but let us not be wiser than God, to devise him a means for the publishing of his gospel, which he that had all power had not, nor hath commanded. Magistracy is a power of this world; the kingdom, power, subjects and means of publishing the gospel, are not of this world. (Ib. p. 133.)

If I do not take my authority from the king's majesty, let me be judged worthy of my desert; but if I defend the authority of Christ Jesus over men's souls, which appertaineth to no mortal man whatsoever, then know you, that whosoever would rob him of the honor which is not of this world, he will tread them under foot. Earthly authority belongeth to earthly kings; but spiritual authority belongeth to that one spiritual King, who is KING OF KINGS. (Ib. p. 134.)

The book of Robinson shows what were the opinions of the fathers of the Pilgrims in Holland; what their opinions were after they came across the water. They came here for liberty, but only for themselves. They had not the remotest idea of proclaiming liberty of conscience to any but those of their own way of thinking. In this respect they occupied the same ground, precisely with the Romans, English, and Geneyan Churches. With regard to the fact of the persecutions of the Episcopalians, Baptists, and Quakers by the Puritans there can be no question. It is sometimes said that these sects were punished as rebels, not as heretics. Very well; the Romanists say the same thing, and with equal truth, about their persecutions. Wherever we unite Church and State, and require all persons by law to receive a certain creed, and submit to a certain form of worship, we make every one a rebel who dares to be a dissenter. The Roman Church says that it never punishes for heresy, "it abhors blood," but it turns the poor victims of its fury over to the secular arm to be dragooned, or imprisoned, or roasted, as the case may be. Precisely similar was the case of the Puritans in Massachusetts. They made the Baptists and Quakers rebels by establishing Congregationalism by law, and then punished them by the civil arm after the clergy had decided on their heresy. To illustrate and confirm the statements that we have made, we will add a few quotations from authorities which all will admit.

"If any church, one or more, shall grow schismatical, rending itself from the communion of other churches, or shall walk incorrigibly, or obstinately, in any corrupt way of their own, contrary to the rule of the Word, in such case the magistrate is to put forth his coercive power as the matter shall require." (Cambridge and Saybrook Platform.)

"This Platform," says the editor, "never has been superseded or finally annulled."

Is this one of the foundations on which Dr. Cheever's religious liberty was reared?

The Massachusetts system was a real union between Church and State; and this union resulted in persecution. It continued with greater or less closeness down to the year of our Lord 1834. It is well known that Old School Congregational clergy fought against the dissolution of this practical union of Church and State to the very last. The Unitarian and Orthodox Congregational bodies in Massachusetts, and Maine, and Connecticut, to this day, hold or control millions of property raised from all sects by taxation before this union was dissolved.

Mr. Felt, in his "Annals of Salem," says that "in 1664, the bond of union between Church and State had existed for more than thirty years."

"Church and State," in Massachusetts, says President Quincy, "were very curiously and efficiently interwoven with each other."

Judge Story says, speaking of the colonial times: "The arm of the civil government was constantly employed in support of the denunciations of the Church; and without its form, the inquisition existed in substance, with a full share of its terrors and its violence."

"The last link connecting Church and State in this Commonwealth has happily been broken by abolishing the law requiring a general assessment for the support of public wor-

ship." (Rev. E. W. Blagden.) This law was repealed in 1834.

The Puritans not only persecuted other sects, but they defended this upon principle.

The banishment of Roger Williams, and the flogging of Obadiah Holmes, are too well known to need recital.

A poor man by the name of Painter, Winthrop tells us in his journal, refused to bring his child to be sprinkled, thinking it to be wrong. For this he was barbarously flogged like a common felon. Winthrop says, "He was very poor; so that no other but corporeal punishment could be fastened upon him, he was ordered to be whipped."

Was this "freedom to worship God?"

Let us now look at the laws under which these atrocious deeds were committed, and the mode in which they were authorized and defended.

"It is ordered that no person, being a member of any church which shall hereafter be gathered without the approbation of the magistrates and the greater part of said churches, shall be admitted to the freedom of this commonwealth." (Mass. Laws, 1636.)

"Whoever reproached a magistrate or minister, or circulated, or did not surrender an unorthodox book, must pay five pounds, or ten pounds, according to the malignity of his crime. Women, for a like offense, were to have a 'cleft stick' put upon their tongues." (Felt's Salem.)

"The Court having asked advice of the masters about the case of Roger Williams, they replied, in substance, that he deserved to be banished from the colony for maintaining the doctrine 'that a civil magistrate might not intermeddle even to stop a church from apostasy and heresy.'" (Gammell's life of R. Williams.)

"Toleration was preached against as a sin in rulers, which would bring down the judgment of Heaven upon the land." (Hutchinson.)

"I believe that Antichrist hath not at this day a more probable way to advance his kingdom of darkness than by a toleration of all religious persuasions." (Increase Mather, Election Sermon, 1677.)

This was the father of Cotton Mather. The *Puritan Recorder* says, with an unconscious simplicity, that "Cotton Mather came honestly by his tolerant feelings. His father, Dr. Increase Mather, advocated religious freedom and the rights of conscience two hundred years ago, as these things are understood at the present day."

Does the above extract from the Election Sermon define the "rights of conscience" as "understood at the present day?"

We will now hear the great John Cotton:—

"It was toleration that made the world anti-Christian, and the Church never took hurt by the punishment of heretics."

In 1673, President Oakes, of Harvard College, in an election sermon, said, "I look upon toleration as the first-born of all abominations."

Ward, the author of the "Simple Cobbler of Agawam," says, "To authorize an untruth by a toleration of State, is to build a scone against the walls of heaven to batter God out of his chair."

So far were the Congregationalists of Massachusetts from being the founders of religious liberty, that they hanged the Quakers, and defended the act fourteen years after Jeremy Taylor wrote his "Liberty of Prophesying," which was published in 1647—long after a modified toleration was pleaded for by Episcopius and Grotius in Holland, and Crellinus in Poland.

It is a singular and remarkable fact, and one that we recommend to the consideration of those who represent the Congregationalists as forming the vanguard of religious liberty, that the last Quaker who was hung in Salem, William Leddra, suffered just fifty years after the last man was burnt for religious opinions in despotic England." Wightman, an Arian Baptist, was burned in Smithfield in 1611, and Leddra, the Quaker, suffered in 1661. These were severally the last that suffered in England and America.

One remark further. The Baptists were clearly in advance of all others in proclaiming and defending, in the fullest and broadest sense, the doctrine of the liberty of man to

worship God according to the dictates of his own conscience. One essential principle runs through the writings of Jeremy Taylor and the Dutch Arminians, whose mode of argument he adopted. It is the plea for latitude of interpretation of the State religion, and not for absolute freedom. Their whole argument is founded on the assumption that it is impossible to ascertain from the Scriptures an exact and definite system of belief; hence those sects that do not vary very widely from the State religion ought to be tolerated. Grotius and Episcopius pleaded for the toleration of Arminianism by the Calvinists, who were in the majority. Jeremy Taylor pleaded for toleration of Episcopacy by the Presbyterians when they had the power. When Jeremy Taylor became a bishop, he does not seem to have been very faithful even to his own partial view of religious liberty. To the Baptists belongs the honor of being the first to promulgate, defend, and practise the doctrine of full and unconditional freedom of religious belief and worship. It does not belong to John Robinson, to Jeremy Taylor, to Grotius, or Episcopius, and less than all to the New England Congregationalists.

We do not say what we have as a Baptist, or with any narrow sectarian prejudices. No one can have a higher reverence for the real virtues of the Puritan character than we; but we speak that the plain truths of history may not be covered up by fulsome and indiscriminate eulogies which have no foundation in truth.

REMARKS. The above well written article from the *New York Recorder*, not only confirms the statements we have made in regard to the intolerant and persecuting spirit of the Puritans of New England, but it shows that the stand of the Old School Baptists, in rejecting all the newly devised measures and worldly policy of the New School Baptists, for the ostensible object of building up the spiritual kingdom of the Redeemer, and advancing the cause of God, is sustained by the faith and preface of the Regular Baptists of the Seventeenth and Eighteenth Centuries. The quotations from the Baptist authorities of one and two hundred years ago, express the very sentiments of the Old school Baptists of the present day, in the defence of which we have been compelled to withhold our fellowship and co-operation from our New School Cotemporaries, in their worldly schemes for evangelizing the world.

One remark farther—The arguments used in the article clearly show that the New School Baptists, know that we are right in our opposition to their worldly plans, for making converts and ministers, and for all the machinery which they have invented and employed, or which they have no divine authority, or why do they employ the very arguments which we use against them in showing the wickedness of the Puritans!

We are glad that the editor of the *Recorder* has made up his mind to "bring before the public mind the sober truth of history now and then," better only occasionally to admit the sober truth, than to exclude it altogether. But in attempting to publish sober truth, the Editor of the *Recorder*, should not forget that he occupies a glass house, and the same measure he metes to the puritans, for their unscriptural religious course, may be meted to him again.

An observing and pious minister remarks, "in my travels I find three classes of Baptist—Missionary Baptists, Omission Baptists, and Antimission Baptists;" and asks which of the two latter is the most apostolic in their practices."—*Bap. Banner*

If this observing and pious Rambler, had been more observing he might have reported a still greater variety of Baptists. No unusual degree of observation or piety would be required to enable travelers in any direction to find lots of arminians claiming the name, whose

peculiarities are as diversified as was the color of Jacob's cattle when in the service of Laban.

Those designated "Missionary" however includes all those of the stripe favorable to the stock-jobbing and penny-catching schemes of modern Mission Societies; Those called "Omission," are probable those who omit to contribute to the Missionary funds, and the name "Anti-Missionary," is intended to designate those who stand on the old gospel platform, and refuse to recognize any as the sent ministers of Jesus Christ, which are manufactured and employed by those worldly institutions.

If this traveling observing and pious minister, had been honest withal, he would have accredited the coinage of these terms to the Historian Benedict, it is unfair to "steal his thunder."

FROM CHINA.—From the *Overland Register* of Hong Kong, Dec. 28, we copy the following item:—

The occurrences during the month have been few and unimportant. The piratical murderers of Mr. Fast, the Swedish Missionary at Fuchau, have fortunately not escaped unpunished. The acting Vice-Consul at the port, Mr. Sinclair, brought the matter to the notice of the Mandarins, who acted with promptitude on the occasion, the principals being seized and executed, and the village of which they were natives burnt. A letter from Amoy of the 24th states that 28 of the pirates had been beheaded, and that others were upon their trial. It seldom lies in our power to bestow praise of any sort on the Chinese Government officials; but here is a case where they have acted with a degree of firmness, boldness, and propriety which we had not looked for.

The above statement from the "New York Recorder," fully corroborates the statement in our last number, on page 61, signed R. W. E. B., and farther shows that the advocates of the "Pocket Pistol order" of Missionism, not only commend the massacre of this large number of heathen, and the burning of their village, exposing perhaps hundreds of innocent women and children to wretchedness, but record the work as worthy to be praised. May the Lord save us from the tender mercies of these pocket pistol Missionaries.

CONVERSION.—A Jewish gentleman, of this city, recanted and made confession of faith in Christ, in the Brick chapel on the evening of the 11th inst.

This fact is exultingly announced in an exchange paper, and will probably go the rounds, as something auspicious to the cause of truth: but alas what did the Jewish gentleman gain by his wonderful conversion? The Jews circumcise with a knife, and those of the "Brick Church with a basin of water—that is all.

LOOK OUT FOR DECEIVERS.—A correspondent desires us to caution the public, and especially the clergy, against a man professing to be a French Canadian convert from Popery, who gives strong evidence of being an impostor. It is useless to mention the name by which he was last known, as he will change it to suit his latitude. But our friends cannot be too cautious how they give their confidence and money to men who have not the satisfactory credentials. Good people are apt to be unsuspecting, and are therefore peculiarly liable to be imposed on by pretenders to sanctity.—*Presbyterian*.

NOTE. There are many other deceivers abroad, equally as dangerous, who carry flattering credentials from churches and other organized bodies claiming to be "truly evangelical." Look out for them also!

Our New Press.—The present number of our paper, is the first that we have worked off on our Power Press. The increased and still increasing circulation of our paper, has induced us to invest a large amount in

purchasing one of Adams' best patent power presses, by which our impressions will be much more uniform and perfect, and the press work which required about five days on the old Hand Press, can now be executed in a much better manner now in one day.

REMOVAL OF OUR OFFICE.—We have removed our Printing Office, to our newly fitted up building on Orchard Street, nearly opposite the District School House, in this village, where with much greater facilities than we have ever before enjoyed, we are prepared to execute all kinds of Job Printing, with neatness and dispatch, and on the very lowest terms.

## Miscellany.

### The Storm.

A STORM of unusual severity has prevailed during the past week, causing great loss of property and several lives. It has rained almost incessantly, and on Sabbath morning snow fell very fast for three or four hours.—The principal damage in our city was by flooding the wharves and cellars. The Misery among poor families in Greenwich, Washington and other streets on the west side of the city was indescribable—men, women and children had to be carried out of their inundated hovels by the Police, and taken to the Station House. In many of these cellars and basements they were found lying on their beds, the children crying from cold, the parents making use of bitter epithets against the landlords for letting them such places, and the furniture floating about the floors.

At Boston the water was driven into the harbor by the strong wind, and did great damage by overflowing the wharves, and filling cellars.

At Providence, R. I. a church steeple fell, and on the following day, the steeple of the new Baptist church in Bunker Hill street, Charlestown, Ms. came down with a terrible crash. The latter was eighty feet in length, and fell across the street, and buried a milk-cart that was passing at the time. The driver, Mr. Theodore Locke, of Lexington, a young man, was taken from the ruins alive but he died in a few minutes. His horse was also killed.

At Deer Island the whole sea wall, built by the Government a few years since, was carried away by the force of the sea, and the large wooden building at the end of the Point was also blown down. The water made a complete breach over the Island. A boat was seen in the breakers at the back side of the Island containing eight men, and as it was impossible for them to land, the boat was undoubtedly swamped with all on board. Three buildings went to sea from Deer Island, one of which was the School House, the children in which had a narrow escape. The water covered nearly the entire Island.

The Boston papers report the destruction by the severe gale of Minot's Ledge Light House, and the loss of the two assistant keepers.

N. Y. Recorder

### Striking Retribution.

The massacre of Protestants in France, at the revocation of the edict of Natches, and by order of the French King, has been followed by a remarkable experience of the whole line of French Kings. The facts of the case having been reduced to a nut-shell in the following, from the *Edinburgh Witness*.

When the darkest of many of its tragedies was enacted,—the St. Bartholomew massacre,—Knox was still alive. "Being conveyed to the pulpit," says McCrie, "and summoning up the remainder of his strength, he thundered forth the vengeance of heaven against 'that cruel murderer and false traitor, the King of France, and desired Le Croc, the French Ambassador, to tell his master, that sentence was pronounced against him in Scotland, that the divine vengeance would never depart from him, nor from his house, if repentance did not ensue; but his name would remain an execration to posterity, and none proceeding from his loins should enjoy his kingdom in peace.'" Have the Kings of France since that day reigned in peace, or descended



from the throne full of years and honors? Charles IX., by whom the dreadful tragedy was enacted, died soon after in awful horrors, the blood flowing from every pore of his body. Henry III., his successor, fell by the hand of an assassin. Henry IV., after a reign of twenty years distracted by civil wars, died by the dagger of Ravillac. His successor, Louis XIII., after a reign of thirty-three years, spent mostly in warring with his subjects, died on his bed. Of Louis XIV., it is impossible to say whether the opening of his career was the more brilliant, or its close the more disastrous and unhappy. The reign of Louis XV. was marked by private profligacy, public profusion, increasing financial embarrassment and growing discontent. The King expired of a mortal distemper caught in the pursuit of his pleasures. In the next reign the revolution appeared upon the scene, and Louis XVI. perished on the scaffold. The troubled lives and unhonored ends of the French Kings since that period are too well known to require that we should dwell upon them. And now the death of Louis Philippe adds another to the list of discredited heads which have gone down in exile to the tomb.

**SINISTER INFLUENCE.**—Several cases of priestly artifice in England have caused considerable emotion in the public mind. The most striking is the case of a Miss Talbot, who is resident in a nunnery with the professed object of taking the black veil, by which act she forever forfeits her liberty. This young lady, now nineteen years of age, is a ward in chancery, and at the age of twenty-one will have the entire control of *four hundred thousand dollars!* which, of course, falls into the hands of the priests, should she become a nun. A very pretty speculation, and furnishing very plausible reasons for the extraordinary zeal of her religious advisers. Active measures will be adopted to save her from her fate.

Another case is that of a Frenchman, long resident in Great Britain, who was neglected while in health, under the supposition that he was poor; but when sick, it was discovered that he was the possessor of a handsome property. The priests took possession of him, and, as it is believed, forced him to sign a deed of gift and will, by which Popish institutions are to be enriched. This institution is undergoing investigation. In Popish countries, where there is no strict law to watch such proceedings, what uncounted millions have thus been poured into the Romish treasury to the defrauding of legal heirs.—*Presbyterian.*

**MILTON'S SONNET ON THE MASSACRE OF THE VAUDOIS IN PIEDMONT, A. D. 1655.**

Avenge, O Lord, thy slaughter'd saints, whose bones  
Lie scatter'd on the Alpine mountains cold;  
Even them who kept thy truth so pure of old  
When all our fathers worshipp'd stocks and stones,  
Forget not: in thy book record their groans,  
Who were thy sheep, and in their ancient fold,  
Slain by the bloody Piedmontese, that roll'd  
Mother with infant down the rocks. Their moans  
The vales redoubled to the hills, and they  
To heaven. Their martyr'd blood and ashes sow  
O'er all the Italian fields, where still doth sway  
The triple tyrant; that from these may grow  
A hundred-fold, who, having learn'd thy way,  
Early may fly the Babylonian woe.

The cruelties to which Milton refers in this noble sonnet, took place nearly three centuries and a half after the crusade prescribed by Pope Innocent III. against the Albigenses, A. D. 1208, Popery devised and accomplished both. Oliver Cromwell sent a letter to the Duke of Savoy, that "he should think himself wanting in his duty to God, to charity, and his religion, if he should be satisfied with pitying only the sufferings of the Vaudois, unless he also exerted himself to the utmost of his ability to deliver them out of it." This letter, backed by a note from Cardinal Mazarine, the French minister who used to turn pale whenever Cromwell's name was mentioned, stopped the massacres. But to strike some further terror into the Pope and the little princes of Italy, the Protector gave out that, forasmuch as he was satisfied that they had been the promoters of this persecution, that he would keep it in mind, and lay hold of the first opportunity to send his fleet into the Mediterranean to visit Civita Vecchia, and other parts of the ecclesiastical territories;

and that the sound of his cannon should be heard in Rome itself.

There are times and seasons when a believer knows what it is *really* to cease from man, from all men, bad and good; and then it is he finds the sweetest repose in the Lord his God. It is true, every means ought to be used to maintain the unity of the Spirit in the bonds of peace; and nothing is more beautiful than to behold love in exercise among *real* brethren. But how frequently do the saints idolize these things, till the Lord permits the potsherds to dash against each other; that, severe as such circumstances may be, they may by such things learn to "Cease from man, whose breath is in his nostrils."—*H. Fowler.*

Those interviews with which Jesus is pleased to favor many of his people in their early days, leave a deep and lasting impression on their minds; an impression which neither age nor infirmity can fully erase. Jacob, after a lapse of many years, and but a short time before his death, when he was blessing Ephraim and Manasseh, the two sons of Joseph, refers to that memorable event, the Bethel visit, and other blessed seasons of deliverance which he had been favored with by the Angel of the Covenant. Sometimes, under great and painful darkness of soul, the believer is able to maintain the fullest persuasion that what he has known and experienced was by the special teaching of God the Spirit; and still, resting by faith on the eternal veracity of the Promiser, is led to expect the Sun of Righteousness to arise again upon his benighted soul with healing in his wings: "He will return again, he will have compassion upon us," &c.—*H. Fowler.*

Mourning soul, what abundant encouragement does the word of God afford thee!—God is a God of truth: he never said to the seed of Jacob, Seek ye me in vain. When Jesus was in our world, he distinguished himself by his wonderful compassion to the poor and the needy; binding up the broken-hearted; liberating the captives; speaking peace and pardon to the most guilty, and cleansing from sin the most filthy. He came into the world to save sinners—the chief of sinners: and will he not be gracious unto thee, and heal the foul disease of thy troubled soul? Dost thou complain of the hardness of thy heart, and of thy backwardness of everything that is good? Hast thou had a little of the light of God's countenance, and it is gone? Hast thou been overtaken by temptation, cast down and sorely wounded? Canst thou find nothing in the word that will suit thy case; and do the terrors of the Almighty fall upon thee? Thou art the very sinner to whom Immanuel speaks, (Matt. xi. 28,) yes, to you is the word of salvation sent: "Christ is exalted as a Prince and a Savior, to give repentance to Israel, and the forgiveness of sins."

The Resurrection of the Lord Jesus Christ is a grand fundamental article of faith once delivered to the Saints. It is well worthy of notice, that there is not a single sermon recorded in the Acts of the Apostles in which it does not form the principle feature.—When Judas went to his place, and an apostle was chosen in his room, it was that he might be a witness of Christ's resurrection. (Acts i. 22.) And, therefore, when Paul, who was called after Christ's ascension, would establish his claim to the apostolic office, he says "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord?" (1 Cor. ix. 1.) he being favoured with an especial revelation of the risen Jesus, to qualify him to be a witness of his resurrection.

**AN ENTIRE TOWN BURNED.**—The Raynard steam sloop was at Whampoa on the 25th of January last, and a letter from on board, dated that day, was received here by the last India mail, in which it is stated that a dreadful fire had taken place on the previous night just ahead of the ship, and only about 200 yards from her. The whole Bamboo town, consisting of about 350 wooden houses, was burnt down in the short space of three hours.

**BEQUEST.**—The late Rev. Benjamin Wofford, of South Carolina, bequeathed one thousand dollars to trustees, to be vested, and the annual proceeds to be paid to the Treasurer of the American-Bible Society.

Rev. Mr. FINNEY, of Oberlin, being about to return to America, a public tea party was to be held by his friends in London, on the 31st ult. A Mr. Tegg has purchased the copyright of Mr. Finney's work on Theology, which, during his residence in London, Mr. F. has carried through the press, severely revising, and, to a considerable extent, re-written it.—*N. Y. Obs.*—How Apostolic! (?)

THE CONTRIBUTIONS TO THE BAPTIST MISSIONARY UNION for the month of March, were \$36,929 36, making the whole amount for the year, from all sources, a little more than \$120,000, or upwards of \$15,000 more than the whole amount received the year ending with March, 1850.

PROF. INGRAHAM, the novelist, has been admitted to the Deaconate in the Episcopal Church, Natches, and intends shortly to remove to Aberdeen, Miss., to build up an Episcopal Church in that thriving city.

The late Commissioner Lin, so well known to foreigners by his bold crusades against the opium trade, while on his way to the insurrectionary district of Kwangsi, was very suddenly taken ill on the 18th ult., and died on that day at Chaou-chow-fu, in the Kwangtung province, in his 69th year.

## OBITUARY.

*Thompson, Geauga Co., Ohio, April 6, 1851.*

**BROTHER BEEBE.**—Through the dispensations of our all-wise Heavenly Father, I am called to mourn the loss of my youngest son, CHAUNCEY C. PHELPS, who bade adieu to earthly scenes, January 26, 1851, aged fourteen years. He died of Erysipelas, after an illness of only thirty hours; which he bore with patience, while in the possession of his mental faculties. He was an affectionate son, and a loving brother, and I hope he has gone to a higher, happier world.

Also, my youngest daughter, EMILY MATILDA PHELPS, who died also of Erysipelas fever, January 30, 1851, after an illness of six days, aged 16, year.

In the death of my daughter, I am led to glorify God, for the evidence we have of her acceptance with him. She was an amiable, sweet tempered girl, and beloved by all who knew her. Much of her time had been spent in study and reading, for which she had a natural taste. The past winter she had been attending school at a neighboring Academy, but came home to attend the funeral of two of her aunts: she was shortly after taken sick, and has gone I trust, to glorify God in heaven. She was so low we did not let her know that Chauncey was dangerously ill, until the evening of his death. She was then conveyed to him; he knew her, and kissed her, and she wept as though her heart would break. The next day (Monday) her sister informed her we considered her recovery doubtful, and exhorted her to seek pardon for her sins. Said she, Must I die? O, my fond aspirations will be blown to the wind. Tuesday, the day of my son's funeral, by her request, Elder Roberts was called to preach. He conversed with her respecting her soul's welfare, and directed her to the cross of the dying Redeemer. She said she felt she was a sinner, but was afraid she did not feel it enough. Wednesday morning her sister read several chapters in the bible to her; one of which was the seventieth Psalm. She grasped the bible, with her trembling hands, and exclaimed, Is it really so? let me read it! After she had read it the second time, she said, Thank God that his word contains so much encouragement for sinners: Do you suppose his promises are for me? In the afternoon God was pleased to show her her sins, which she said were like mountains; and on my coming into the room, she said, Father, do you think God will forgive such a sinner as I am? I directed her to the thief on the cross, which seemed to comfort her very much. Toward night, being asked what were her future prospects, she replied, O they are bright; I trust God has forgiven my sins, and I hope you will all meet me in heaven. Soon after, her sister was alone with her, she wished her to pray with her, which she did; and she also prayed for herself. She inquired how long we thought she could live, and was told we feared not longer than morning. She requested the

family to be called, when we again tried to pray with her. Her hope increased, as her strength failed. She said she did not dread the grave, and that if it was God's will, she was willing to die. The following are some of her dying words, which were penned at the time: "I long to be with Christ—I shall soon be in heaven." Being asked if she loved Jesus, she replied, "Love Jesus! Indeed I do; I love him for his precious promises." After lying awhile without noticing any one, she said, "Mother, I shall soon be with you." Being asked if she saw her mother, she replied, "I saw her by the eye of faith." After struggling a long time, she said, "I do suffer some; but Jesus can make a dying bed feel soft as downy pillows are." She requested writing materials to be brought to her, and with hands cold with the chill of death, she wrote the following, fifteen minutes past 9 o'clock.

*Thompson, Geauga County, Ohio.*

DEAREST BROTHER AND SISTER.—Ere these few lines shall have reached you, I shall be in a land of spirits. I hope I may meet you, with the rest of our family, in an undivided group. These lines are penned on the sacred scriptures, which I trust you will search daily. I must bid you a long adieu. Your dying sister,

EMILY M. PHELPS.

The above was written to a brother and sister in Pennsylvania, while supported in my arms, and the family bible held by her physician for a writing desk. After we supposed her eyes closed forever, she returned again to consciousness. Her sister asked her if she was afraid to die. No, was her reply—her last audible word. She expired at half past four o'clock Thursday morning.

God has seen fit to afflict us, in time past, in taking away my wife, (who was a daughter of Elder Hezekiah West, of Pennsylvania) and a son, in the bloom of life, aged 20 years: both of which died with calm composure, in the triumphs of faith. But I do not wish to murmur; although we cannot but mourn for our lost ones: for God, doeth all things well.

Brother Beebe, will you, or some other of the brethren give your views on Psalms, xxvii. 10.

Yours truly,

ABEL PHELPS.

**BROTHER BEEBE.**—By request of sister Rachel Covington, and her step-son, W. D. C. Covington, I make these lines the messenger to inform you and the readers of your paper, that our dear brother, WILLIAM WADE COVINGTON, finished his pilgrimage on the 31st ultimo, at his residence on Elk Run, in Rockingham county, Va., after an illness of three days, aged 64 years, 6 months, and 21 days. He had been in the ministry about 18 years, to which he was ordained by and at the instance of old Thornton's Gap church, in January, 1839. All the saints who knew brother Covington, had full confidence in his being uncorrupt in doctrine, and exemplary in his life. Perhaps it was owing to some faulty construction or organization of his brain (as it was common to the family on his mother's side) that he was deranged three times in his life, and for more than two years prior to his death he had been in that unhappy condition; but he was intirely harmless, having nothing to complain of but himself, and his prevailing desire seemed to be that of being alone.

He was twice married; his first wife's maiden name was Slaughter, daughter of Captain Slaughter deceased, who lived near Woodville, Va.; the last who survives him, was Rachel Solomon, daughter of brother Aaron Solomon, late of Rockingham county, Va. By his first wife he had four living children; by the last, none. And will we unitedly sympathize with, and pray for his afflicted family. May it be ours largely on earth to share, and in heaven to celebrate that sovereign grace, to which the life of our lamented brother was so distinguished an ornament.

Yours in gospel bonds,

A. C. BOOTON.

*April 9, 1851.*

*Mott's Corners, N. Y., April 14, 1851.*

**BROTHER BEEBE.**—By request of sister Grout, I send you this obituary notice for publication.—Brother JOHN GROUT departed this life February 6th, aged 64 years, 10 months, and 6 days. His complaint was *scrofula* and *dropsy*.

Brother Grout was a member of the Baptist church about twenty nine years; he was sound in the faith, and opposed to all institutions called gos-





# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., MAY 15, 1851.

NO. 10.

## POETRY.

### "Put on the whole Armour of God."

EPHESIANS VI. 11.

Gird thy loins up, Christian soldier;  
Lo! thy Captain calls thee out;  
Let the danger make thee bolder;  
War in weakness, dare in doubt.  
Buckle on thy heavenly armour;  
Patch up no inglorious peace;  
Let thy courage wax the warmer,  
As thy foes and fears increase.  
Bind thy golden girdle round thee,  
Truth, to keep thee firm and tight;  
Never shall the foe confound thee,  
While the truth maintains thy fight.  
Righteousness within thee rooted,  
May appear to take thy part;  
But let righteousness imputed  
Be the breast-plate of thy heart.  
Shod with gospel-preparation,  
In the paths of promise tread;  
Let the hope of free salvation,  
As a helmet, guard thy head.  
When beset with various evils,  
Wield the Spirit's two-edged sword;  
Cut thy way through hosts of devils,  
While they fall before the Word.  
But when dangers closer threaten,  
And thy soul draws near to death;  
When assaulted sore by Satan,  
Then object the shield of faith:  
Fiery darts of fierce temptations,  
Intercepted by thy God,  
There shall lose their force in patience,  
Sheath'd in love, and quench'd in blood.  
Though to speak thou be not able,  
Always pray and never rest:  
Prayer's a weapon for the feeble;  
Weakest souls can wield it best.  
Ever on thy Captain calling,  
Make thy worst condition known:  
He shall hold thee up when falling,  
Or shall lift thee up when down.

HART.

### Repentance.

What various ways do men invent,  
To give the conscience ease;  
Some say, Believe; and some, Repent;  
And some say, Strive to please.  
But, brethren, Christ, and Christ alone,  
Can rightly do the thing;  
Nor ever can the way be known,  
Till he salvation bring.  
What mean the men that say, Believe,  
And let repentance go?  
What comfort can the soul receive  
That never felt its woe?  
Christ says, "That I might sinners call  
To penitence, I'm sent;"  
And, "Likewise ye shall perish all,  
Except ye do repent."  
Those who are called by grace divine,  
Believe, but not alone;  
Repentance to their faith they join,  
And so go safely on.  
But should repentance, or should faith,  
Should both deficient seem,  
Jesus gives both, the Scriptures saith;  
Then ask them both of him.

HART.

### "Godly Sorrow worketh Repentance."

Repentance is a gift bestow'd,  
To save a soul from death:  
Gospel repentance towards God  
Is always join'd to faith.  
Not for an hour, a day, or week,  
Do saints repentance own;  
But all the time the Lord they seek,  
At sin they grieve and groan.  
Nor is it such a dismal thing  
As 'tis by some men nam'd;  
A sinner may repent and sing,  
Rejoice, and be ashamed.  
'Tis not the fear of hell alone,  
For that may prove extreme:  
Repenting saints the Savior own,  
And grieve for grieving him.  
If penitence be quite left out,  
Religion is but halt;  
And hope, though e'er so clear of doubt,  
Like offerings without salt.

HART.

## COMMUNICATIONS.

For the Signs of the Times.

"The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isaiah xiv. 24.

DEAR BROTHER BEEBE:—The Signs come to me as a welcome messenger, richly laden with the glorious truths of the gospel—the glad tidings of great joy, which is salvation by grace, through the redemption that is in Christ Jesus; and not by the means and money schemes of a covetous and deceiving clergy, as you have clearly shown in the eighth number, in your remarks upon the circular letter of the New School Baptists, and also the extract from the "Religious Herald," in which we hear of a troublesome gospel, and a willingness to receive one of less trouble in the room of it, if it would suit their ends to be obtained. In these remarks I could not but notice the contrast between that perverted gospel and the gospel of Christ, which is indeed the power of God unto salvation to every one that believeth, in which Christ is preached unto the Jews a stumbling block, and to the Greeks foolishness, but to them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. I rejoice that I find in reading the Signs and other papers, that there are seven thousand men who have not bowed the knee to Baal—a remnant according to the election of grace, who plainly declare,

They're not ashamed to own their Lord,  
Nor to defend his cause,  
Maintain the honor of his word,  
The glory of his cross.

As we read our duty so plainly in the word of God, therefore we need not try to excuse ourselves by saying, we cannot speak or write as others do, for the apostle has it in this way, "As every man hath therefore received the gift of God, even so minister the same." Again, "It is not required of a man according to that he hath *not*, but according to that which he *hath*."

In my weak and simple manner, realizing my liability to err, unless led by the living and unchanging God, I offer a few thoughts upon the verse of scripture at the head of this communication. "The Lord of hosts hath sworn." In the first place we inquire, Who is the Lord of hosts? Is he the God that the Missionaries say has need of our silver and gold to enable him to carry on his works of love and mercy in bringing the heathen to a saving knowledge of the truth, and if we do not thus aid him in his work, it will come to nought? Or, in a few words, is he a disappointed changing God? (We answer, No.) If not, who is he? Alas, my brother, we have only limited conceptions of him who is the Almighty, who was, and is, and is to come; the God that inhabiteth eternity, whose name is Holy. But this God is our God forever and ever, and he has revealed himself in the scriptures in some measure to our weak capacities; therefore we say, He is the creator of all things, upholding them all by the word of

his power; for he is before all things, and by him all things consist. He is good unto all, and his tender mercies are over all his works. He is infinite in wisdom and omnipotent, and he is everywhere present beholding the evil and the good—He rules in the army of heaven, and among the inhabitants of the earth he does his will and pleasure. He receives counsel of none, neither can any instruct him: and none have a right to say unto him, What doest thou, or to ask a reason of his ways; for all nations when compared to him are as a drop of the bucket. He taketh up the Islands as a very little thing—He is the God, who by the mouth of his prophets has declared unto Zion, "Thy Maker is thy Husband, the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel, the God of the whole earth shall he be called." Again, "Unto us a Son is given, and the government shall be upon his shoulder, and he shall be called, Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace." And again, "Thou shalt call his name Immanuel," (God with us.) And he declares concerning himself, "I am God, and beside me there is no Savior." He is the Father, or Author of lights, with whom there is no variableness or shadow of turning, the same yesterday, to-day, and forever; and he also is the Governor of the nations. This God "hath sworn, saying, Surely, as I have thought, so shall it come to pass, and as I have purposed so shall it stand." This language was formerly spoken concerning the Assyrian, testifying that the Lord would break him in his land and upon his mountain. Then his yoke shall depart from them, and his burden from their shoulders, "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? The thoughts of the Lord come to pass, and his purposes stand in regard to his sovereignty over the nations and kingdoms of the earth. But my mind has been led to the contemplation of Christ, the Head and Husband of his bride, which was chosen in him before the foundation of the world, that she should be holy and without blame before him in love, and predestinated to be conformed to the image of the Son, and to the adoption of children, by Jesus Christ to himself according to the good pleasure of his will, (not ours) to the praise of the glory of his grace wherein he hath made us accepted in the Beloved. This glorious union is also according to his own purpose and grace, which he purposed in Christ Jesus before the world began; who verily was foreordained but was manifest in these last times. David says by inspiration, "The Lord sware and will *not* repent; Thou art a priest forever, after the order of Melchisedec." The Lord could sware by no greater than himself, for he is the only wise God our Savior, who only hath immortality, dwelling in light which no man can approach unto, whom no man hath seen, nor can see. We read, in the oracles of truth, that "When God made promise to Abraham, because he could sware by no great-er, he sware by himself." Also, that the Lord being "willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Therefore we say as the Lord hath thought concerning his church so shall it come to pass, and his purposes in relation to her shall stand, for he works all things after the counsel of his own will. It was his own purpose and love that was the cause of his sending his only begotten Son into the world to die for us, when we were yet sinners; for "When we were without strength, in *due* time Christ died for the ungodly." And in giving his Son to suffer and die, he designed to bring in an everlasting righteousness, to magnify the law, and redeem a people for his praise. And he hath purposed it, and who shall disannul it? He is in one mind, and none can turn him: and I verily believe the Judge of all the earth will do right. He will not punish the just, nor clear the guilty; for Paul says, "When God shall judge the secrets of men by Jesus Christ, according to my gospel, he will render unto every man according to his works," to them who by patient continuance in well doing seek for glory, honor, immortality and eternal life; and indignation and wrath on all them who know not God, and obey not the gospel of our Lord Jesus Christ; for the Lord of hosts hath purposed to bring every work into judgment of whatsoever sort it is. And he hath declared every knee shall bow, and every tongue shall confess, that Jesus Christ *is* Lord to the glory of God the Father. And if judgment begin at the house of God, where shall the ungodly and the sinner appear. We can trace the fulfillment and accomplishment of many of his predictions and purposes in the revelation he has made of himself in his word. Jesus Christ our chief Shepherd, Advocate with the Father, and Everlasting Friend, is figured forth on every page of holy writ, from Adam until he made his appearance in the world, and he has laid down his life for the sheep. The prophets foretold his sufferings in such pathetic language, and portrayed the scenes of Calvary in such glowing colors, that we cannot but wonder and admire when we read their prophecies. But when we peruse the writings of the apostles, and therein see the exact fulfillment of what the prophets said should come to pass concerning Christ and his chosen people who should serve him, we must acknowledge, as the Lord has purposed so has it come to pass, not one jot or tittle has failed. And also exclaim, amazing love! wonderful condescension! Wicked men and devils conspired to bring about the events that were foretold. The Jews not knowing the scriptures, fulfilled them in condemning the Messiah. And when he was accused before Pilate, they cried, Away with him! Crucify him! which the Lord's hand and counsel determined before should be done. Paul speaks of the hidden wisdom which God ordained before the world unto our glory, and says, "Which none of the princes of this world knew; for had they known it, they would

not have crucified the Lord of glory." Just as it was in the case of Joseph who was sold into Egypt by his brethren, so it was when our Lord was betrayed into the hands of men, Judas sold his Master for thirty pieces of silver; and the wicked Jews voluntarily manifested their enmity of heart in desiring Pilate to deliver him up to be crucified. They meant it for evil; but the Lord, in laying down his life, designed the eternal salvation of all them who obey him. And though he were a son, yet he learned obedience by the things which he suffered. How applicable the language of the prophet is to the man of sorrows, which is, "Was ever sorrow like my sorrow?" And the Savior's own words are, "I am in trouble, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name." Then a voice came from heaven, saying, "I have both glorified it and will glorify it again."

In sending Joseph before hand into Egypt, God's thoughts and purposes were to save the Israelites from famine; but in sending his darling Son into the world, he designed the salvation of all the heirs of promise, and the manifestation of his own glorious attributes and perfections. His attributes of justice and mercy in the salvation of all the Father gave to Christ in the everlasting covenant; and his attribute of justice in laying on him the iniquities of all his people. The Lord has purposed this, and who can disannul it? He is a zealous God, and will not give his glory to another. No, not to the pious and benevolent missionaries, who claim to themselves the honor, at least, of being co-workers in this plan of redemption; and, inspired with a false zeal, compass sea and land to make proselytes; but this is also foretold; for the angel said to Daniel, "Many shall run to and fro, and knowledge shall be increased, but go thy way until the end be." Peter, standing up with the eleven on the day of pentecost, said unto the Jews concerning Christ, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." And when speaking under the direct influence of the Holy Ghost, he said in reply to those who thought they were filled with new wine, "We are not drunken as ye suppose, seeing it is the third hour of the day; but this is that which was spoken by the prophet Joel.—And it shall come to pass in the last days, saith the Lord, that I will pour out of my spirit on all flesh, and your sons and daughters shall prophesy. And on my servants and on my handmaidens will I pour out my spirit in those days, saith the Lord, and they shall prophesy." The unchangeable Jehovah had long before this time purposed to do it, and now it is accomplished. The Savior said to the people on one occasion, "This day is this scripture fulfilled in your ears." And when leaving his disciples, he told them to tarry at Jerusalem until they were endued with power from on high. "And when the day of pentecost was fully come, (or the set time,) they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared cloven tongues like as of fire, and sat upon each one of them." Now was fulfilled what Christ told them, saying, "Ye shall be baptized with the Holy Ghost not many days hence." And, indeed, as the

Lord thought, even so it came to pass, not ending the malice of his own professed enemies, the rage of his avowed enemies. A child, his parents fled

with him into Egypt, that the prophesy might be fulfilled, "Out of Egypt have I called my Son." And when returning they feared Herod, and tarried in the city of Nazareth, for it had been said, he should be "called a Nazarine." But the time would fail me to tell of the various instances in which we see the fulfillment of God's purposes, and thoughts concerning the children of men, relative to his spiritual kingdom.

Brethren, I would refer you to the history of Ruth, as a figure of the Gentile church, in which we discover an overruling providence, in bringing her from the land of Moab, to become the wife of Boaz, from whom David is descended. Here we have a representation, I think, of Christ and his chosen bride. There was one of nearer kin to her than he; and I think this refers to the law which holds her in bondage until its demands are satisfied, and the debt paid and cancelled: this being done, he has a right to his lawful bride.

"The bargain is struck  
And cannot be broke."

Let Satan make the match null, if it is in his power to do it. But I rejoice although he is a subtle enemy, that he is a vanquished foe. We have only to resist him and he will flee from us. But to return to the subject. Could Peter on the day of pentecost, filled with the Holy Ghost, refuse to preach unto the people, until they first agreed to give him so much for what he should say? I think not; for the Savior said at one time, "If these should hold their peace, the stones would immediately cry out." And the apostles said, "We cannot but speak the things which we have seen and heard;" and they plainly told the rulers of the people and Elders of Israel, that "This is the Stone which the builders rejected, and is become the head of the corner; neither is there salvation in any other." Brethren, this is the Lord's doings and it is marvelous in our eyes. This is what he had thought and purposed, and now made manifest unto his chosen witnesses.

"Strong project this indeed,  
A deep concerted plan,  
For God to send the woman's seed,  
To die for wretched man."

It was long foretold that the ransomed of the Lord should return, and come to Zion with songs and everlasting joy upon their heads. And we read of three thousand who were added in one day unto the company of disciples; and also that "The Lord added to the churches daily such as should be saved."

"How majestic the walls did arise,  
He spake, and it was done."

In him the whole building, fitly framed together, groweth unto an holy temple in the Lord, who had thoughts of mercy and purposes of grace towards us, when we were sinners, under the curse of a broken and holy law. Therefore Christ came in the flesh, was made under the law to redeem his people from under the law; and when upon the cross, he cried, "It is finished," the work the Father gave him to do—the scriptures concerning his sufferings were fulfilled; justice was satisfied, the law honored, and his chosen bride redeemed from the yoke of bondage that sin had placed upon her. And now Christ sits upon his mediatorial throne, making intercession for his seed, the travail of his soul. And the Lord hath purposed they shall be saved. Who shall make it void or disannul it? *The ransomed shall return*, "And they shall be mine, saith the Lord, when I make up my jewels." And now the language of the scriptures is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye; yea, come, buy wine and milk, without money, and without price." This

gospel is not estimated in dollars and cents, but it is good tidings unto the meek; it binds up the broken hearted, proclaims liberty to the captives, and the opening of the prison to them that are bound; it gives us beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness, "That we might be called trees of righteousness, the planting of the Lord that he might be glorified." And further, we read of the blessings of the gospel, in the beautiful language of the prophet, when speaking of Christ, he says, "Look unto me and be ye saved, all the ends of the earth." Look unto Christ, there is no other way, he is the Door, if any man enter in by him, he shall go in and out and find pasture. God will satisfy his poor with bread. "Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts, she hath mingled her wine, she hath also furnished her table." Wisdom has done this, and now she saith, Whoso is simple let him turn in hither. And to him that wanteth understanding, she saith, Come eat of my bread and drink of the wine that I have mingled, so shall thy peace be as a river. "Behold the Lamb of God who taketh away the sins of the world." He is Alpha and Omega in the salvation of lost and rebellious sinners; for so hath the Lord ordained that he should be, his salvation unto the ends of the earth. Not the Jews only, but also the Gentiles are embraced in this gospel: and the address to them is, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." And when Paul preached to them, they that were ordained to eternal life believed.

Brethren, pray for the peace of Jerusalem. They shall prosper that love her, that are called according to the purpose of God; for his thoughts are not as our thoughts, nor his ways as our ways; but he has sworn that they shall stand, and that he will do all his pleasure. I have written more than I thought of writing, and have only hinted at the meaning of the text, but I will leave it for others. I would gladly extend the circulation of the *Signs*; but the people do not like the doctrine, and have no desire to read it.

Your brother in tribulation,

ALONZO G. PORTER.

Athens, N. Y., April 21, 1851.

For the Signs of the Times.

Heath's Quarter, April 6, 1851.

BROTHER BEEBE:—As I have been reading the eighteenth volume of the *Signs* for a few months past, which I borrowed from my brother, Jesse C. Line, I must acknowledge that I have been very much edified by the experimental communications of the brethren and sisters who inhabit the low grounds of sorrow, and whose faces I have not seen in the flesh. I have felt a desire to give them in return the reason of the hope that is in me.—But feeling myself to be less than the least of all saints, and not being able to command language to express what I wish to communicate, I have hitherto forborne until the present time; and even now my heart quakes within me.

I was born October 17, 1814, and from my earliest knowledge my parents were Baptists, and often brought ministers and other members home with them from meetings, whose conversation was on heavenly things. This was perhaps the cause of many serious thoughts in my mind. It seemed strange to me that Christians should feel themselves so sinful as they often expressed themselves to feel. I knew that I did many things that I ought not; and I thought that I must repent

and pray to the Lord, and that he would forgive me. But still I thought that, as I was young, and not so bad as many old people, I would put it off from time to time. But at one time when the family were gone to meeting and I was left alone at home, I felt as though I must not wait any longer, and I went up stairs to pray; but as I felt no weight of sin, I prayed not so much for myself as for others. I then thought that I had done all that was required of me, and so I felt but little more concern about it until the family were all at meeting again, and I was reading in the Psalms, when I thought that I must pray again; but when I got upon my knees, from some cause for which I never could account, my mouth was entirely shut, so that I could not utter a word. I arose in great distress, I turned around and involuntarily fell down and prayed the Lord to relieve me from this distress. I then resolved to mend my ways, to pray oftener, and thus I soon became righteous in my own eyes, and despised others. I mention this to show the effect of those things which are regarded by the New School and Meansite Baptists, of these parts, as *means of grace*, upon one who is an entire stranger to himself. I continued in this self-righteous way, until sometime in the summer of 1829, when one day I was singing the hymn,

"How lost was my condition," &c.,

when my eyes were opened to see my true condition. I then saw that my heart was the sink of sin, and I felt that I was the greatest hypocrite on earth; then I could find no rest, day nor night; but my distress was not the fear of hell, but because I had sinned against so holy and just a God. I now looked on my former self-righteousness as solemn mockery; and it now seemed to be presumptuous to pray to God, against whom I had sinned all my life, with a high hand; yet the breathing of my soul was, "God be merciful to me, a sinner." "Lord save, I perish!" I surely thought that no one had ever felt what I then felt; and that for all others there was some hope, but for me there was none. I had sinned against light and knowledge, and I had committed the unpardonable sin—I had sinned away the day of grace. Thus I continued for about six months, finding no comfort by day, and frequently no sleep by night.—On one night I fell asleep, and dreamed that Christ was here on the earth teaching school, and that I was one of his pupils, and I thought that I told one of my fellow scholars that I would not help to kill him, it was ourselves that ought to suffer, and not him. I thought he said that he would write some copies for us to have after he was gone, and I thought that I gave him my copy book and desired him to write it full; but he took it and wrote two or three, and gave it back, and said to me, This is enough, when you look at this you can see my hand writing; and he then said it was time for us to be going: we went out of doors, and there came a company of men to take him. I told them they must not take him, for we all loved him; but he went forward and gave himself up to them, and they took him and bound him upon the play ground, and we followed after him, and I was all the way telling my fellows not to help these wicked men, for I would not; but when we got to the place of execution, and he was lifted up, I cast a stone at him, and then took a spear and thrust it into his side, and he stretched his right hand towards me, and told me that, if I had not helped to kill him, I must have suffered for my own sins. I then went and told my father what I had done, and he told me that I was now clear. I felt re-



lieved in my sleep—but when I awoke, a full sense of my hypocrisy came into my mind, and I could not see how God could be just, and save so vile a wretch; and I could not ask him to forego his justice. My father gave me a measure of grain to feed the beast, which I suppose I did, and was returning when a full view of the blessed state of the righteous was presented to me, and I felt myself shut out from it. I then viewed the miserable conditron of the wicked, and felt myself sinking with them—and at this instant, I heard a voice, saying, “Look unto me and live.” I beheld Jesus on the cross, with his eyes fixed on me, and his arms extended towards me, saying, I died that thou mightest live. My mind followed him down to the tomb, and saw him rise and ascend to the Father, and I found myself singing,

“A dying, risen Jesus,  
Seen by the eye of faith,  
From condemnation frees us,  
And saves our souls from death.”

I started to run to the house to tell it; but before I got there I thought, “Lord, I am a child, I cannot go: they know my former hypocrisy, and will not believe me.” I then could not believe that I should ever see any more sorrow—but doubts soon afterwards arose, and I feared that I was deceived.

SIMEON R. LINE.

For the Signs of the Times.

Platte Co., Mo., March 23, 1851.

BROTHER BEEBE:—There being no agent for the *Signs of the Times*, immediately in this section of country, and there being several brethren and sisters who wish to read them, for convenience, they have requested me to act as your agent; and I feel willing to do so, because I believe it is calculated to promote the cause of God, and afford comfort to Zion's travelers, while in this vale of tears. I am opposed to religious periodicals when they contain heated controversies, characterized by harsh language contrary to the spirit of the gospel; but such is not the character of the *Signs*; but, on the contrary, they contain epistles of love and christian experience. There is no louder or more delightful preaching to God's people than experimental religion; it is the sincere milk of the word. Take away my experience, and I have no hope for heaven and happiness—although it appears small to me, I would not give it in exchange for all that this world calls good or great. If it would not be intruding upon your patience and that of your readers; I would relate, in as brief a manner as I can, the dealings of God with me, in bringing me, as I trust, to the knowledge of the truth.

On a certain occasion, when attending upon the administration of God's word, it came home to me with force that I had a soul to be saved or lost, as well as others; and that it was right that I, as well as they, should be concerned about it. I then went to work, and concluded that by reforming my conduct, and trying to do better, I would initiate myself into the favor of God. But, instead of getting nearer the kingdom of heaven, it seemed to me that I got farther off. My prayer appeared to be ineffectual. I endeavored to drive away those serious impressions from my mind. At length I heard an Old School Presbyterian preach from this text, “How shall we escape, if we neglect so great salvation.” This text is applicable alone to the children of divine grace. I had been neglecting this salvation, by trying to wear off those impressions. On my return home, these words of the poet struck my mind with force.

“That awful day will surely come,  
The appointed hour makes haste,  
When I must stand before my Judge,  
And pass the solemn test.”

I took up the bible to see if I could find any relief in reading God's word; but the first verse that caught my attention was this, “Therefore I am full of the fury of the Lord: I am weary with holding in; I will pour out upon the children abroad and upon the assembly of young men together.” I was then a young man, and it seemed as though these words were applicable to me. It was suggested to my mind that there was time enough yet, for me to embrace religion; but this thought, too, was arrested and driven away by this portion of scripture, “Now is the accepted time, now is the day of salvation: to-day, if ye will hear his voice, harden not your heart.” At length, after having done all that I could do, I gave myself up into the hands of God, acknowledging that if saved, it was mercy, and if damned, it was just. After having tried to pray, I thought perhaps for the last time, a small still voice seemed to speak to me in this language, “I am your Savior! Come rejoice; I bore your sins upon the cross.” Dear brother, tongue cannot express that joy with which my soul was filled. It seemed to me that I was in a new world, and all creation was praising God. But it was not long before those joys were interrupted by doubts and fears; yet I have a little hope, that I shall be saved, and that alone through sovereign, reigning, and discriminating grace. I have been too lengthy.

Brother Beebe, if you think this communication worthy a place in your valuable paper, so use it; if not, commit it to the flames.

I remain yours, in bonds of love,  
P. T. BURRUSS.

For the Signs of the Times.

Jefferson Co., Fla., April 15, 1851.

BROTHER BEEBE:—The *Signs* come regularly to hand, bringing to me what I regard as “good news from a far country,” and the communications of the brethren and sisters through your columns are to me like cold water to a thirsty soul.—As I do not write this for publication, I will give you a little of my history. I was born in South Carolina, on the 25th day of August, 1820. My parents were members of the Baptist church, and gave me good advice; but like most youths, I was wild and went off far into sin and rebellion against God. It was my practice to play cards, and I carried a pack of them in my pocket until, one morning when at breakfast my father stepped up to me and took them out of my pocket, and burned them before my eyes; and, with tears in his eyes told me that if I did not reform, torment would be my doom. I then resolved that if the Lord would spare my life, I would never play at cards again; and I never have from that time to the present, which is about ten years. A short time after this occurrence my father moved into Georgia, and not long afterwards the Methodists had a great meeting in the vicinity where we located, and a great many joined them, and others were going up to be prayed for; it seemed that I had some serious impressions at the time, and as they promised me that if I would go into the altar, I would get religion in a short time, I went in from time to time, and could hear those all around me saying that they had got religion; but it was not so with me. I had very serious impressions at times, but they soon wore off, until I came to Florida. One day I got very angry, and called on God to damn my soul; when my uncle, who was near, said to me, Suppose the Lord should do

as I had asked him to, what would my situation be. I began to reflect on what he said, and conviction seized on me so that I did not know what to do. I got off as soon as I could conveniently by myself and tried to ask the Lord to have mercy on me; but it seemed to me that I had sinned so much, and that I was so vile that there was no mercy for me. The more I tried to pray, the more I saw my vileness, and I thought that I was the worst sinner upon the earth, and my sins seemed to be weighing me down to that place where hope or mercy could never come. I saw plainly that if I was forever lost, that God was just. I was now in so much distress that I could not sleep at night, and I continued in this situation about eight months, and until I had given up all for lost. As I lay meditating my sad estate one night, this passage of scripture came to my mind, “Come unto me, all ye that are weary and heavy laden, and I will give you rest.” I saw and felt that I was one to whom these words were addressed. And I was enabled to look to Christ, on that night, as I hope and trust, and he removed that burden from my soul, and enabled me to rejoice in hope that I had found him of whom Moses and the prophets did write.—But I have had many dark and trying seasons since that time.

You may do what you please with this—I remain,

Yours, in the bonds of everlasting love,  
JAMES T. BAKER.

For the Signs of the Times.

Warren Co., O., April 23, 1851.

BROTHER BEEBE:—I am glad to hear of the prosperity of the *Signs of the Times*. I am now, more than ever before, convinced of the impropriety of controversy among brethren, being carried on through our religious papers. If all the readers of those papers, took the same interest in such controversies as the writers of them do, it would alter the matter much. But, I doubt, if there is one in ten of the readers of the *Signs*, who take any interest in reading such communications. For my own part, I believe that I have been benefited some by the controversies which have been carried on through the *Signs*; and even now, there are some points, that so far as I alone am concerned, I should like to see controverted through the *Signs*: but, I wish not to be gratified at the expense of the feelings of my brethren and sisters. I forgot, in my last communication, to notice the request of brother Ezra Sperry, for my views on 1 John, 5th chapter, and 16th verse. Let me say to you, brother Sperry, that I have no light on that passage of scripture at present; therefore, you must excuse me for not expressing an opinion on that subject. I should be glad to see the views of any brother on that passage, published in the *Signs*. The Lord, we trust, is still adding to our number here, such as he will have to be saved. Since I last wrote to you, I have baptized one at this place, one at Mount Pleasant church, Butler Co., and one at Tapscotts. The Angel appears to be troubling the waters in these parts at this time; and the cheeks of old and young are frequently seen bathed in tears at our monthly meetings. May the Lord preserve us in peace, and enable us all to “strive together (not pull apart) for the faith of the gospel.”

Paul said, “Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.” I reckon there is no greater crime committed by man, than that

of producing divisions among the followers of the Lamb. When I reflect on my own ignorance, and how liable I am to be deceived in the motives that lead me to act, I am led to say with David, “Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.” I am trying to preach to a great many people, and to a great many of the followers of the Lamb. And should my preaching have the effect to scatter and divide the flock of Jesus, or to bewilder and confuse the minds of the little ones, I think I should feel “Great heaviness and continual sorrow of heart.”

“My soul shall pray for Zion still,  
While life or breath remains;  
There my best friends my kindred dwell,  
There God my Savior reigns.”

SAMUEL WILLIAMS.

For the Signs of the Times.

Dansville, N. Y., Feb. 10, 1851.

BROTHER BEEBE:—I have to make the *Signs* supply the place of meeting with my brethren, for although we have, in this enterprising village, an abundance of religion, and of religious meetings, I do not find a people to suit my views. The religion here seems to be all manufactured to order, and rather poor at that; but if I were to undertake to manufacture, I should probably make full as bungling work as any, and be no better suited with my own performance than I am with those of others. Nothing seems to suit my case short of a finished salvation, and a robe of righteousness, wrought out and brought in by a better workman than it is possible for mortal man to be. When I read in the *Signs*, the esteemed communications of brethren and sisters from all quarters of our continent, and find them speaking so clearly my own sentiments, and suggesting to my mind new ideas which are in harmony with the glorious doctrine of sovereign grace, I feel my heart drawn out in love to them, and a desire to respond to them in some manner, that they may know that they have been instrumental in causing at least one heart to rejoice, or in touching a chord in one heart that vibrates in sweet harmony with their own. But, alas! when I think of attempting to write, I feel so feeble, so unable to express myself properly, that I am compelled to desist. And when I overcome this feeling, I am confronted with this suggestion, “You wish to gain applause as a public writer,” and then I shrink from the undertaking, and feel pretty well justified in not writing, on account of my inability. And another thing—It appears to me that you must be overwhelmed with letters; seeing there are so many in all parts of our wide spread country who love the truth, and love to make known to their brethren, through the *Signs*, as a medium, their fellowship in the gospel, and then, you have to read and select for publication, from the mass; it seems your labor must be immense, both physical and mental. And then, after all your painstaking to perform your duty faithfully, to be occasionally snubbed by your brethren for what they happen to think is not strictly correct, is poor encouragement indeed. But I know you do not look to feeble and vain man, for your reward or encouragement. If friends on earth should fail, or prove false, and even brethren accuse and condemn, yet there is a crown of righteousness laid up in heaven for all who trust in Jesus. That the bright diadem may be awarded you and all the faithful, is the prayer of,

Yours in the bonds of affection,

P. WEST

For the Signs of the Times.

*Cole County, Ill., April 8, 1851.*

BROTHER BEEBE:—I have taken the Signs from the year 1844, to the present time, and I am well pleased with them, and I expect to continue to take them as long as I live and can obtain them. Although I feel myself to be a poor unworthy creature, I am pleased to hear from my brethren, through the Signs, whose faces, many of them, I have never seen. It is a great satisfaction to me to hear them tell of the goodness of God. I sometimes feel as though I know and feel something of his goodness; but I am such a poor creature I am afraid to take any part to myself. I must tell you something about my little experience—I was born in Fayette County, Kentucky, September 3, 1807., and married December 29, 1829.

In the year 1827, I become concerned about my situation, and I thought I would go to meeting, but it appeared to me, that the more frequently I attended the meeting, the worse I felt: at about this time there was a great revival among the arminian Baptists, and they kept it agoing both night and day, and I think, if ever a poor creature tried to get religion I did, and the preachers urged me to come up and join, and I was urged on to join them, but I refused. Finally I concluded, I would quit going to meeting, and I then returned home and went to ploughing, but I could not plough with any satisfaction. I would often leave my plough and retire to the woods and seek some secret place, where no eye could see me, and when I bowed down to try to pray, I was very careful to look all around to see if any person was watching me: and when I attempted to pray I could only say "God be merciful to me, a poor hell-deserving sinner." I really thought that I was the very chief of sinners, and I gave up all for lost.—But still, as I returned to my ploughing, something seemed to arise in my breast which breathed forth the prayer, "Lord be merciful to me." I had not been to hear the old Predestinarian Baptists for some time, for I looked on them as a hard kind of people; but I concluded to attend their next meeting, which would be on the third Sunday in the month, and as I waited the time seemed very long to me, but when the time arrived, I got ready and went to the meeting, and as I went, all the way, I felt that I was such a poor wretched creature every body was watching me.—When I got to meeting I went to as secret a seat as I could find, hoping that no one would notice me. Brother Threlkeld was there, and it fell to his lot to preach; his text was.—"But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hands." John. x. 26—28. He soon began to speak of the trials which God's people are brought through, and of the goodness of God, and how the Savior had suffered and died for their redemption, and if I had told him my situation he could not have described it more accurately; and all the time, my soul seemed ready to burst her mortal bands. All at once, the Lord Jesus, seemed to be presented to me, as through an eye of faith, I thought I saw him, and he seemed to bid me look to him. At that moment such joy sprang up in my heart, as I had never felt before, and I could hardly refrain from breaking forth in his praise, while there in the meeting. I however kept all this to myself as long as the Lord would suffer me to do so. In a few days after this, brother William Dudley came into the field and talked

with me on matters of worldly business; but I could not tell him any thing about what I had experienced. He left me and went down to my father's house, and it seemed to me that I could not forbear to go down to the house and tell him and my mother what a precious Savior I had found. They advised me to go and talk to the church, and I had a great desire to go and tell the church my situation.—I tried to keep away, but I could not: I felt desirous to be baptized, if the members of the church could receive such a poor creature.—I attended their meeting in February, and related my experience and was received, and was baptized the next month, which was March and from that day to this I have never doubted the Lord's ability to save all his people; but O, am I one of his people, or am I not?

I think I know, the arminian system, as well as any one; for I was as much of one as ever lived. The scriptures tell us, "By grace ye are saved, through faith, and that not of yourselves; it is the gift of God."

Yours in the bonds of peace.

SAMUEL OWING.

For the Signs of the Times.

*Licking County, O., April 6, 1851.*

BROTHER BEEBE:—For the edification, and perhaps comfort of many of our Old School Baptist brethren, permit me to say that in 1847, a few brethren and sisters, only seven in number, applied for letters of dismission, for the purpose of being constituted a church, for their personal convenience and happiness; and I think we have reason to say, also for the glory of God and the prosperity of his cause. As members of the church militant we have been graciously spared and permitted from time to time to witness the goodness of God, in bringing many from darkness to light, and adding to the little church of such as we have reason to believe shall be saved, so that our present number is twenty. This little church appears to be endeavoring to keep the unity of the spirit in the bonds of peace, minding none other things than such as are commanded them of God.

We have reason to bless the name of the God of Israel for so good a heritage, and that our lines have fallen to us in pleasant places. Our united prayer is that God may remember Zion, the city of our solemnities, and that he will be a wall of fire around about her, and a glory in her midst, and that she may appear fair as the moon, clear as the sun, and as terrible as an army with banners.

Brother Beebe, we live in the midst of a do and live people, who are crying, lo, here! and lo, there! and deceiving many, and if it were possible, they would deceive the very elect; but they have their limits fixed. "Thus far" shall they proceed, but "no farther."—And as Jannes and Jambres withstood Moses, so also do these oppose and withstand the truth. But may the church be comforted by the thought that ere long their work shall be made manifest as also theirs, the magicians, were. We have the gospel preached and its ordinances administered by brother John Fry.

May the Lord bless and prosper his people every where, is my prayer for Jesus Christ's sake.

EZRA SPERRY.

For the Signs of the Times.

*Rush County, Ia., March 22, 1851*

BROTHER BEEBE:—We all have our troubles and trials while traveling through this world of sin and sorrow; but Christ has said, "In the world ye shall have tribulations, but be of good cheer, I have overcome the world."

I have been much comforted and, I hope edified by reading the sweet communications of the brethren and sisters, in the Signs. They all appear to have been led in a way that they had not known. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God.

Brother Beebe, I often think of the sermon I heard you preach at the association which was held at the Pleasant Run church, in Rush County Ia. You reminded me of Bunyon's writings, where the shepherds showed Christian the gate of the city. I hope you will come to Indiana and preach for us again; but if you cannot come, give us as much preaching through the Signs, as you can. I heard Eld. Wilson Thompson preach from the word "Amen" and I thought I had never heard such a sermon in my life: it truly fed the church of God which he purchased with his own blood.

That goodness and mercy may follow you all the days of your life, is the prayer of your unworthy sister in Christ.

NANCY M. COOK.

For the Signs of the Times.

*Ogle County, Ill., March 2, 1851.*

BROTHER BEEBE:—I am highly pleased with the superintendence and subject matter of the Signs, for a while past. My drooping spirits have often been refreshed by the able communications of the dear brethren and sisters, especially when they have related the dealings of the Lord with their souls. I was particularly delighted with the editorial department of the last two numbers, viz. "Absolute Predestination," and more especially, the views given in the second number on Heb. xii. 28 & 29. The last mentioned sermon is worth more than the cost of a whole volume of the Signs, to any one deserving the name of Old School Baptist. Although I feel like a child, in knowledge of divine things and opposed by some who are fathers in Israel, and men, in knowledge of the scriptures, yet I cannot help believing that the Signs have been a great source of edification and comfort to the dear brethren and sisters scattered over this widely extended continent.—How deeply, and how artfully have the snares been set by designing enemies, telling the little despised and down-trodden few, in different places, that they were the last and only remaining ones, who still contended for the old fashioned, unpopular doctrine and order of the Baptists. But, blessed be God, he taketh the wise in their own craftiness: he has let many of them live until even the world could see their statements and predictions proved false; and the enemies of Israel have been found liars unto them. When we take into consideration the weakness of human nature, and its liability to be drawn away from bible grounds by the false glare of popularity and the show of numbers, may we not reasonably conclude, that without a more general medium of correspondence than private letter writing, many a one of dejected spirits and of feeble knee, would have yielded the point, in the trying contest: yea, and many a weakling, like myself, would have been carried over the dam, by the swelling flood. I have therefore come to the conclusion, some years ago, (and I have not yet seen any reason to alter my mind on the subject) that God in

his providence, has in these days of sifting, and trying the faith of his children raised up for us a Sampson to slay the enemies of Israel: not that I would claim for the editor of the Signs, either power or skill that could avail any thing in the battle; for the scriptures everywhere prostrate human wisdom, and lays the might and power of mortals low in the dust. But I would say to Sampson, Slay on. Not however with the jaw bone of an ass or any other carnal weapon; but with the sword of the Spirit, which is the word of God and mighty through God, when wielded according to his direction, to the pulling down of strong holds.

Brother Beebe, I have often thought that your lot was one of severe trial of body and mind; my heart's desire and prayer to God is that he may give you grace wisdom and strength, equal unto your day and trial.

May the publication and preservation of the Signs, be a lasting monument, and if needs be, to generations yet unborn, in drawing the line of discrimination between truth and error, and law and gospel, that when the protestant beast shall be matured, and the witnesses of the Lord slain, and when they have laid their three days and a half of prophetic time, in the streets of the great city which spiritually is Sodom and Egypt, and when the spirit of life from God shall have entered into them, causing them to stand upon their feet, and great fear shall fall upon their enemies, it may there be seen that, although the scriptures must be fulfilled and these things must be so; that still an unyielding and unwavering testimony has been borne in all the past ages, to the truth, and against anti-christ. It must needs be that offences come; but wo unto them by whom they come.

I remain your unworthy brother in tribulation.

AHIRA SANFORD.

For the Signs of the Times.

*Chester, Vt., January 13, 1851.*

BROTHER BEEBE:—If I mistake not, I rejoice that, through the goodness of our covenant God, I am permitted to remit to you my annual subscription for your valuable paper, the Signs of the Times.—I have had the privilege of reading your paper for the last sixteen years, and for the last nine years I have been a subscriber; and I see no reason why I should withhold my aid in helping you on in your arduous task, although its but a mite.—True, some things have been written which savored too much of carnal nature, and failed to render that spiritual comfort and instruction which is desirable to those dwelling alone, and who have not the privilege of exchanging thoughts with brethren, nor of hearing the gospel preached in its purity. It is truly a messenger of good tidings notwithstanding; and may you long be spared and sustained in proclaiming through that medium, the unsearchable riches of Christ; not shunning to declare the whole counsel of God, whether men will hear or forbear.

I love the old gospel faith, and desire to walk in it. Yours, in gospel truth.

REBECCA ALLEN.

For the Signs of the Times.

*Fairfield County, O., January 29, 1851*

BROTHER BEEBE:—I feel glad that the unpleasant controversies are discontinued through the Signs, and that union prevails. How delightful the calm, after a storm! How de-



lightful to dwell in the bonds of peace. I have received two numbers of the present volume and am much pleased with their contents. When I read those pieces which tell so much of my trials, they seem to cheer me by the way. I often feel my unworthiness to be so great, that I am led almost to say, Surely I am a poor deceived creature, but when I read the trials, the *ups* and *downs* of the saints, I am made to rejoice with joy unspeakable and full of glory; for we are speaking the same language. I feel assured that we are those who have no confidence in the flesh; if saved, Christ is all and in all, the first and the last in our salvation. I am sometimes so delighted with the writings of the brethren and sisters that I can hardly refrain from responding, that I know the road: but I am sensible of my inability to write, therefore I sit still and listen, for they can tell the story much better than I can. But as an old preacher said to another, "I could preach as well as you, if I could only think of it."

I close, hoping that you, may be sustained in writing and preaching to the edification of the poor and afflicted of Zion.

JONATHAN PETERS.

For the Signs of the Times.

Rock Co., Wis., April 29, 1851.

BROTHER BEEBE:—I will inform you of some of our trials, and of the Lord's goodness to us, away off here in the *Far West*. There is a small branch of Christ's church, as we hope and believe, that are trying to worship God, in this place; but we have had some heavy trials for the last few months, and things appeared very dark with us, until our March meeting, at which time a little light seemed to shine, and the cloud broke a little, so that the sun has shined upon us, in some measure. And as we hope, the time of the singing of birds has come. We have been made to rejoice in the sovereign goodness of God. I have had the pleasure, in the fellowship of the church, of baptizing seven willing disciples of Jesus, within the last month; we have had an addition of nine the last month. Three brothers and four sisters came twenty miles to meet with us at our church meeting on the 12th of this month, and brought with them a copy of a letter which they had presented to the New School congregation, where they had been connected, showing their dissent from them, and the reasons why they could no longer stay with them; they gave a relation of God's dealings with them, to the church, and were received and baptized, and became members with us. These drops we hope are but a prelude to a more copious shower of mercy.

I hope that I remain, in the best of causes,  
Your brother,

J. D. WILCOX.

For the Signs of the Times.

Lake Co., O., April 24, 1851.

To ELDER REED BURRITT.

Will Elder Reed Burritt favor us with such views as the Lord may please to give him, on 1 Peter iii. 18—22, and oblige his unworthy sister,

ALMIRA SMITH.

For the Signs of the Times.

Louisville, Ky., March 24, 1851.

BROTHER BEEBE:—Can I hope to see you in Kentucky? I have a great desire to hear you preach, as I have read your writings in the Signs with so much pleasure. If it does not impose too much upon you, can you give me your views upon the 6th chapter of Ephesians, commencing at the 10th verse. I wish

to know what spiritual wickedness is, and if that part of the chapter is not more particularly for the ministers.

With christian salutation, I remain,

Yours in the bonds of the gospel,

JANE KENNEDY.

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1851.

### Reply to Sister Kennedy.

In this epistle to the saints at Ephesus, and to the faithful in Christ Jesus, the apostle has very clearly stated the sublime and fundamental doctrine of salvation by grace—the relationship in which the saints are identified with Christ as the Head over all things to his church; and he closes his letter with these admonitions and exhortations of which the subject offered for consideration is a part. These admonitions do not, to our mind, seem restricted in their application to ministers, or to any particular class of church members; but to all the saints in general. This we infer, not only from the broad address in the commencement, to "the saints at Ephesus and to the faithful in Christ Jesus," but also from the tenor of his instructions in the fifth and commencement of this sixth chapter, to wives and husbands, children and parents, servants and masters, &c., by which we see that the apostle recognized as members of the body of Christ those who were called by divine grace, of every class, station, and grade, in which they existed as members of the human family. And after showing them severally, that although, in Christ Jesus they are all one, and on an equal footing as the subjects of his great salvation, yet as citizens of the world they were bound to observe the same obligations which they were under in all their relative stations, before their conversion to the faith of the gospel. The duties of wives and husbands, parents and children, masters and servants, being obligatory on them in their fleshly relations, were still binding on them; and they are exhorted with the more abundant fidelity to discharge them faithfully, so that the gospel should not be blamed, or subjected to reproach on their account. Then, in a general summing up of the arguments and admonitions given, he says, in the text proposed for our consideration, "Finally, my brethren, be strong in the Lord, and in the power of his might," &c.

Let us here observe that the apostle does not exhort his brethren to fortify themselves with human strength or might, for he well understood that all their strength was weakness, and all their wisdom was folly. Nor were they to rely on the strength of other men, kings, potentates, armies, or carnal weapons; for "cursed is man, that trusteth in man, or that maketh flesh his arm." They were not to inrench themselves with the favor of the world, for that is deceptive and treacherous; nor by multiplied societies, accumulated funds, or legislative enactments for their defense; but he would have them to be strong in the Lord, and in the power of his might. This strength they can only realize when conscious of their own weakness, for, says this same apostle, "When I am weak, then I am strong," and he gladly gloried in his infirmity and weakness, that the power of God might rest upon him. The exhortation seems to imply an obligation on the part of the saints to obey the injunction—But, says the saint, How am I, who am nothing but weakness, to obey, and be strong in the Lord? To such we reply, first, by ceasing from man whose breath is in his nostrils, by reposing no confi-

dence in the flesh; and secondly, by waiting upon the Lord: for "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles," &c. By waiting on the Lord we understand, a submission to him, and a patient waiting for him to manifest his power and grace in our deliverance or defense, as our case may require. Thirdly, a contemplation of, and a firm reliance on the oaths, and promises, the immutability and faithfulness of our covenant God. The power of God, is pledged for the safety of the saints. The eternal God is her Refuge, and underneath her are his everlasting arms. He rides upon the heavens in her help, and in his excellency on the sky; and she is made a partaker of that strength, in her union to Christ. She dwells in the secret place of the Most High; and she shall abide under the shadow of the Almighty. To be strong in the Lord, is to trust in him; for They that trust in the Lord shall be as Mount Zion, which cannot be removed.

"Put on the whole armor of God," not the armor of Scribes, Pharisees, or Hypocrites; not the armor of free will or creature righteousness—not the armor of the will-worshipper or legalist, but the armor of God; that armor which is of God, and not of men. It is ample for the protection of the head, the heart, the hands and the feet of the saints. Not a part of it; the whole is none too much. Put it on, that ye may be able to stand against the wiles of the devil. It is devil-proof, his wiles cannot harm the saint who has on the whole armor of God. In it they shall be able to stand, when earth and hell oppose. "For we wrestle!" In wrestling we know how important it is to be able to stand; for if the antagonist can get us off our feet we fall. For we wrestle, not against flesh and blood, as do those who join battle with carnal weapons, in the field of carnage; nor do we contend merely against the corruptions of our own flesh, or carnal natures; but the enemies which are to confront us and dispute every inch of the ground with us, are formidable, and artful, and numerous, comprising principalities, and powers, and the rulers of the darkness of this world, and the spiritual wickedness of high places. Principalities signify combined, and organized forces, disciplined and drilled for the attack. Powers also of various kinds—the saints encounter the power of persecution, reproaches, slander, popularity, wealth, numbers, worldly wisdom, and a thousand other influences are brought in array against the soldiers of the cross. And the rulers of the darkness of this world. The darkness of this world is what ungodly men call light. That kind of religion which the unregenerate can be instructed in, by Sabbath Schools, Theological Schools, &c., is in the scriptures denominated darkness, and it is here called the darkness of this world. Of this darkness Satan is the prince, and his emissaries who promulgate his doctrine, and labor in his service, are rulers. As Nichodemus was a ruler among the Jews, being a teacher of the Jewish religion, so the ministers of Satan are rulers of the darkness of this world; and they are, all of them to a man, drawn up in battle array against the saints of God. The saints wrestle with them, and also against spiritual wickedness of high places. The common corruptions of depraved human nature, are wicked, and the heart from whence they break forth is desperately wicked; but these are no where in the scriptures characterized as *spiritual wickedness*. The natural wickedness of men is manifested in the works of the flesh, such as, murder, adultery, theft, wrath, &c., but spiritual wickedness

scriptural sense of the word, we understand to mean *religious* wickedness, and in the usurpation of the spiritual concerns of men, and in exalting itself above all that is called God, and in claiming the prerogatives of God, are they said to be spiritual wickedness in high places.

The man of sin described in the epistle to the Thessalonians, is said to thus exalt himself, above all that is called God; and certainly the modern antichrist is no less daring at the present day. Volumes might be written on the spiritual wickedness in high places, which has marked the dark ages which are past, in the development of the red dragon, the first and second beast, and the image of the beast, described Rev. xiii., and the scarlet beast and its distinguished rider, as stated in Rev. xvii.; but we have more particularly to do with the present age. We need not go back to ages that are past, the present affords abundant exemplification of the wickedness of high places. When we see men organizing themselves into religious societies for the professed purpose of saving souls, of converting the heathen, and of evangelizing the world, while our bible declares that Salvation is of the Lord, and while our God declares to us, that besides him there is no Savior; while we witness at this degenerate day, the assumption of authority to call, qualify and send forth ministers to preach, what is called gospel—to appoint to their ministers the fields of their labor, and the amount of their remuneration; and when we witness the pretensions of those who have grown bold in daring blasphemy, announcing to men, that if they will come to their altars, and receive the benefits of their prayers, they will ensure them the salvation of their souls. When we see all these things displayed throughout the breadth and length of our land, we need not search the history of past ages to find out the meaning of spiritual wickedness of high places. High places, correspond with the high hills, where the idolatrous Israelites built their groves; and it may also signify the high and extravagant pretensions which are made by those who not only profess to be able to accomplish that which God alone can do, but even more; for while the modern workers represent that God's power, and grace, and the blood of Christ, and the ministry which he has established have failed to save the world, they claim to have hit upon plans by which they can save them, and at the very moderate rate of about from one, to three dollars for each soul.

The saints are called to wrestle with these, and all the other powers and principalities named in the text; hence Paul repeats the exhortation to the saints, to put on the whole armor of God, that they may be able to stand. There is no encouragement to believe that they can stand in the day of trial, without this whole armor for their protection; but in it they are invincible.

Having extended this article to considerable length, we shall, for the present, defer a description of the various parts of the christian armor; but, if opportunity serves, we will resume the subject soon—perhaps in our next number.

BROTHER BEEBE:—If it is not asking too much, I should like to have your views on 1 Corinthians. vii. 14—16.

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. But if the unbelieving depart let him depart.—A brother or a sister is not under bondage

in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?"

ALVIRA SANFORD.

*Reply.* Such light as we have on this or any other portion of the word, we are ever willing to communicate to our brethren.

The beginning of this chapter shows that the text proposed for our consideration, is part of a reply made by the apostle Paul, to enquiries which had been submitted by the Corinthian church. That church, at the time was in a tried and disordered condition, and many strange excesses were indulged in by some of her members, of which we have not time now to speak; but among other things which seems to have agitated them was the question whether a believing wife or husband was, or was not, by their conversion to the faith of the gospel, bound to adhere to their conjugal vows, or whether the believing husband or wife in renouncing the world with its vanities, should not, also leave their unconverted companions. And again in cases where the unbelieving husband would leave his believing wife, on her making a profession of her faith, or where the unbelieving wife would leave her believing husband on his professing his faith, whether the believing party were in such cases to yield to the dictation of the unbelieving party, or were they to profess their faith and walk in the order and ordinances of the gospel, even at the sacrifice of their unbelieving partners? The apostle gives his judgement in the 13th verse, that if the unbelieving husband is pleased to dwell with his believing wife, let her not leave him. And as a reason for this decision he argues in the text before us, that he, the unbelieving husband, is sanctified by the believing wife; that is, that he is legally married to her, and set apart, by and in the marriage covenant, as her husband. To sanctify is to set apart; to consecrate, devote, dedicate &c., and the husband, however unbelieving, is nevertheless her set apart, consecrated and wedded husband. And the case is the same where the husband is a believer, and the wife the unbeliever, this cannot annul the marriage sanctification of the parties each to the other. Else were your children unclean, that is, illegitimate, or bastards; but now are the holy, that is, legitimate, legal lawful, children of wedlock; heirs in a lawful sense. To be holy in a legal sense, is to be all that the law requires. And to be lawful children, requires that the parents should be legally sanctified, or set apart to each other by marriage.

But if the unbelieving depart, let him depart. The believing wife, even to retain her husband, is not at liberty to renounce the faith, nor depart from the order of the house of God. The marriage covenant enjoins on the wife that she shall obey the lawful commands of her husband, but the law of matrimony gives neither the husband or the wife the least control over the faith or conscience of the other party. "If he will depart let him depart." The believing wife is not responsible for his wrong in deserting her, and if she suffers his displeasure and the loss of his society, and of the support which he is bound to render, she is to suffer this for Jesus' sake. "A brother or a sister is not under bondage in such cases." That is, the believing husband is not bound to retain his unbelieving wife against her will, to compel her to live with him: nor is the believing wife bound to retain her husband, if he will depart, yet the departure of the unbelieving

party, does not give the deserted party any right to contract marriage with any others; for the parties are sanctified to each other as long as they both live, whether they dwell together or apart.

"For what knowest thou, O wife, whether thou shalt save thy husband?" This salvation spoken of in the text, of course does not mean the eternal salvation of the soul, from sin, death and hell, for every believing wife and husband knows that there is no other name under heaven given among men whereby sinners can be saved, in that sense of the word, but the name of Jesus Christ. But although the wife knows that she cannot change the heart, nor deliver the soul from wrath and damnation, still she is not to depart from him, if he is willing to abide with her; for she knows not but she may save him as her husband; she may convince him that her faith in Christ, and obedience to the gospel, does not disqualify her for the duties of a faithful, constant and affectionate wife, and by her course of unremitting attention, she may pacify him and save him. If he departs, he is lost to her still if he will depart, let him go; but by no means do anything to encourage or provoke his departure.

The believing husband, may not put away, nor desert his unbelieving wife; for neither her unbelief nor his faith, can dissolve the relationship of husband and wife; and he does not know that he must lose her as his wife, because she is a pagan, or a Jewess, or an unbeliever in the christian religion.

The christian religion changes not the relations in which, as members of the human family we stand to each other, the parent the son—the daughter—the husband and the wife, the master and the servant, the magistrate and the citizen—all continue to sustain the same relationship the one to the other; and all obligations involved in those several relations are the same, whether we be believers or unbelievers.

The instructions in this case given by the apostle to the Corinthians, have an important bearing on cases which sometimes occur in the present age. The principles laid down are evidently these—that all matters of religion and conscience, are wholly between God and each individual. No King, governor, magistrate, husband, father, or master has any authority over the conscience of those who in temporal things are under them. While therefore wives are bound to obey and honor their husbands in regard to all that is legitimately involved in the relationship between them, and children to obey their parents, and servants their masters—these obligations do not release them from any obligation to obey God. No husband, master, or magistrate has a right to infringe upon the rights of conscience, in matters of religion: or to impose their authority in dictating what religious course those under them shall pursue. As individuals we are answerable alone to God for our religion; if it be good or bad, no other person can answer for it to the Supreme Judge. And hence, if a wife or a husband, a parent or a child, be called by grace, it is his or her duty to obey God, in attending to the ordinances which he has enjoined, let the consequences be what they may. If a husband will abandon his wife because she has become a follower of Christ, let him depart; but let her not neglect her duty to God, from fear of consequences. And if a wife be so bitter against the cause of Christianity, that she will desert her husband in the like case, let her go; but let him not fail to do all things whatsoever Christ has commanded.

Let us not forget that he who would save

his life, (by avoiding the cross) shall lose it; and he who would lay down his life for Christ's sake, shall find it.

THE APPALLING OCCURRENCE AT DANVILLE.—The *Lewisburgh Chronicle*, of Wednesday, gives the particulars of the injury to the Methodist church at Danville, by lightning on Sunday, 27th ult.

The congregation were kneeling in prayer just before the sacrament was to be administered. There was no previous indications of a storm, except a slight sprinkle of rain, and a cloud which seemed to be gathering in a northerly direction. The steeple was first struck, and much shattered. After reaching the main building, the electric fluid divided into two separate currents, one passing down through the ceiling and along the chain by which one of the lamps was suspended, (both of which latter were demolished,) directly into the midst of the crowded congregation, tearing up the floor and pews considerably, and instantly killing Mrs. Pencil, and inflicting alarming injuries on her sister, Miss Vastine, and eight or nine others, mostly females, besides stunning and otherwise partially affecting many other persons. The ladies' dresses were much torn, as well as set on fire, and in some instances ripped completely open to the flesh by the force of the terrific bolt. Mrs. Pencil's person bore no external marks of injury, but most of the others were scorched and discolored to a greater or less extent. The other current passed out through the brick wall by the front door, tearing of the facings, and prostrating a young man named Jones, who was just at that moment in the act of entering. The lightning struck his right shoulder, tore his boot to fragments, and blistered his flesh from shoulder to heel so badly that the skin peeled off when his clothes were removed.

Our informant, a gentleman of this place, who was in the chapel at the time, says it was the most appalling scene of consternation and distress he ever witnessed.

The chapel is a new building, and the entire elevation of the steeple, or dome, is about eighty feet, and had no lightning-rod; though, we understand, one had been contracted for and was expected to be put up in the course of the summer.

**Remarks.**—We hear of persons being killed by lightning, in pleasure boats, or while riding out, especially if it occurs on Sunday, the notices are generally headed—"Striking retribution," "Awful judgment," &c., but in the case narrated in the above article, expressions only of deep sympathy are indulged in.

It will be thought highly unbecoming and uncharitable if we enquire, why the popular religionists of our day who scrape creation for money to save souls, and who pretend to believe that a few cents worth of tracts, or a few shillings contributed to the Mission fund, may effect the eternal salvation of thousands of souls, why these hypocritical pretenders go to the enormous expense of building domes, or steeples 80 feet high, unless it be to invite down the lightnings from the clouds, or by insulting the divine Majesty whose sacred name they have taken in vain, call down his wrath in bolts of vengeance from the sky. We remember well the time when the Methodists occupied no steepled houses, and when they allowed no lady with ribbons on her bonnet, or gents, with extra buttons on their coats, to go into their "love feasts," but now to keep pace with other branches of modern anti-christ, they do, where funds can be raised for the purpose, build their steeples as high as Haman did his gallows, and is it strange that he who sent his lightning down on Dagon, should also rebuke the solemn mockery of their heartless devotions.

"The temple thy Creator owns,  
That temple is the heart:"

No towering pile of costly stones,  
Nor work of art.

The cloud cap'd spire that points on high,  
May draw the lightnings from the sky;  
But 'tis the humble, modest flower  
That drinks in the refreshing shower."

New York, March 22, 1851.

ELDER GILBERT BEEBE,

DEAR SIR:—When I saw the paragraph in your paper of the 1st. of March in relation to myself, I intended to prepare and publish a full and plain statement of the whole difficulty both in Ramapo and New York—but learning from brother Axford that he had written to you, requesting you to publish a reply from me that the whole truth might be known, and that you had given your word to either do so or give your reasons why, I thought I would let it rest for the present, as the Lord knows that my object is not strife and contention, while at the same time I desire that justice may be done both to myself and to others.

I return you my thanks for publishing my letter to the Ramapo church in connection with the proceedings of that meeting, as that contains the real cause of my dissatisfaction, and 'unaccountably strange' as my course may appear, I can appeal to a heart-searching God that it honestly contains the workings and exercises of my mind let me be what I may.

I have no desire to cover up or conceal the truth whether it militates against me or not, but there are some things in the published proceedings in relation to which I request to make a few remarks.

1st. In relation to my responding to the call of the church in New York 'in a very ambiguous letter.' I certainly had no intention of making it ambiguous, neither do I think it was, for I distinctly stated therein my withdrawal from the Old School and my determination henceforth to stand as an Independent Baptist Minister, and Dea. Allen, one of those who took part in the council against my stand told me in church meeting that I was right in doing so! and the church voted still to continue their call to me notwithstanding. If this is doubted I can send you a copy of my letter to them, and ample proof that Mr. Allen made use of the language I have ascribed to him. (a)

2d. It is stated that 'I became excited and abruptly declared from the pulpit that I resigned the pastoral care of the church.' This was not so. I resigned after preaching in the morning having first requested the church to tarry after the congregation was dismissed, and I fully intended to preach a farewell discourse in two weeks from that time, but when I resigned, some of the members became excited and made those charges against me, I mentioned in my letter, and I left without asking for a letter of dismission and gave up the idea of preaching after the meeting that was already published for the afternoon, at that time I did indeed come down from the pulpit without closing in the usual form, but as I stated at the meeting I was not angry, but from its being the last time I was expected to preach there, &c., I became nervous, and overpowered in my feelings, but it was not done intentionally.

3d. Another charge against me was for preaching for another denomination without the approbation or consent of the church—I had been in the habit of preaching occasionally at the County Poor House, and though the friends who invited me were Seceders, yet the members of the church always appeared perfectly willing that I should do so, and also spoke well of the people, believing



there were some of the Lord's family among them, &c., and by preaching for them I had no intention of treating the authority of the church with contempt, for I was only doing what I had done before, neither did the church forbid me, or attempt to hinder me from still preaching wherever a door was open, and it was more than four months from the time that I resigned before they called me to any account for my conduct, while in the mean time I had been to Dea. Springsteen and told him that I was sorry for any thing that I had said or done that was wrong or inconsistent, and that I was willing to meet with the church and talk over the matter, &c. He seemed to receive what I said in a friendly spirit and said he would speak to the church about it, &c., but I found it was passed over and paid no attention to (b) and the council was called without any steps whatever having been previously taken, what *Rule* was followed, here I must leave you and them to determine.

4th. In reference to my refusing to stay in the meeting unless my party could also remain, &c. I received from Dea. Springsteen an invitation through another person to attend the meeting, and not wishing to go entirely alone, requested brethren Axford and Austin to accompany me, and as they were brethren who were held professedly in estimation by most of the members of the council, I did not think there could be any possible objection to this, and they were as much surprised as myself at your treatment of them, and this was all the party I had: and when on the motion of Mr. Allen the congregation were requested to retire, (c) I got up and asked the question if it was intended that I should stay, Mr. Allen got up and expressed his astonishment at my ignorance in asking the question, for who ever heard, said he, of a prisoner at the bar, being in the room while the jury were trying him! Finding I was not to be allowed a friend to stay with me, even if I was permitted to do so, and that as Mr. Axford remarked, it was worse than a murderer would be treated (for he would be allowed a friend) I made answer that I had received what was called a *friendly* invitation to attend the meeting, and that I now understood for the first time that I was a prisoner at the bar, but if I was a prisoner the sooner sentence was passed the better, and I came out.

5th. In regard to the statement made by Dea. Gilmore and Allen after I left, with reference to my course in New York, this was a subject entirely foreign to the object of the meeting, it being to consider the difficulties between me and the Ramapo church. Yet I am willing at any time to give you such a statement of *facts* in reference to that, which will place matters in a very different light from what it was represented by them.

In your editorial concerning my exclusion you say, "The idolatry which he professes to have discovered among the Old School Baptists he has explained to some of our brethren to be baptism and a sound creed." To this I answer that I have never yet spoke a word against either baptism or a sound creed (for I am a believer in both) only where they are rested upon and are unaccompanied with the Spirit's work in the soul. As to my "disorderly, unjustifiable and presumptuous" conduct together with every other railing accusation, that I leave with one more capable of giving a just and more righteous decision, knowing that he that justifieth the wicked, and he that condemneth the just are both abominations in the sight of the Lord.

I thank God that *hardened* as I am suppo-

sed to be, that I am not sufficiently so as to be able to rest satisfied with a form of godliness, while destitute of the power, nor with a name to live while dead, neither am I excluded from the 'Church of God' any the more for withdrawing from the Old School Baptists.

In conclusion, so far from making extravagant pretensions to great wisdom, spirituality, humility, &c. The Lord knows it is my greatest grief that I am often so dark and ignorant, so vile and polluted, and that I stand in continual need of wisdom, directions and strength from above, and have no other refuge (and desire no other) but the precious blood and spotless righteousness of Immanuel. I am deeply sensible I trust at times that I am a poor guilty sinner, and liable to err, 'prone to wander,' and full of imperfections. For any thing I may have done or said through ignorance, haste or weakness, that was inconsistent or wrong I am heartily sorry, and any thing that has been, or may be said falsely against me, may the Lord give me grace to forgive it.

I remain yours respectfully,

JAMES MAMSER, JR.

**Remarks.**—When the above letter was received we very naturally concluded, from its introduction, that although the writer had intended to write something for publication, that this letter was not intended for that purpose. We have recently received another, in which Mr. Manser states that he certainly intended this for publication, and demands of us, if we have any disposition to do him justice, to publish it. We do not insert the letter however as an act of justice; for Mr. Manser having apostitized from the Old School Baptist connexion, and having publicly disclaimed farther identity with us, has no longer any claims in justice, to occupy our columns; but as he and his party seem disposed to represent us as suppressing the truth of his case, we feel disposed to let his own statements thus far, appear.

(a) We are slow to believe that the Mt. Zion Old School Baptist church of New York could have understood Mr. Manser to renounce the Old School Baptist faith and order, or his identity with them, and still extend to him their call to become their pastor; or that brother Allen should have pronounced such apostacy *right*.

(b) This is a very unfair statement. Being admonished by the writer of this article, and also by Dea. Gilmore, that he could not maintain a standing with any regular Old School Baptists, while treating the authority of the Ramapo church, of which he was then still a member, with contempt, he did call on brother Springsteen, and manifested something like a disposition to have matters adjusted, and brother Springsteen treated him kindly; but to show his insincerity, he instead of calling on the members, hurried away from brother Springsteen, and passing by many of the members of the church went and filled an appointment for preaching among his newly adopted Dutch Reformed Presbyterian, or Seceder brethren.

(c) Although a motion had been made in the council to request the congregation to retire and leave the church and council to deliberate on the subject, that motion had not been acted on, when Mr. Manser withdrew with his party, in defiance of the authority of the church.

(d) Mr Manser being a member of the Ramapo church, though residing in New York, was still amenable to that church for his conduct, and it was the right of the church and council to hear from Deacons Allen

and Gilmore what had been his deportment in the city.

We might extend our animadversions on this letter, but we have already occupied all the space we can afford.

**The Mountain Messenger and Baptist Recorder** states that within the past year, five active and efficient Baptist ministers have left the field in Northwestern Virginia, leaving several churches vacant. We presume they were compelled to locate elsewhere, by the fact, that the churches in that region do not support their pastors.—*Rel. Herald*.

**REMARKS.**—It is somewhere written that "The hireling fleeth because he is a hireling." But when the Lord of life and glory sends his ministers, he is able to sustain them; and if all other supplies should fail, he still commands the ravens, and can use them as he did to feed the prophet Elijah.

We admit that churches may be too remiss, and doubtless often are, in seeing to the temporal necessities of those who labor among them in word and doctrine—but when men are drawn into the business of preaching as a lucrative business, and where they preach for hire and divine for money, it is not strange that they should leave their flocks whenever they can make more money at something else.

**Christian Denton**, conductor on the freight train between Cuba and Elmira, while attempting to disengage the engine from the cars at Cameron, on Saturday, 3d inst, slipped and fell upon the track and the cars passed over his legs completely severing them near the thighs. He lived about three hours after the accident. He was the only son of Shubal Denton, of Elmira, formerly of this county, and aged about 25 years.

## Miscellany.

**THE ERIE RAIL ROAD.**—This gigantic work, the longest line of railroad under one company in the world, is now completed, and the cars are running daily from the tide waters of the Atlantic coast to the vast seas of the interior. Four hundred and fifty miles of iron bands unite the Empire State from the Hudson to Lake Erie, and link the commerce of New-York with the immense agricultural regions of the West. This route, accomplished with ease in twenty-four hours, will be a favorite one for business and pleasure travel. The road runs through a most romantic region, where the scenery varies at every turn; it brings into direct intercourse with the city thriving villages hitherto but little known, and opens a channel for the products of the interior to a large and ready market. Connections will be formed immediately with the principal ports on the Lakes and with the Michigan Railroad, which will make the Erie road the most direct and facile route between New York and Ohio, Michigan, Illinois and Wisconsin. Much praise is due to the directors, engineers, and contractors of the road, for the steadiness and precision with which they have carried forward the work to completion.—*Independent*.

**ARCHBISHOP HUGHES AND THE GRAND TURK.**—Archbishop Hughes says that ten Protestants cannot be found, having the same opinion in religious matters, while, on the contrary, all Papists have precisely the same creed. This puts us in mind of the Grand Turk, who boasted to an American, a short time ago, that he had upwards of five hundred ladies in his harem, whom he had no difficulty whatever in managing, whereas, he understood, that frequently among us, poor citizens could not manage one wife. Our citizen merely asked if they never put any of their ladies in a sack, to be thrown into the sea. "Certainly," replied the Turk, "if any of them should presume to think for themselves." The Pope manages his flock in pretty much the same manner.—*Christian Times*.

## NOTICES.

**REMOVAL OF OUR OFFICE.**—We have removed our Printing Office, to our newly fitted up building on Orchard Street, nearly opposite the District School House, in this village, where with much greater facilities than we have ever before enjoyed, we are pre-

pared to execute all kinds of Job Printing, with neatness and dispatch, and on the very lowest terms.

The Mount Zion Old School Baptist church, in the city of New York, being destitute of a pastor at this time, desires us to invite the ministers of our order who may have occasion to visit, or pass through the city, on their way to the Delaware River or Warwick association, to call on them; and if convenient to spend a Lord's day in the city, to be kind enough to send on their appointment early enough to have it properly published.

Address, John Gilmore, 92. Sixth Avenue.  
New York.

**BROTHER BEEBE.**—Please give notice, through the Signs of the Times, that the Old School Baptist Church of Hopewell is at present destitute of a pastor, and we affectionately invite our Old School Baptist brethren in the ministry to visit and preach for us as often as the Lord in his providence shall open a way for them to do so.

BENJAMIN V. DRAKE, } Committee of  
SAMUEL H. STOUT, } Supplies

**MINUTES OF ASSOCIATIONS WANTED.**—As the season for holding the Old School Baptist Association meetings is at hand, it would be well for such Associations as wish to give public notice of their time and place of meeting, to forward us the Minutes of their last session, from which we may be able to make out a synopsis, for publication in this paper.

We design, so far as our brethren and correspondents will be kind enough to furnish us with the information, to prepare such a notice of the time and place of the annual meetings of all the Old School Baptist Associations, and annual Corresponding Meetings of the churches and brethren of our order.

Our Agents, and brethren generally who approve of this proposition will please signify their approval by sending on the minutes of their last Session immediately directed to 'The Signs of the Times, Middletown, Orange County, N. Y.'

## Southern Baptist Messenger, and Signs of the Times.

Persons wishing to take both papers will be supplied with one copy of each for one year by forwarding one dollar and fifty cents, *POST PAID*, either to Wm. L. Beebe, Lexington, Oglethorpe Co., Ga., or to Gilbert Beebe, Middletown, Orange Co., N. Y. This arrangement has been entered into by the publishers of the two papers with a view of bringing our terms within the limited means of our brethren; and to enable us to furnish the papers at this reduced rate, it will be necessary that payment be forwarded strictly in advance. By this arrangement our patrons will be supplied with four papers in each month, embracing a general correspondence of the Old School Baptists, throughout the United States, and at, comparatively, a very small expense.

## Debate upon the State School System of New York.

(Held at Goshen, N. Y., September 24th, 1844, between Eld. G. BEEBE and G. J. BEEBE, (in favor of its reform.) and Rev. ALONZO POTTER, D. D., (then Professor in Union College—now Bishop of the Episcopal Diocese of Pennsylvania, and CHARLES DAVIES, L. L. D., (Professor of Mathematics in the West Point Military Academy, and author of a series of standard Mathematical text books.)—in defence of the system.)

A Report of the above Debate has just been published in five consecutive numbers of the "BANNER OF LIBERTY," of which several hundred extra copies have been printed. They will be furnished at 25 cents per set, or five sets for \$1. Orders may be addressed by mail to the editor of this paper, or to G. J. Beebe, editor of the Banner, Middletown, Orange Co., N. Y.

The BANNER has been much improved and has in course of publication several interesting treatises, peculiarly valuable at the present time. Each number is embellished with a fine pictorial illustration. Its terms for a year's subscription, are \$1 for a single copy; \$3 for four copies; \$5 for seven copies; \$10 for fifteen copies.

The BANNER and SOUTHERN BAPTIST MESSENGER, or SIGNS OF THE TIMES will be furnished to subscribers to both papers at 75 cents per year each; or \$2 for the three papers, when taken by one person.—Payable always in advance.

## POETRY.

For the Signs of the Times.

Lines on the Departure of a Company  
for Iowa.

BY H. A. W.

Go thou forth, thou little band!  
Leave thy friends, thy native land;  
Seek a home in the far fam'd West,  
And there midst strangers be at rest!

Yes! my friends thou'rt going away,  
Leaving behind thee here this day,  
Friends, who for thy safety will upward raise,  
A prayer of thanksgiving, of tuneful praise!

Yes! many friends thou'rt leaving here,  
And kindred too, to thee most dear;  
Whose hearts are swelling with pent up grief,  
To which the starting tear affords relief!

Thy bosoms too, with emotions are heaving,  
As thou, thy native land art sadly leaving;  
'Tis hard to say a long, a last farewell,  
To go away in other lands to dwell!

This is a dark and gloomy day,  
The Sun withholds his cheering ray;  
As if 'twere mockery of thy gloom,  
A bright, glad some aspect to assume!

When far away, in Iowa land,  
With wishful look and outstretched hand;  
Thou'lt turn in fondest memory to this day,  
This long to be remembered fifth of May!

A score of souls thy company numbered;  
Twenty, by distance, from friends are sundered:  
Each to each, in inmost hearts returning,  
Each heaving a sigh replete with mourning!

The aged man, with the wife of his youth;  
With children, and grandchildren him to sooth.  
The man in his prime, with matron of his choice,  
With their children to cheer them with their voice!

Another still young, with wife in her bloom,  
With children save one, all going so soon:  
Oft turning with fond affection, to that dear one,  
Who, though left with kindred here, still remains alone!

Young men too, are leaving their native place;  
Parents, brothers, and sisters, to swell the chase,  
In western lands, if blest with health,  
To seek renown, fame, and wealth!

Yes! little band, go thou, forth,  
Cheer one another, seek merit and worth;  
On earth, in peace and holy love may you dwell,  
In Heaven, meet with friends where ne'er is heard farewell!

Middletown.

From the Drawing Room Companion.

## There's Rest for thee in Heaven.

BY W. H. KILBORN.

Should sorrow o'er thy brow,  
Its darkened shadows fling,  
And hopes that cheer thee now,  
Die in their early spring!  
Should pleasure at its birth,  
Fade like the hues of even,  
Turn thee away from earth,  
There's rest for thee in heaven!

If ever life shall seem  
To thee a toilsome way,  
And gladness cease to beam  
Upon its clouded day;  
If like a weary dove,  
On shoreless ocean driven,  
Raise thou thine eyes above,  
There's rest for thee in heaven.

But, O, if thornless flowers  
Throughout thy pathway bloom,  
And gaily fleet the hours  
Unstained by early gloom;  
Still let not every thought  
To this dull world be given,  
Nor always be forgot  
The better rest in heaven.

When sickness pales thy cheek,  
And dims thy lustrous eye,  
And pulses low and weak,  
Tell of a time to die!  
Sweet! Hope shall whisper then,  
Though thou from earth be driven,  
There's bliss beyond the skies,  
There's peace for thee in heaven!

## OBITUARY.

Utica, Mich., April 26, 1851.

BROTHER BEEBE:—By request of surviving friends and relatives, I send you this notice of the death of our highly esteemed and much beloved pastor, Eld. R. H. BENEDICT. He died on the 18th of March last, aged 70 years. At the first of his sickness he remarked to his family, that he should never recover—and his desire was to depart and be with his divine Master. In the last part of his sickness he became in a measure deranged, so that he could not converse to the satisfaction of any one. On the 20th of the month we were summoned together to pay our last mournful respect to one whom we loved for the truth's sake: and although we felt to mourn, yet in some good degree we were made to rejoice while we listened to the excellent discourse which was delivered on the occasion from the beautiful words of the Psalmist, "Mark the perfect man, and behold the upright; for the end of that man is peace." Psa. xxxvii. 37.

I have been personally acquainted with our departed brother, nearly twenty years, and I can truly say that he was a bold defender of bible truth, and among the first to expose and oppose inventions of men, which have been practiced upon the Zion of God for the last fifteen or twenty years.

Your brother, in tribulation,

D. H. BROWN.

## ASSOCIATIONS.

The DELAWARE BAPTIST ASSOCIATION will meet with the Rock Spring church, Lancaster County, Pa., on Saturday, the 24th day of May next, at 11 o'clock, A. M.

The DELAWARE RIVER ASSOCIATION, will be held with the church at Washington, (South River) Middlesex County, N. J., (about 5 or 6 miles from New Brunswick) commencing at 2 o'clock, P. M., on Wednesday, May 28th, and continue until the Friday evening following.

The WARWICK OLD SCHOOL BAPTIST ASSOCIATION will convene with the Baptist church in the village of Warwick, Orange County, N. Y., (nine miles South of the Chester Depot on the New York and Erie Rail Road) on Wednesday, the 4th day of June, at 11 o'clock, A. M.

The CHEMUNG OLD SCHOOL BAPTIST ASSOCIATION will be held, by appointment, with the Assylum church, on Vaughn's Hill, in the township of Wyalusing, Bradford County, Pa., commencing on Saturday, the 28th day of June, 1851.

BROTHER BEEBE:—Please give notice in the Signs that the Old School Baptist Association or Corresponding Meeting will be held with the Old School church in Silver Creek Township, Cass County, Mich., at the former residence of Deacon Henry Dewey, commencing Saturday before the first Sunday in June 1851. And we cordially invite our brethren in the ministry and brethren generally to attend. It is in the N. W. corner of Cass County.

ELMORE G. TERRY.

Niles, Feb. 7, 1851.

Dansville, N. Y., March 28, 1851.

BROTHER BEEBE:—Please give notice through the Signs, that the *Allegany Old School Baptist Association* will be held, if the Lord will, at the Baptist meeting house in Dansville, Steuben Co., N. Y., on the first Saturday and Sunday in July next. We affectionately solicit the attendance of all ministers of the Old School order; and likewise a general attendance of brethren and sisters from a distance.

AARON BOWEN.

The Sciota Association will commence her next session, on Saturday before the 3d Sunday in August, 1851, commencing at 10 o'clock, A. M., with the Pleasant Run church, a few miles east of Lancaster, Fairfield County, Ohio. Come and see us.

Yours, &amp;c.,

GEORGE AMBROSE.

## OLD SCHOOL MEETINGS.

Milton, Rock Co., Wis., April 29, 1851.

BROTHER BEEBE:—Please publish, in the Signs, that the Old School Baptist church of Christ, in Centre, Rock county, Wisconsin, will hold a meeting, if the Lord will, for the sole purpose of worshipping God, in spirit and in truth, by preaching, praying and singing, by exhortation and religious communications one with another. And we earnestly invite brethren and sisters of our faith and order, and ministers of the gospel in particular, to

meet with us, and participate in our deliberations. We would mention particularly the names of brethren Fellingham, Terry, and West. The meeting will be held in Milton, Rock county, within a mile of my house, to commence on Friday, the 18th day of June, 1851, and continue three days. Public worship to commence on each day at 10 o'clock, A. M.

By order of the church.

Yours, with much regard for the truth,  
J. D. WILCOX.

Utica, Mich., April 26, 1851.

BROTHER BEEBE:—At the last annual meeting of the Old School Baptist Conference of Michigan, it was voted that the annual meeting for 1851 should be held with the brethren in Canton, Wayne county, Mich., to commence at 10 o'clock, A. M., on Saturday before the 2d Lord's day in June. We say to all those of our faith and order, Come over and help us: for by sickness and death, we have become a little feeble band.

Brethren who come from a distance will enquire for brethren A. Y. Murray, and S. H. Obear.

N. B. The Conference has appointed brother A. Y. Murray corresponding Secretary, to hold correspondence with those of our faith and order. All who feel disposed to favor us with correspondence will therefore address him, "Canton, Wayne Co., Mich."

D. H. BROWN, Clerk.

The Old School Baptist church at Sloansville, Schoharie County, N. Y., have appointed an Old School Meeting to be held at the Sloansville Meeting House, if the Lord will, on the first Wednesday and Thursday in June next, beginning at 10 o'clock A. M., of each day.

Ministers and other brethren and sisters of churches in fellowship, and Old School Baptists generally, are affectionately invited to attend.

Yours &amp;c.

JOHN W. LIVINGSTON.

Wallsville, Pa., March 17, 1851.

BROTHER BEEBE:—Please give notice in the Signs, that the Old School Baptists of Northern Pennsylvania will hold their annual meeting, if the Lord will, at the Washington school house, in Abington, Luzerne Co., Pa., on Saturday and Sunday, the 14th and 15th days of June, 1851. Those who rejoice, or desire to rejoice in Christ Jesus, and have no confidence in the flesh, are cordially invited to attend.

CLARK NORTUP.

## RECEIPTS.

|   |         |
|---|---------|
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| TENN.—Mrs Nancy Haley,  | 1 00    |
| IA.—Wm Hubbard 1; Jonas Roberson,   |         |
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| MAINE.—Dea J Perkins 1; Joseph Pea-   |         |
| body 1.   | 2 00    |
| OHIO.—Jediah Hill 1.33; Eld S Williams  |         |
| 3; Almira Smith 1.  | 6 33    |
| Mo.—Abraham Devenport 5; Eld A Pat-   |         |
| ison 2.   | 7 00    |
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| Webb 2.50; Eld Peter Stewart 6.50.  | 11 00   |
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| Total,  | \$63 91 |

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THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by  
GILBERT BEEBE.

To whom all communications must be addressed post paid.

TERMS.—\$1.50 per annum: or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., JUNE 1, 1851.

NO. 11.

## POETRY.

### Circular Letter.

To the Churches composing the Broome and Tioga Association:

(Copied by request.)

Brethren most dear, for Jesus sake beloved;  
Another year its rapid flight hath winged,  
And we once more in convocation precious  
To the saints have met, and counsel sweet have  
Each with other taken. Here from this banquet  
Rich we fain would something gather up, which  
While we try in homely verse to shape into  
Our annual greeting and send forth to you,  
May serve your hearts to cheer and courage give  
To buckle on anew the gospel armor,  
And holy conflict wage against the foes  
Of Truth. The theme we choose is that of those  
Societies so numerous of late;  
All Secret called, and all of this world's origin,  
Yet so much intermixed with more or less  
Of good as many of our Brethren dear  
To lure, and much the peace of Zion  
To disturb.

The Church is God's  
Inheritance below. His moral vineyard—  
His chosen organ—His appointed agency  
Through which to bless the World—His members  
are

The representatives of Christ on Earth—  
And while his Spirit they possess, and walk  
As He ordains, their influence is felt;  
The world is moved—the myrmidons of darkness  
Quail before the force of Truth, not spoke in  
Words alone; but by the Saints exemplified  
In meek and useful lives and burnings on  
The hearts of those who their good work behold—  
The Church is then invincible. Satan  
With all his skill attempts in vain her  
Overthrow. He therefore strives her members  
To seduce, and turn their feet by small degrees  
Aside from duty's path. The slightest step once  
Taken, throws the advantage in his hands,  
And gives him power to lead them farther on,  
And farther still, until or e'er they are  
Aware, the sky becomes o'ercast, darkness  
Pervades the mind, the eye of Faith is dimm'd,  
Conscience is put to sleep, and weeds o'ergrow  
The path to sacred bower of prayer. And now  
With such malicious joy as Devils only  
Feel exults the Arch Deceiver. His plans,  
Deep laid, are well nigh half accomplished. Then  
Next before the minds of Christians, led thus  
Far astray, he brings his thousand schemes of  
Fine spun Charity, and Institutions  
New, and yet arranged with such exquisite  
Skill, they almost seem a part of Gospel  
Plan to those who thus are captive led, by  
Satan at his will. For none e'er left the  
Closet's sweet retreat, with heart all glowing  
In devotion's fervor, kindled by communion  
Holy at the Mercy Seat, and going forth  
With Jesus in his arms; with all his consecration  
Vows in full view before him; with conscience  
Tender for his Brother's feelings, and the Church's  
Weal, and rushed with one wild frantic leap into  
The arms of any secret conclave. No;  
Brother much beloved! it was not thus you  
Learned the want of any other Institution  
To do good than such as Christ ordained.

But,  
Open now thine eyes, and see what schemes the  
Devil hath devised to snare thy feet and  
Zion's peace to wound. The Church he feigns to  
Love, and seems to toil to build her up, but  
Harder strives to garnish her with all the  
Gay attire of worldly popularity;  
And yet he something better wants to fix  
The standard of our duty to our fellow  
Man. The holy Brotherhood in which the  
Lord of glory bound his humble followers,  
Must be improved by new invented orders,  
Arranged on such a liberal plan that  
Friends and foes of Jesus Christ, the Saint and  
Sinner on one common ground can meet: by  
Secret tokens, each to other known, and  
All the uninitiated fast barred without—  
The lovely name of Charity must there  
Be prostituted to lure the simple  
And beguile the wise—for though it rolls its  
Boasted stream, in volume ne'er so great, yet  
Is its bounty all confined to those who  
Give the Secret signal; while members of  
The Church of Christ, who fear to take upon  
Them other vows than those which God imposed,  
May die of pinching want, unheeded by those  
Secret sects, composed in part of brethren  
Bound in the same Christian covenant with them.

[Concluded on the last page of this sheet.]

## COMMUNICATIONS.

For the Signs of the Times.

North Berwick, Me., March 1, 1851.

BROTHER BEEBE:—I again take my pen  
to address a few lines to you, and the brethren,  
through the *Signs*. While reading the  
experience of so many of the people of God,  
of late, I have felt inclined to give a reason  
of the hope that is within me, as I hope with  
meekness and fear, for I have been strengthened.  
I had thought that in many respects  
I was alone, differing from all others; for it  
has been my lot, ever since I trust that God  
gave me to see myself, in the light of his  
holy law, to pass through deep afflictions. It  
appears to me that misery, blindness, ignorance  
and weakness have stained all my ways;  
and yet, in the midst of all this, I have a secret  
hope in Christ. It was almost three  
years that I was troubled in this way before  
I was established in the truth. I thought  
there was something I must do to get religion.  
The preaching that I was in the habit of  
hearing, at that time, was that in order  
for one to become a christian, he must believe  
that religion is offered to all men, on  
certain conditions, and that the creature has  
all the power that is necessary, to comply  
with the conditions, and thereby get religion  
—that he must take the first step and be determined  
to have it; that he must pray, and that the more  
he prayed the better he would feel; and he must be  
willing that every body should know that he was  
determined to go to heaven. And there were multitudes  
around me at that time *getting religion*, and, as they  
said, as easily as they could perform any temporal  
business, such as ploughing, or raising corn or  
potatoes. But as for me, alas, I was behind them  
all; I would not have had any one know what was  
on my mind for all this world; and when I tried to  
pray, instead of feeling better, my prayers did not  
seem to ascend higher than my head. I felt as though  
I wanted to give myself away to the Lord; but if I  
used the words of the poet,  
"Here Lord, I give myself away,  
Tis all that I can do,"

I could not perceive that I was any more given  
to him than before. I saw that I could not get  
religion, and I thought that I was altogether alone,  
and that mine was the hardest case that was ever  
brought before the Lord. I wished that I had never  
been born, or that I might change conditions with  
the dumb beasts. I thought that I was undone  
for time and for eternity; and that I was justly  
condemned; and that I must appear before God,  
to give an account of the deeds done in the body.  
I was troubled in this way, more or less, about a  
year; after which for three days, it appeared to me  
that I was in a state of despair. I was brought to  
the *stand still* place, and was so distressed in my mind  
that I could not attend to scarcely any thing that  
was said by any one, although I was at work in  
company with others. I longed for night, that I  
might go into the woods and be alone. My heart was  
so hard that I could not repent;

but I wanted to be entirely alone, that I might  
spend my time in groaning. On the third night,  
after having spent a short time in the woods, I  
went to the house, and as I slept alone, I went  
immediately to bed; and as I lay there thinking  
on my sad condition, all at once my trouble was  
gone, and I had a view of Christ on the cross,  
with his arms extended to receive his people—I  
was in a flood of tears, and felt happy. I felt  
safe in the hands of God, and I could not help  
it. But I did not believe that I was a christian;  
for I had before this, made up my mind just how  
a christian must feel; but my feelings were altogether  
different: but I concluded that I should never  
forget that season. After remaining in this frame  
some time, I laid my hands across my breast and  
fell asleep. When I awoke in the morning I was  
in a calm state; but I kept all this to myself.  
On the next night I retired, and knelt down to  
pray, and was so much engaged in prayer, that  
when I had done, I was afraid to go to the house  
for fear that I had prayed so loud that some one  
had heard me. Now, brother Beebe, to tell the  
truth, I lived after this one year and a half,  
during which time I was as shy as a fox of every  
one that I thought was a christian. I desired to  
hear them talk, and pray, but I did not wish  
them to say any thing to me. Thus I lived alone,  
and had no one to associate with. During all this  
time I sought as much as possible to be alone,  
and dared not even to read the bible in the  
presence of any one; but when I broke my mind  
to my father, and told him some of my exercises,  
he in return, related to me his experience; then  
I thought that I was deceived, and that I had  
no experience; and I felt guilty because I had  
been so foolish as to tell him, and I thought  
that I might have known better. Now the very  
thing I had feared had come upon me. O, how  
I wished that I might throw away all my  
experience, and have something *powerful* take  
hold of me, as my father had, and be delivered  
as he was, then I thought that I should have  
no doubts that I was a christian. I think it was  
about six months that I got along in this way,  
trying to throw away my hope and get a better  
one. Sometimes when I saw any one enjoying  
religion, it pierced through my soul like a dagger;  
not that I was sorry for what they felt, but it  
appeared to be an evidence against me. All this  
time I was unestablished in any doctrine; but I  
was holding on to the works of the law; but I  
had a severe combat with my old arminian  
companion—It was like separating soul and  
body, but I had to come to this, "Let God be  
true, and every man a liar." And it appeared,  
just as soon as I came to this, I was established  
in the doctrine of predestination and election.  
I could then see it in all my experience, and  
I concluded, that, if every body had passed  
through what I had, they would believe it too.  
And I had such a love to them who did believe  
it, the very sight of them did me good.

I then, between hope and fear, related some  
of my feelings to the church, I was received

and baptized; but I was afraid on the very  
night after I was baptized that I was deceived,  
and that I had deceived the church. I told the  
Deacon that they had a Judas in the church; he  
smiled and said: if they had but one they were  
well off; for he feared that he was himself one.  
It is not in my power to tell how I have got  
along since that time; but suffice it to say that  
it has been about eighteen years, and for four or  
five years past, I have been trying to speak in  
public, and sometimes I have liberty, and then I  
feel encouraged; but at other times I am shut up  
and cannot come forth; and then I am ashamed  
to look at my brethren, and feel discouraged.  
I think it teaches me to know my weakness;  
and if I am saved at all, it will be all of grace,  
from first to last.

As I have been requested by some of the  
brethren to write for the *Signs*, I send you this  
letter, for you to dispose of as your judgment  
may dictate.

WM. QUINT, JR.

March 9.

After returning from meeting to-day, I set  
down to write you a few lines. I have been  
much edified in reading the *Signs* of late. I do  
think your paper is improved much, since the  
unprofitable discussions of some of the brethren  
have ceased. The *Signs* are well received here  
at North Berwick, and read with much interest.  
The Old School Baptist church in this place  
stands firm; the meetings on Sunday are well  
attended. The last church meeting was attended  
by between thirty and forty of the brethren and  
sisters, and I think that meeting will be long  
remembered by some who were there. There are  
quite a number of *Dry Baptists* in this place,  
some of whom I think will soon come forward  
in the ordinance of baptism. May the Lord  
enable all such to do their duty.

I remain your unworthy brother, in tribulation,

WM. QUINT, JR.

For the Signs of the Times.

Pike Co., Ala., April 1, 1851.

DEAR BROTHER BEEBE:—I have wanted, for many months past, to communicate  
some of my thoughts through the medium of  
the *Signs*, to my brethren and sisters who are  
scattered over our land and nation, but a feeling  
sense of my unworthiness and inability to write  
(not having matter) has prevented me, and even  
now I feel like an cipher in God's creation: yet  
would I make the feeble attempt, and would in  
the first place call upon the servants of God,  
those whom he has called and chosen to propagate  
the truths of his own everlasting gospel to poor  
sinners. O ye heralds of the cross of Christ—ye  
ministers of the sanctuary of the Most High,  
cease not to preach Christ crucified, to the  
Jews a stumbling block, and to the Greeks  
foolishness; but unto them which are called,  
both Jews and Greeks, Christ the power of  
God, and the wisdom of God. Lift up your  
voices, cry aloud and spare not, until ye have  
shown Israel their trans-

gression, and the house of Jacob their sins. Be instant in season, out of season; reprove, rebuke, exhort with all long suffering; preach the word, and endeavor to give unto each one their portion, both Greek and Jew, in the pulpit, and by the press, on the land, and on the sea, and wheresoever you may be. And, O, ye ransomed of the Lord, ye redeemed, ye children of the most high God, ye heirs of salvation and children of the promise, who are scattered over our now happy republic, cease not to publish your communications in the *Signs*, for when they come to hand they are as good news from a far country, or like the fruit, the grapes, the pomegranates and the figs brought from Canaan, the promised earthly possession or dwelling place promised by God to the chosen people of Israel, for you all appear to speak the same thing, and no division, but perfectly joined together in the same mind, and in the same judgment, agreeable to the injunction of the Lord by the mouth of his servant Paul enjoined upon the church of Christ at Corinth; neither have you forgotten the proper pronunciation of the word Shibboleth. As the wise man informs us, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend."—In reading over the communications of my brethren and sisters, I find many, who, like me, complain of their barrenness, and their unfruitfulness, and surely none more so than I. I fear I have grasped at the substance and caught the shadow. Yet amidst my doubts and fears, I think I can say, as did the blind man, "One thing I know, that whereas I was blind, I now see," at least in part; and have been constrained to say, had I but one hour, day, month, or year to live, it was, and is my desire to spend it in the fear, in the service and favor of that Being whom I trust has taken my feet out of the mire and clay, and hath placed them on a rock, (even Christ) and put a new song in my mouth, even praise unto God. Well might one have said, a day, an hour of virtuous liberty is worth a whole eternity in bondage.

It has been now some 27 or 28 years, since which time I have been groveling much in the dark, yea, sometimes I think in worse than Egyptian darkness; yea, it hath seemed I had well nigh been buried in the vortex of eternal ruin, and even to the time present, he hath hedged me about so that I cannot get out. He hath led me and brought me into darkness, but not into light; yea, it doth appear that I have been led captive by the devil at his will. But I hear the Friend of Sinners saying to Peter, "Simon, Satan hath devised to have thee, that he might sift thee as wheat, but I have prayed for thee that thy faith fail not; and when thou art converted strengthen the brethren." And may the Lord God enable me to do in like manner if it be his pleasure. O that the Lord God would grant unto his church and people more of his grace, that he would increase their faith, confirm their hope, and establish their goings. May they ever be as trees planted by the rivers of water, and may the Spirit of our God accompany them all through this wilderness of sin—May his Spirit accompany them individually as did the cloud by day, and the pillar of fire by night, to shield them from the temptations of the world, the flesh, and the devil; for we are not ignorant of his devices, that he would continue to visit them with the visitations of his grace. How comfortable, how consoling to the believer, are the promises of the gospel when an application is made of them to their hearts by the Holy Spirit of God. "Let not your hearts be troubled, ye believe in God, believe also in

me." "In my Father's house are many rooms, if it were not so, I would have told you.—I go to prepare a place for you, that where I am there ye may be also." Blessed promise! Then lift up your heads, ye redeemed of the Lord, deliverance soon will come, when all tears shall be wiped away, and you shall be permitted to range the fair and fertile fields of eternal glory undisturbed and undismayed, singing the song of Moses and the Lamb forever and ever. Well might one, and all the redeemed of the Lord say, our God hath done great things for us, whereof we are glad.—And now for something nearer home.

We have the gospel of the Son of God preached unto us monthly, by brother Robert Toler, who, I think, like a good watchman of the Lord stands upon the walls of Zion, rightly dividing the word of truth, pointing the weary and heavy laden sinner, and all such as mourn in Zion to the Lamb of God. We would beseech the great Head of the church to bless his labors of love among us, and that many sons and daughters may be born unto God, in this part of his moral vineyard—that many who are still groping in nature's darkness, and rolling sin as a sweet morsel under their tongues, may find Him of whom Moses and the prophets did write, Jesus of Nazareth, the Babe of Bethlehem; and may the Spirit of the Lord God accompany us all who name the name of Christ, that we may depart from all iniquity, and keep and preserve us, soul and body, unto that day, for the which all other days were made. And may we remember at all times that we are not our own, nor our own keepers. May we remember if we are the children of God, that we were bought with a price, and not with such corruptible things as silver and gold, but with the precious blood of the Son of God; for we know that the salvation which relates to the future condition of man is unconditional. Yes, thanks to God, it is unconditionally fixed and certain, and therefore does not depend on the arm of flesh. Our hope of future happiness rests not upon our flimsy and vain pretensions, but upon the promises of God as contained in his word, and as revealed through his Son, Jesus Christ; which promises saith the apostle, are not yea and nay, but yea and amen, to the glory of God: for a Paul may plant, and Apollas water, but God must give the increase. And, as brother Trott remarks, as a testimony to the condescension of our God and Savior, who as our great high priest, can and does have compassion on the ignorant and on them that are out of the way, be ascribed eternal and everlasting honor.

Your unworthy brother,

JOHN MITCHEL.

P. S. Your views on 2 Thessalonians ii. 7, will be thankfully received by many.

J. M.

For the Signs of the Times.

Henry Co., Va., March 9, 1851.

BROTHER BEEBE:—Some few years ago I was a subscriber to your valuable and interesting paper; but for some cause, I know not what, you thought proper to discontinue it without my consent, or, at least, it failed to come to the post office as usual; and the presumption is that you failed to send it. I now take my pen in hand to let you know that I am still in the land of the living, and "having obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come; that Christ should suffer and that he should be the first that should rise from the

dead, and should show light to the people and to the Gentiles," and also to request you to send me your paper for the present year, including the back numbers, if convenient. I will avail myself of the present opportunity to say to you, that I have passed through many sore trials and distressing difficulties since you heard from me; but out of them all the Lord has mercifully delivered me; so that I can say, as king David once did, "What shall I render to the Lord for all his benefits to me? I will take the cup of salvation, and call upon the name of the Lord." And I am yet enabled, I trust, by divine grace, to contend earnestly for the faith which was once delivered to the saints. It is certainly, my brother, a source of great comfort and consolation, to the faithful and tried servants of God, to reflect, in this day of rebuke and blasphemy, when truth seems literally to have fallen in the street, that God has never left himself without a witness; but has, in every age of the world, raised up a succession of faithful witnesses who have not failed to declare the whole counsel of God, in defiance of all opposition, whether from the civil or ecclesiastical arm. And I have often been reminded, when surveying the present condition of the church, of the saying of the ancient prophet of Israel, "Lord they have killed thy Prophets, and digged down thine altars; and I am left alone, and they seek my life." But what saith the answer of God unto him? "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal." "Even so, at this present time also, there is a remnant according to the election of grace." And I am persuaded that even in this day of darkness, error, and delusion, there is a remnant according to the election of grace; and if this doctrine be true, and I am sure it is, if the Bible be true, what shall we think of those who profess to be Baptists, and to believe in the doctrine of particular and unconditional election, and tell us at the same time, that thousands of the heathen are perishing for lack of knowledge, and starving for want of the bread of life? Why, did it never occur to those persons who seem to have a zeal for God, but not according to knowledge, that if God has a people among the heathen tribes, and we are (authorized from the scriptures to believe that he has, for John says, in the book of Revelations, that he "heard the four and twenty Elders sing a new song, saying, Thou art worthy to take the book and unloose the seals thereof; for thou wast slain and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation;") that these same people are a part of the remnant according to the election of grace, and that the same provision was made for their recovery and ultimate salvation in the covenant of redemption that was made for any other portion of God's family, and not only so, but that God is equally mindful of every member and branch of this family, if I may so say, not willing that any should perish, but that all should come to repentance. I want to know how it is possible for a man to believe that sinners are elected according to the foreknowledge of God, and at the same time suspend salvation upon the use and application of means, for which there is clearly no warrant in the word of God? I profess to believe in, and to receive the Bible, as the revealed will of God; and if any man will show me the chapter and the verse where God has ever suspended the salvation of a single human being upon gold and silver, or upon human effort in any shape or form, I will promise never to say any thing more against the, so

called, benevolent institutions of the day, which have been invented and set on foot by men, and which have in view, as their avowed object, the conversion of the world. I wish to be distinctly understood, when I speak of human effort, as referring to those systems of comparatively recent date, which are exclusively of human invention, which are not warranted by any portion of God's word, fairly interpreted. Such, for instance, as the modern mission systems, the Sunday school system, Bible and tract societies, &c. If God has commanded me any where in his word to support such systems, or if he had said anywhere in his word that the salvation of thousands of the human race depended upon our liberality in supporting these systems, I should feel myself bound, as an obedient servant of God, to support them to the extent of my power and ability; because it is a matter of conscience with me, and I am sure whatever may be said of the bigotry, the ignorance, or prejudice of the Old School Baptists, our pecuniary interest, at least, would prompt us to come in for our part of the loaves and fishes. I have examined this subject closely, taking the word of God as the man of my counsel, with an earnest desire to understand, and to know the truth of the matter, and the result of my investigation has been, and this accords with my experience as well as with the word of God, that the certain salvation of every heir of promise is based in the first place, upon God's electing love, 2dly, upon the atonement of our Lord Jesus Christ; 3dly, upon his resurrection and ascension; 4thly, upon his intercession; and so thought the apostle Paul when he wrote, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren; moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. And all the means necessary to accomplish this purpose are embraced in the New Testament, and are inseparably connected with the end, and will be as certainly used in God's own way, as the end will be accomplished. So that we may boldly say, as long as God holds in his right hand the seven stars, which mystically denote his ministers, and walks in the midst of the seven golden candlesticks, which are the seven churches, and works all things after the counsel of his own will, (that is relative to the salvation or redemption of Israel,) and works, and none can hinder, and hinders, and no man can work. We may safely assert that Israel shall be saved with an everlasting salvation in the Lord, to whom be glory for ever and ever.—Amen.

Yours in the bonds of the gospel,

JOHN R. MARTIN.

For the Signs of the Times.

Rushville, Pa., March 10, 1851.

BROTHER BEEBE:—I will inform you of some of the changes I have experienced since I wrote you last October, one year ago. We then thought of moving; but having the privilege of the Old School Baptist church in Broome, I feared that I might not enjoy that blessed privilege, and so I wrote to my children, stating my fears, and they informed me that Eld. Burritt lives within three miles of them; then my mind was somewhat at rest; but still to leave a church of loving brethren and sisters, is no small task. In this little church there is room enough for me, and I enjoyed all the liberty I desired. We moved however near to Eld. Burritt's, in Tompkins county, and I heard him preach the gos-



pel, and had an interview with some of the church, and found them of one heart and one mind, all speaking the same things. They were like the speckled birds of the forest. In the neighborhood where I lived there was a sect calling themselves "Christians," and "Wesleyans." There were three ministers in attendance a few rods from our door. I went to hear them a few times; at last I got up and told them my mind, about these things, quoting the words of our Lord, "I and my Father are one," and that the keys of the house of David were on his shoulder: that he openeth, and no man can shut; and he shutteth, and no man can open. I said all I wanted to, but they gave me no amen; but after meeting the minister asked my son if I were not an Old School Baptist. He told him I was, and he replied, that he thought so. If I am saved at all it will be all of grace, certainly not by my own good works. In the time of these conflicts with the Hagariens, I received the Signs, and felt sorry to learn that any of my Father's family were using loud and sharp expressions one to another; but I remembered that I had seen in large flocks of sheep, some of the largest and noblest sheep fetch their heads together soundly, and I have seen the same sheep paw in the dust and lay very lowly. Why they have done so I do not know, unless they were conscious that they had hurt each other, or were hurt themselves. Many a night I spent sleepless hours, in thinking about the controversy; but still I found that the Signs were a comfort to me. I saw a communication from Athens, N. Y., about a year ago, showing how the Lord had brought A. G. Porter out of Babylon, and that he had united with the Waterloo church. The youth spoke so boldly for his Master's cause, that I could but rejoice. I should not be disappointed if that youth should lose his head before twenty-eight years, if he continues to be so bold in the cause. May the Lord preserve him. Perhaps I feel more anxious for him, because I have enjoyed many church privileges with those of his kindred.

I sincerely wish Mount Zion well; but when Baptists will not own the truth, I cannot feel that love to them that I do to those who love the truth. But the Lord has this seal, "He knoweth them that are his." I had another opportunity to hear Elder Burritt preach; his theme was the Jubilee trumpet, and when it was blown, it gave a joyful sound to the poor and broken hearted, to such as were in debt, and whose lands were under mortgage, and such as had hard masters; to all such, it proclaimed the year of release. That discourse drew the line between the living and the dead; the house was full, and the preaching seemed to stir them up, and made them boil like a pot. We had not lived in this place four months before my husband bought a farm in Susquehanna county, Pennsylvania, and here I was brought to stand still! In one month we moved to our new home, arrived safe, and sent to the post office, and got the Signs. I cannot tell the time of night without them. In moving I lost the eighth and ninth numbers—got the eleventh, which if I am not mistaken contained Elder Conklin's letter of admonition to the brethren—Could not sleep that night, until in the morning I enquired for Baptists; but found none all this time. I lived here two years, and enquired of rich and poor, but could find no Baptists. I saw an old man riding along, and I went to the door, and he asked for a drink of water, which I gave him, and then asked him if he knew of any Old School Baptists; he said that his son, and his daughter-in-law were, and they lived six miles distant from me. I found that

the old man did not like the doctrine himself; he was upwards of eighty years old, but a professor of works. I wrote a few lines to his son and daughter-in-law, and they came to see me, they could say the "Shibboleth," plainly. Elder Alling of Brooklyn, at this time was preaching about twenty-two miles beyond us; and there were four of the brethren who knew me at Broome, and they got him to enquire after me, and as the Lord would have it, he found me. This was like cold water to a thirsty soul. I thank the Lord for friends, and for social opportunities, while passing through these low grounds of sorrow. In the last of August we went twenty-two miles to hear Elder Alling preach; and the trumpet did give a certain sound; for it was "free grace," and not works. After the preaching I offered my letter to the church, and then began to feel as though I was no longer alone in the world. Since that time Elder Alling has preached in our place once a month. I think I know that he preaches the gospel; and may the Lord revive his work in this place. There are many meetings held in this vicinity, Wesleyans, Protestants, Universalists, and Catholics; but the truth is all that I can live upon.

My mother, who is 87 years old, walked two miles to get an infant sprinkled; and the minister came to our house and requested me to ask Elder Alling to soak his doctrine, for the people could not chew it. I told him the natural man could not feast on the truth, and that many a witness for Jesus had had his head taken off for refusing to soak the truth, to make it palatable to the carnal mind of man. He cried, "Free Grace," I told him that only the truth can make us free. I hope the servants of God will preach more than they ever have, and Lift up their voices like a trumpet.

Now, brethren and sisters, let me say a word to you who are fed by the ministry of the word. When the servants of the Lord come and preach, and you get a good meal, don't be afraid to ask the minister how it is with his family at home: that you can do without hurting his manly feelings. Urge him to tell you, as much as Delilah did Sampson. If he has no grain, divide with him. I don't say that you must assume all the burden, but stir up the brethren—one send him some meat, another some butter and cheese, another some money; never let him go empty away.

Brother Beebe, I would like to have your views on Luke xvi. 23.

The Signs come to me regularly—I did not think of writing so much; but "What I have written, I have written." I now think I shall never write much more; my glass is almost run out, if I should live to be a hundred years old, I am now several years on the last half of it. I often think, brother Beebe, of your trials in the editorial chair; but the Lord is at the helm. May he give you all needful grace.

ANNA SHADDOCK.

For the Signs of the Times.

Dugway, N. Y., April 18, 1851.

BROTHER BEEBE:—Having written you on business, and there being plenty of room, I will add a few lines for publication; and you will please publish or not, as your better judgment may dictate. I have seldom written anything for the public eye; and I cannot say that I have any ambition to become notorious in that way; neither have I vanity enough to suppose that I can produce anything possessing merit. But if so favored as to be recognized by the great Head of the church,

as one of his children, all of whom shall be taught of the Lord, and are represented as possessing great peace of mind, then perhaps, in my faltering way, I may speak the SHIBBOLETH so as to be understood by those who are of the household of faith. When we look abroad upon the world of mankind, we behold many vicissitudes of fortune, inasmuch that we are many times inclined to feel that the ways of God, in regard to his providential dealings with his creatures, are unequal; for we see one man constantly overwhelmed with sickness and troubles of various kinds, while his neighbor is blessed with constant health, and unremitted prosperity. Notwithstanding this, he who controls our destinies declares that his ways are equal and right; and the Savior says, "What I do, ye know not now; but ye shall know hereafter."

At the age of eighteen, I was full of hope and anticipations for the future, and looked forward to a life of prosperity and happiness. But alas! How vain are all the hopes and expectations of man. Had I known then what in the dispensation of providence, it was to be my lot to pass through, I should, as it appears to me, have sunk under the overwhelming thought. But providence wisely ordered it otherwise. It pleased the Lord to lay his afflicting hand upon me twenty years ago last December, and it has not been my happy lot to experience a well day since; and but a very few in which I have been able to do any kind of business. Under all these trials, you may well suppose that I have needed a support that man has not power to bestow. I have felt sometimes to exclaim with one of old, "Have pity upon me, O ye my friends; for the hand of the Lord has touched me." Yet I felt that I needed something more than the pity of friends. Nothing but sustaining grace can support a person under such trials. Perhaps I am mistaken—but I believe I have, at times, no disposition to complain in regard to the hand-dealings of the Lord with me; and my mountain appears to stand strong, and I can then adopt the language of the psalmist, "Though my heart and my flesh fail, yet God is the strength and my portion forever." Would, that these frames would continue; but alas! doubts will arise, and unbelief takes possession of the citadel, and I go mourning without the Sun. I am not so favored as many profess to be, in these days of improvement, as to possess the smiles of the Master at will.

"Prone to wander, Lord, I feel it—  
Prone to leave the God I love."

I have to confess with shamefacedness, that I am so prone to wander, and this is my nature and it always was, and I have the greatest reason to fear that it always will be, while in this wilderness world; for many times have I tried to correct or improve it, and I have made many promises to that effect; but human nature is still the same. If I am so favored at last as to land safely on the shores of eternal blessedness, I am quite certain that my song will not be, "Unto me, unto me, be all, or any part of the praise;" but, "Unto thy name, O God, be all the praise."

The following stanzas were composed by me, a number of years ago, after having been prostrated with severe illness for seven or eight months, and, to all appearance, little or no prospect of recovery. They were written expressly for my mother, and at her request, I now copy them for publication.

Many ties around me twine,  
Even ties of friendship and love;  
Yet short, I think, will be the time,  
Ere God shall summons me above.

For death is hastening man away

From earth, his transient home;  
And pains, and sickness to me say,  
"Prepare for scenes beyond the tomb."  
I feel indeed, I'm but dust—  
"Decay" is written on this frame;  
Yet in high heaven I put my trust,  
Even in the Savior's glorious name.

But few short years have pass'd away  
Since first I drew my breath;  
Yet I am hast'ning to the day  
When I must yield myself to death.

And when I've passed unto that bourne  
From whence no traveler come,  
If you are left behind to mourn,  
Reflect, 'Tis God that's call'd me home.

Then may you ever trust his grace,  
And lean upon his arm;  
That when on earth you end your days,  
You may behold his charms.

And may we meet in that bless'd land,  
Where parting scenes will be no more;  
And join the heavenly ransom'd band,  
Our Savior's glories to adore.

I hope the brethren and sisters will remember me in their closets, and implore the Master in my behalf, that, if consistent with his will, I may once more be raised to health; and that, whether possessing health, or enduring my usual trials, I may possess true reconciliation.

Yours in affliction,

D. C. BESSEE.

For the Signs of the Times.

Goldboro, N. C., May 4, 1851.

BROTHER BEEBE:—We are surrounded here with professors of religion—two years ago the Methodists had a great revival in this place, and several other places in this country, during which some three or four hundred joined their church. They immediately set about forming Temperance Societies, Sunday Schools, Bible Societies, &c. At first it took like "hot cakes;" but though still kept up, they are getting lukewarm, and I think will die a natural death soon. One of their officials preached here last Sunday, from Matth. xi. 12; and he so warped and perverted its meaning that I would be truly glad, to see from you a full explanation of its meaning in the Signs, for their especial benefit. He said the violence consisted in a determined resolution and use of the means, such as abstaining from all sin, earnest prayer, going about visiting the sick, and doing good, &c., &c., and if they did not use this "violence," they could never take the kingdom, &c. Several of their sermons have been preached from this text, and they seem to rely on it, as one of their strong holds.

May the good Shepherd abundantly bless you, and enable you to comfort, build up, and establish the children of his kingdom.

Yours truly,

J. K. GREEN.

For the Signs of the Times.

Mt. Pleasant, La., April 28, 1851.

BROTHER BEEBE:—I have just received three numbers of the "Southern Baptist Messenger," and I have read them, and I receive them as truly welcome messengers. I think they are based on such orthodox principles that they are well calculated to build up the poor and afflicted of Zion, and bring precious food to the little feeble lambs among the Old School Baptists. The able communications which they contain on such soul animating subjects, are well calculated, in my opinion, to feed and comfort the little scattered flock, and build up the feeble and doubting souls. I hope the brethren and sisters of our faith and order will give it a liberal support; and that brethren and sisters who write for publication through it

may write on such subjects as are best calculated to promote union, that love and harmony may more and more abound among the Old School Baptists, for, "United we stand: Divided we fall." "A house divided against itself cannot stand." May the Lord bless and direct you in publishing the Signs of the Times, and brother Wm. L. Beebe, also, in publishing the Southern Baptist Messenger, and may you be enabled to pull together, for the mark of the prize of our high calling of God. And when you have done serving, and your labors of love are over, may you be enabled to say, "I have fought the good fight; I have finished my course, I have kept the faith."

I close by asking an interest in your prayers, for if I ever stood in need of prayers I do now.

I remain yours in the gospel

THOMAS MEREDITH.

For the Signs of the Times.

Bowdoinham, Me., January 1851.

BROTHER BEEBE:—I have had Benedict's history to peruse long enough to satisfy myself that he has a disposition to misrepresent and slander the Old order of Baptists.—Should our descendants a century hence search Benedict's History for an account of us, they would be led by it to form a very unfavorable opinion of us. The enemies of God and truth, embracing the whole arminian race, have ever been ready to concentrate their force for our extermination from the earth. And it seems to me that the protestant beast has made more speed than their papal predecessors did; as they have had more opportunity. There is some difference in their forms, but their spirit is the same.

I have had a name and a place among the dispised people of the Lord, for almost fifty two yeares, and I remember well the happy seasons we enjoyed; and I also know when the division began, and what was the cause of it; and I have had some thoughts of giving our brethren at the West, a limited sketch of the history of this people from 1784, to 1814. Perhaps some of your readers would like to know something more of their Eastern brethren.

My means are limited, but I will tell the truth as far as I go. You can judge whether it will be expedient or not, it will require some labor to examine old Records and Minutes, and I would not wish to waste time if to no purpose. You can signify in your paper, if you approve, or if your readers wish such a sketch published through the columns of the Signs.

If I could see those dear brethren who write for the Signs I could tell them more.

Wm. GREEN

We have no doubt that the proposed historical sketches would be well received, and useful to our brethren, and to the readers of the Signs. [Ed.]

For the Signs of the Times.

Knox County, Ia. February 23, 1851.

BROTHER BEEBE:—I have been a reader of the Signs, for more than a year, and they are a choice treasure to me. Indeed they contain all the pure gospel that comes to me aside from my bible, and the teachings of the blessed Spirit. I possess nothing but my bible that I hold more dear than I do your welcome Messenger.

Brother Beebe, I reside among a variety of religious people, of different names, but they are all about one thing in substance, for they are all arminians. I feel sometimes a de-

sire to stand as a witness for the truth; for if Christ has made me free, then am I free indeed. But I am often made to doubt whether such a poor gentile sinner as I am—one so prone to do evil, and slow to do good, can be a subject of that saving change which is alone by divine grace. But one thing I can say of a truth, I do love the brethren. I can assure my brethren and sisters that I am still a poor gentile sinner; yet hoping, at times, in the blood and righteousness of the precious Savior, that I am saved, through his free, sovereign and distinguishing grace. Not by works of righteousness which I have done; but if saved indeed, it is according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Myself and wife are almost alone in our confidence in the doctrine of salvation, in this vicinity.

I have written more than I intended, or thought I could write; as this is the first I ever wrote on the subject.

Brother Beebe, please give your views on Rev. xi. 8—10.

May grace, mercy and peace, be with you and all the dear children of the Lord. Unworthy as I feel of the notice of God's people I do love to hear them speak of his goodness his mercy, his power, and of his distinguishing grace.

Yours in gospel bonds.

J. P. YOUNG.

For the Signs of the Times.

Rockville, Md. Feb. 12, 1851.

DEARLY BELOVED BRETHREN IN CHRIST:

—If one so unworthy as I may presume to address you thus, for I am sure that I am less than the least of all saints if one at all; for I fall so far short of what I should be, that I often fear that I have spoken peace to my soul, when there is none; for prayer often seems a burden to me, and the adversary of souls says, I am deceived, and I am almost driven to despair. Even whilst I am writing, the arch adversary causes me to tremble, by saying that I do not act according to what I profess. But God is faithful, and will do all that he hath promised. Yea, though heaven and earth pass away, not one jot or tittle of his word shall fail. Oh, let my soul live, and it shall praise thee; and let thy judgments help me. Oh, that my ways were directed to keep thy statutes, then I should not be ashamed; but I forget that every good and perfect gift cometh from the great Shepherd of Israel; and, like Israel of old, when he smites me, then I remember his mercies, for they are many.

When I look back to my first experience, I think of the peace I enjoyed, when first delivered from bondage. I thought the sun of righteousness would always be with me; but, alas, there is a cloud, and I but seldom see him. It must be, dear brethren, that I am viler than any one else, or I would not have so many dark hours. I once had the unspeakable privilege of hearing the gospel preached frequently; and enjoyed the communion of the saints. I thought then I appreciated it, but now I am deprived of it. I find I did not. I often walk in darkness, and have no light; but still I know that God reigneth, and ruleth, and will do all things well, for the elect's sake, that his name may be glorified. I know that God hath a people, whom he hath formed for his glory. I would say to those who have the witness in themselves, put on the whole armor of God, that ye may be able to quench all the fiery darts of the wicked one. Let your light so shine, that others seeing your good works, may glorify your Father

in heaven. Oh, rebuke me not for this exhortation, for the love I bear to Zion constrains me thus to speak.

And now, my dear brethren, methinks you will say, enough, for you have multiplied words without knowledge; for I find what I have written, falls far short of expressing my feelings. But it seems to me if I were to forbear speaking; the very stones would cry out. I am in my native land, but, in regard to spiritual things, I feel to be amongst strangers; for the God that they worship is not mine. God, in his all wise providence has so situated me, that I but seldom see those who bear the image of Jesus, to converse with them, to bear witness of that power that saves a worm like me. I would say, O Lord, rid me and deliver me from the hands of strange children, and thy name shall have all the glory.

Brother Beebe, if you think proper, you can give this a place in your paper; if not, lay it aside, you will not offend me, for I believe you worthy to decide.

It has now been nearly twenty years since I espoused the cause of Christ, and I have never done one act to commend me to his favor but, if I am saved from wrath to come it must be grace and grace alone, and his holy name shall have all the glory. I have received more comfort in reading the Signs of the present volume, than I have ever done before. Oh! for a spirit of meekness and brotherly love, that God in all things may be glorified, for I would not be saved if God was not glorified thereby.

Dear brethren, remember me at a throne of grace; and may the great I Am bless you with all spiritual blessings in Christ, is the prayer of your unworthy sister in Christ, if I may so subscribe myself.

Yours, in hope of eternal life,

ROSETTA CANDLER.

P. S. I feel that I am like Martha, careful and cumbered about much serving; and I am afraid to write, although I have attempted it, lest I should offend one of the little ones.

R. C.

For the Signs of the Times.

Franklin County, Ia. May 7, 1851.

BROTHER BEEBE:—I subscribed for your paper when you was at the White Water Association, in Rush County Ia., and I have taken great pleasure in reading it, although some of my dear brethren think there has been too much controversy, but for my part, I desire you, brother Beebe, and all the other brethren and sisters who write for the Signs, to contend earnestly for the faith which was once delivered to the saints. It becomes us all, who profess to be Old School Baptists, to look well to our Chart, that we may be able to detect and renounce all who teach for doctrines the commandments of men, and who pervert the gospel of Christ, and preach Salvation by works. Let us all testify as with one voice, that we have not so learned Christ.

My dear brethren and sisters, if you will allow me so to call you. I can, for one, truly say that I am a poor sinner, and saved wholly by grace, if saved at all. When I turn my eyes within me, and see the imperfections of my nature and the deceitfulness of my heart, I am constrained to cry out "O, wretched man that I am! Who shall deliver me from the body of this death?" But when I read the experiences of my brethren and sisters, I am enabled to rejoice, and bear testimony to this gracious assurance, "It is written in the prophets, And all thy children shall be taught of God. Every one therefore that hath

heard and learned of the Father cometh unto me." And Christ has said, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me."

I have been a disciple, by profession, sixteen years, but when I review my past life, and my wanderings from the rule laid down in the Scriptures for christians to walk by, I am ready to say, that if I was ever delivered from the power of darkness and translated into the kingdom of God's dear Son, I have been the most ungrateful of all the family of God. Sometimes I feel my carnal mind to be so opposed to the way that christians are called to walk in, that I feel the force of the apostle's declaration, "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. The Scriptures evidently teach that all men are on a level by nature; for God hath made of one blood all the nations that dwell upon the earth. By the offence of one man, sin entered into the world; and death by sin; so death hath passed on all men because all have sinned. All men in nature are blinded by the god of this world, and their carnal mind is enmity against God, not subject to the law of God, neither indeed can be. So we are hateful and hating one another. We may say with the poet.

"Lost in the ruins of the fall,

We lay in awful night,

Till Great Jehovah changed our state,

And gave us heavenly light."

When I contemplate the subject of Redemption, I am, lost in astonishment and wonder, that when we had so ruined ourselves, God revealed to us the provisions of his mercy and grace, in providing for us a ransom, before the world began. That he laid help on one that is mighty and able to save to the uttermost, all who come unto God by him.—Now, my brethren, when Jesus was chosen as the Mediator of the New Covenant, all his people were chosen in him, and in time he opens their blind eyes, and unstops their deaf ears, and gives them spiritual life in their souls; and then they are made to rejoice in Jesus Christ, and have no confidence in the flesh. Then do they cry, "Behold God is become my Salvation." "He brought me up out of a horrible pit, and out of the miry clay, and set my feet upon a Rock, and established my goings, and put a new song into my mouth, even praise to his name

Although I have but a limited knowledge of the things of this world, I hope I have been so taught of God, as to come to Jesus, and in him is treasured up all the fullness of wisdom and knowledge.

The cause of our Redeemer in this part of the country seems to be in a low state; yet we have a few here who are proclaiming Jesus as the Way, the Truth, and the Life, and testifying that no man can come unto the Father, but by him, and that salvation is alone of him, independant of instrumentalities or means, or of any contingencies whatever.

I remain your unworthy brother, in the best of bonds,

JOSEPH S. WHITNEY.

For the Signs of the Times.

Harrison Co., Ia., May 5, 1851.

BROTHER BEEBE:—My brother whose residence is about sixteen miles from me, my wife and myself, were baptized on the 6th day of October last, by Elder Joseph Armstrong, and received as members of the Indian Creek church, which is one of the four churches which brother Armstrong serves as Elder.



My brother, by this I know that I have passed from death unto life, because I love the brethren; yet, notwithstanding this assurance, I have some doubts and fears which at times pass through my mind; but I rejoice to know, that if I am deceived, the God, Jehovah is not. Remember your unworthy brother and sister in your prayers and supplications to the God of heaven. I can say in truth, my brother, if I am saved at all, it is by free and sovereign grace alone, and not for any good things that I have ever done, or ever expect to do; and if I am a saint, I surely am the very least of all saints.

May the Lord sustain and keep you by his power, and enable you to stand unmoved, as our old brother Paul stood, amidst all your trials and perils, while earnestly contending for the faith that was once delivered to the saints, is the prayer of your unworthy brother in Christ, if a brother at all,

PHILIP BRANDENBURG.

## EDITORIAL.

MIDDLETOWN, N. Y. JUNE 1, 1851.

### The Armor of God, or the Christian Uniform.

[Continued from page 77.]

In closing our remarks on Ephesians. vi. 10—12, we intimated our purpose to continue the subject, and to offer in this number some remarks on the exhortation of the apostle to the saints, to take to them the whole armor of God, &c. That God has provided for his saints a whole armor, shows conclusively, not only that he has purposed the safety, defense and ultimate victory of all his saints, but also that he knew from the beginning what would be the opposition of the world, the flesh and the devil, that his saints in their militant state should encounter.

It is consoling to the soldiers of the Cross in the midst of the tumult of war and clash of arms, to know that the great Captain of our Salvation, is perfectly aware of all the straits, and conflicts to which they are exposed. This consolation they have from their knowledge that he has provided for them a full suit of armor, and also from the express testimony of the scriptures. "In the world ye shall have tribulations." &c. If the Lord had designed to lead his people in ways that they had known, and in paths that they were perfectly familiar with, it is possible that they might have been competent to select armor for themselves; but such was not the case. Their faith and confidence in God was and is to be severely tried, and this trial would not be a fair test of the quality of the faith he has given them, if they were not led in paths that they had not known. We could never know the virtue of any medicine if we were strangers to disease, nor could we realize the blessings of peace, if we were strangers to war; nor could we appreciate the worth of light, if we never walked in darkness. Our God is too wise and provident to allow that "precious faith" of which he is the author and the finisher, to dwell for any time untested in the christian heart. Its value could never be known by us, if we were not subjects of such trials as are sure to develop its astonishing virtues. God's perfect knowledge of all the conflicts of his saints is manifested by the perfect adaptation of every part of the armor he has provided for us, and this will more fully appear if we contemplate the various pieces of armor which belong to this perfect set.—In the order which Paul has called our attention to these in our subject we shall first notice the *girdle*. "Having your loins girt about

with truth." In the catalogue the girdle is first named, not only to show that in its importance it is second to no other part of the uniform; but because no other armor can profit us in the day of battle without it. A girdle of leather was sufficient to bind to his person John's garment of camel's hair, but nothing short of the *truth* as it is in Jesus can serve as a girdle to the church of God. The ancients considered the girdle a very essential item of their equipage; it not only served to brace their bodies, and enable them to endure fatigue, and to run with greater speed, but in their girdle they carried all their weapons of offensive warfare, and while for these uses it was indispensable, it also served a valuable purpose in securing their garments, which were bound to their bodies by the girdle.—This important item of the oriental soldier's equipage is used by the inspired apostle as emblematic of "the truth." How strikingly illustrative! How pleasingly instructing is the figure! In the absence of truth, what would all the weapons of our spiritual warfare avail us? Our preaching in its absence would be fabulous, vain, delusive, false: our doctrine, if untrue, could not protect us in the struggle, nor secure to us the ultimate triumph that we anticipate. Without the girdle of truth, our hope would be vain, our "faith of God," like that of the old pharisees, not according to knowledge; our singing and praying, presumptuous mockery; for God must be worshipped in spirit and in truth. The garments of praise and deliverance, would fly to the winds in the day of combat, if not girded about us with truth. The christian soldier also carries all his weapons in this belt; for let him meet the enemy, and attempt to fight him with any weapon or argument that truth does not encompass, and he will fare as Sampson did when shorn by his treacherous Delila, of his locks.

It is the truth of our faith, hope, and doctrine that makes them invincible, it is the truth that ensures to them the certain victory, and the Truth shall make them free.

But we may consider this part of the armor of God, in its application to the church, collectively as well as to her members individually. The church is a body, of which all the saints, who have the armor on, are members; and to keep a body of so many members together, as a unit, a strong girdle is very important. There must be a common bond, of sufficient strength and durability to bind them together; such a bond can be found in nothing short of the truth of God. All the religious organizations, which have ever been associated, have possessed in them the very elements of their decay, because they have been strangers to the girdle of truth. No other religious body than the Dove, the Undefined of our Redeemer have ever been permitted to wear the girdle of truth. They may some of them wear the girdle of *plausibility*, self-interest, covetousness, love of fame, or popularity, in the eyes of the world; and some have made them bands of "iron and brass," like those of the king of Babylon, and they may have felt themselves strongly girded by legislative protection, kingly patronage, and worldly influence, but being strangers to "the truth," they associate only to be broken; for "The enemies of the Lord shall be broken to pieces, out of heaven shall he thunder upon them." Their covenant with death, God will disannul, and their agreement with hell shall not stand for God will sweep away their refuge of lies. The church of God, as the body of Christ, is beautifully set forth, Rev. i. 13. "Clothed with a garment down to the foot, covering all his members, and girt about his paps with a

*golden girdle*. This girdle of truth is truly a golden girdle, it is of the precious and pure truth of God, and like the gold it will bear the fiery trial, and in the *crucible* retain its intrinsic value, and the more fiercely it is tried, and the harder it is rubbed the more brightly it will shine.—With this blessed girdle, the gospel church was organized at Jerusalem on the day of pentecost, and her constituents were chosen of God from the beginning through sanctification of the Spirit and belief of "the truth." They were all taught of God, they all received the truth, and the truth made them free. They continued in the apostles' doctrine, (which was the truth) and in fellowship, for the bond of christian fellowship is truth. The unity of the spirit can only be kept in this girdle, for it is the bond or girdle of peace. To prove this, let error, or heresy be introduced among the saints of God, and how soon there will be war in the camp.—*Having your loins girt about with truth.*—As a girdle about the loins must necessarily encompass the whole body—so the truth must be the complete girdle of the church of God. If she would enjoy internal peace and security; if she would be invulnerable to all her enemies, and if she would know her God and Savior, and fight the good fight—let her buy the truth, and sell it not.

We hope to be understood as contending for truth not only in word, and in deed, but also in the spirit and experience of it. If we profess in theory, a creed which is sound and orthodox, it cannot profit us, unless that truth has a place in our experience, a dwelling in our hearts. To profess the truth, and even to contend for it, when we know it not in experience, is a violation of its distinguishing characteristic. But let this girdle be buckled on to the saint, or the church of God, and its beauty will be displayed, in doctrine, in experience, in the ordinances of God's house, and in all our walk and conversation; and however offensive it may be to the world, to anti-christ, or to our carnal natures, it will outlive all opposition and reflect immortal honor to God and the Lamb forever and ever.—Amen.

We will notice other parts of the heavenly armor, as soon as opportunity shall serve.—perhaps in our next number.

### Reply to Sister Shaddock.

LUKE xi. 23.

The verse on which our views are solicited, is a part of the parable of the rich man and Lazarus, in which much is expressed and implied, on which we have neither time nor ability now to remark. We will however offer a few remarks on this portion of the parable, and leave them subject to correction or enlargement by our more enlightened brethren.

1. We understand by the parable, that there is in reality a place of happiness for the righteous, and a place of torment for the wicked, beyond this mortal state of existence.

2. That many of those whose final abode will be in hell, like the example in the parable have and do make a great figure in this world, have much worldly property, and many carnal gratifications—live in arrogance, pride, haughtiness and luxury, and close the bowels of their compassion on the poor and needy, who lie even at their gate.

3. That the heirs of immortal glory, receive their evil things in this world, that they are often poor, neglected and despised; but they are nevertheless the chosen sons of God.

4. That however much this rich man may have done in the cause of missions, and in contributions for the heathen abroad, he had no

compassion or comfort to bestow on the poor beggar at his gate.

5. That whatever may have been his religious creed, while in this world, in hell he was an arminian, and a Missionist.

6. That in his place of torment he cherished the doctrine of *Means*, and proposed a plan for saving his five brethren from hell, of which Abraham could not approve, and

7. That he believed dead preachers would be more efficient in making converts of his brethren, than living ones, and that those he would have sent by the society which he proposed to form, would be more successful than Moses or any of the prophets whom God had sent.

While these things are evidently taught in the parable, we have regarded it in its primary meaning to be designed as a reproof to the self righteous pharisees, who are mentioned in the context.

The rich man who fared sumptuously every day, may have been intended to represent the Jewish nation, who during their lifetime, (the legal dispensation) had the oracles of God, the law, the prophets and all the rites of Judaism, in the profession of which they grew proud and haughty, despising the publicans and sinners who lay at their gates. These traits were very clearly developed in the scribes and pharisees, in all their opposition to the ministry of Christ, which was to a great degree bestowed upon the publicans and sinners.—This rich man was clothed in purple, (emblematic of worldly honor and grandeur,) like the scribes, pharisees, and priests, of the Jews, who stood high with the kings and potentates of the earth, and fared sumptuously, in the good things of this world.

Lazarus may represent, in the parable, those publicans or sinners, of the ten revolted tribes, or sinners of the Gentiles who were shut out of the gate of Jewish privileges by the ceremonial law, which debarred them from participating with the Jews in their carnal ordinances, and their worldly sanctuary, especially that portion of them who were afterwards made partakers of the gospel of Christ.

The law and the prophets, were until John, see verse 16, but when that time had elapsed, the life time of the legal covenant was at an end. The life time of the rich man, was limited, and in hell he lifted up his eyes, being in torment.

The gospel which was then introduced, placed Lazarus, in the bosom of Abraham.—Saying, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Publicans according to the words of Jesus, came from the East, and from the West, and from the South, and from the North, and sat down with Abraham, and Isaac, and Jacob, in the kingdom of God, while many of the children of the old covenant were cast out.

The Poetic Circular, which will be found in to-day's paper was forwarded by a brother with a request that we should copy it into the Signs. We have no sympathy with or for *secret societies*, as they are called; but we see no argument used against them in the circular that might not be retorted back upon the New School Association from which this letter emanated, in condemnation of the host of voluntary associations, and catch-penny societies patronized by them, for which they have neither precept nor example in the scriptures.—Many of the arguments in the letter are good against Secret Societies, but we believe they are equally good when used against all religious societies which are not plainly authorized by the divine rule.

**A FORTUNATE BEGGAR.**—On Friday night, 25th April, a beggar giving his name as Edward Fitzsimmons, was taken into the Fifteenth Ward Station-house by one of the officers, on suspicion of having committed a petit larceny; and on searching him, two bags of specie were found on his person, containing about \$700 in pieces varying from five to fifty cents, weighing altogether about thirty-five pounds; also eight small dirty pocket-books, each containing \$25 in bills of the denomination of "one's" and "two's," on the Massachusetts Bank, which to all appearance had not seen the light of day for many years. The bills were mouldy and matted together, and all of the money he says he has begged. He is an Irishman, and has been in this country about 12 years. When he first arrived, he went to work on a Railroad in Massachusetts, where he worked for four months; and meeting with an accident which almost disabled him, he became a subject of the Alms-house, since which time he has followed the profession of a beggar. He was miserably clad, and had the appearance of a newly-arrived emigrant in great distress, notwithstanding the sum which he had about him, and which would have made him comfortable.—There being no proof to sustain the suspicion that caused his arrest, Capt. Voorhees had him committed to the Alms-house, as a vagrant having no home.—*Courier and Enquirer.*

If the police intend to arrest all the beggars that infest the city of New York, they will not lack for business. There are hundreds of gentlemen mendicants in the city, and as many more in the country, who have laid up more money than Mr. Fitzsimmons, while they have been far self-denying.—They may be found, invested in the finest black cloth, wearing white cravats, and kid gloves.

### CIRCULAR LETTER.

*The Baltimore Old School Baptist Association, to the several churches of which she is composed, send christian salutation.*

**BELoved BRETHREN:**—As an expression of our fellowship, we again address you our associational circular, and on this occasion we have selected as the theme or subject of our address, the following declaration made in the scriptures concerning Zion. "The Lord shall comfort Zion." Isa. li. 3.

In this passage we find four things which demand the attention of the redeemed of the Lord.

*First.* Zion, which is to be comforted.

*Second.* Zion's Comforter.

*Third.* The absolute character of the promise.

*Fourth.* The Comfort promised.

May the Lord by his Spirit guide both writer and reader into the experimental enjoyment of the subject under consideration.

1. Zion, or the city of David, see 1 Kings, vii. 1, is frequently used in the scriptures as a type of the church of Christ, which is his body, the fulness of him that filleth all in all; and we regard it as a very beautiful and instructing figure: first, from the meaning of the word *Zion*, which signifies a *monument raised up*. The church of Christ is truly a monument raised up and founded on the eternal purposes of God, based on his unchanging love, secured against all evil by his omnipotence. Every individual believer is a monument of grace, seen and read of all men. The whole church forms a monument which shall remain resplendent in glory when all the glories of this world, yea, when the creation itself shall no longer exist. But, some will say, the word *Zion*, means a *heap of stones*, rough, unpolished, useless. Do they come from nature's quarry? Are they not made living stones and polished by divine grace? They are raised up as the spiritual seed of Abraham, and built upon the foundation which God hath laid. Each stone, whether great or small occupies the place which was from eternity assigned it, by the great architect, who worketh all things after the counsel of his own will. But, again, *Zion* is emblematic of the church in being the object of God's peculiar love. See *Psa. lxxxvii. 2.*

"The Lord loveth the gates of Zion, more than all the dwellings of Jacob," and even so hath he loved the church; yea, "He loved the people." *Deut. xxxii. 3.* And he so loved them that he gave his Son to die for them. *1 John iv. 10.* And although the Lord's tender mercy is over all his works, so as to supply all his creatures with food and raiment, yet his love for his church is peculiarly manifested in providing for them in an everlasting covenant, spiritual food and raiment in the person and righteousness of his dearly beloved and only begotten Son. Zion is the object of God's choice. *Psa. cxxxiii. 13.* "The Lord hath chosen Zion." So hath he chosen the church in Christ Jesus before the foundation of the world. *Eph. i. 4.* Zion is well garbioned, "Walk about Zion, and go round about her: tell the towers thereof; Mark well her bulwarks." *Psa. xlviii. 12.* So also is the church, her walls are Salvation, and her gates Praise. The Lord will be a wall of fire round about her. God, with all his wisdom, power, love, mercy, long suffering and goodness is for her; who can be against her? She has watchmen upon her walls, to warn her of danger, and they have a trumpet on which to blow a *certain sound*, that her inhabitants may prepare for battle.

2. Let us notice Zion's Comforter. And this is the Lord: he is God the Father; for all her comfort, all her joy, and all her hope springs from the heart of Jehovah, the Father, and descend to her through the Son, whom he declares to be "Lord, to the glory of the Father." For in him are hid all the treasures of wisdom and knowledge. All spiritual blessings were given to the church in him, and of his fullness they all receive their strength, light, hope, joy and peace. These are all in him in their fullness, and for the use of thirsting souls, to whom they are applied by the Spirit who is expressly called the Comforter. *John xiv. 15-17.* Because his covenant engagements are to give the church a knowledge and enjoyment of her most gracious Lord and Master.

3. We will now glance at the absolute promise of God: "The Lord shall comfort Zion." All the promises of God in Christ Jesus are yea, and in him, Amen. That is, they are sure and certain, irrevocable and irrevivable to all the promised seed of Abraham.—And the nature and attributes of Jehovah confirm the same. For if Jehovah, the Father hath given comfort, the Son received the same, and the Spirit engaged to communicate it to the hearts of the elect. Jehovah being unchangeable in his nature, is consequently immutable in these wonderful acts, whereby the comfort of the church is secured. Not dependent on any contingency or uncertainty; for God has so arranged all events that his people shall derive advantage from even the most trying circumstances of their lives. If the comfort of Zion depended on her deserts, she would indeed be comfortless; or if it depended on her improvement of any thing committed to her care, she would be destitute; for she feels daily and hourly that she can only stand as she is held up, and only use what is given to her: for the Spirit of God works in her both to will and to do of his own good pleasure.

4. We will now offer a few remarks on the comfort, and the manner in which the Lord applies it to Zion. It is by his word, by the ministry, and by the direct agency of the Holy Ghost.

1. The Lord comforts his people by his word when, it quickens them, as it did David, *Psa. cxix. 50*, and when through patience and comfort thereof they have hope. *Rom. xv. 4.* Seeing themselves, in the early stage of their conversion, and in their after falls into sin, to be altogether helpless, they imagine themselves to be in a hopeless state, until by the word, they see the foundation of hope to be not in themselves, but in Jesus Christ the Lord.

2. He comforts them by the ministry, when a full and free salvation is proclaimed, as in *Isaiah xi. 11*, "He shall feed his flock like a Shepherd," &c., and when his ministers have been led into trouble, and comforted, expressly that they might be enabled to comfort those who are in any tribulation, with the same comfort wherewith they themselves are comforted of God. *2 Cor. i. 3, 4.* But neither the word nor the ministry, valuable as they are,

can afford any comfort, only as instruments in the hands of God, by his Spirit. Now all the comfort of Zion's citizens consists in relying entirely on Christ in every emergency, and in all trying circumstances.

3. The Holy Ghost becomes a Comforter in testifying of Christ, and by leading the soul to him. Are any suffering under a sense of indwelling corruptions; he leads them to Jesus for sanctification. Are they naked; he leads them to Jesus for the mantle of his righteousness. Are they hungry; he leads them to Jesus for the bread of life. Are they weak; he teaches them to rely wholly upon that strength which is made perfect in their weakness.

Fear not then, ye drooping, doubting and disponding saints; for Christ is All. The Father hath given you all. The Holy Ghost is engaged to bring you to him: and thus the Lord shall comfort Zion, and all her children shall rejoice. Yet a little while, and the Lord God shall wipe away all tears from off all faces, and lead us to fountains of delight, to cast our crowns at his feet, and praise him forever and ever, even so, amen, and amen.

SAMUEL TROTT, Moderator.  
JOSEPH G. DANCE, Clerk.

### CORRESPONDING LETTER.

*The Baltimore Old School Baptist Association convened with the Warren church, Baltimore county, Md., to all Associations, Corresponding Meetings, &c., with whom we hold correspondence, sendeth love in the Lord Jesus:—*

DEAR BRETHREN:—Agreeably to our last year's appointment, we have been indulged of our Heavenly Father with the privilege of once more meeting together; and, considering our ingratitude and many short comings, of which each church, and each individual member among us will plead, guilty, and stand convicted, we are amazed at the goodness of God in granting us privileges so inestimable. Yet we enquire on the other hand, if while we were dead in sins, God so loved us as to give his Son to die for us, will he not also with him freely give us all things? Cold, ungrateful, and indifferent as we are, we do feel an assurance that we hold and love the truth as it is in Jesus. For our attachment to what we understand to be the doctrine and order of the gospel, and our opposition to the innovations and inventions of men, we have had not only to endure the persecutions of men made religionists, but to breast the popular current of the world. All this we could well bear and even rejoice in, knowing as we do that it is a part of the Messiah's inheritance on earth; but the Lord seems to have in a measure withdrawn his presence from us, and because of this we mourn. Many of the churches in our connection, have, from the ravages of death and other causes dwindled down to a mere moiety, while some have entirely disbanded, and we are in a great measure dependent for ministerial gifts, on other associations. The evidences of the power of divine grace are few and far between, and our harps are hung upon the willows; but amidst the raging storm, to whom shall we look so confidently as to him "who rides upon the stormy sky, and thunders when he please." Perhaps these things may be to prove our steadfastness in the stand we have taken; or it may be that the Lord is about finishing his work in this part of the land, and that the gospel, like the sun, arose in the East, and is traveling on to the West, leaving us to repose in its evening shade. Let the purpose of our God be what it may, we desire to still contend for his truth, submit patiently to all his will, and live upon the assurance that all things work together for good to them that love God, and are the called according to his purpose.

Our meeting, which is drawing to a close, has been one of unusual comfort and christian enjoyment. Your messengers and ministers who have come to us have brought us the pleasing intelligence that you are enabled in some good degree to keep the unity of the Spirit in the bonds of peace. The preaching that we have had has been of Christ and his salvation, without a jarring note.

Our next Association will be held, the Lord willing, with the church at Harford, Harford county, Md., to commence on Thursday pre-

ceding the third Sunday in May, 1852, at 10 o'clock, A. M., when and where we hope to receive a continuance of your correspondence.

SAMUEL TROTT, Moderator.  
JOSEPH G. DANCE, Clerk.

### Ministry.

### Bishop Chase on the Union of Church and State.

REV. PHILANDER CHASE is Bishop of the Episcopal Church in Illinois, and, by virtue of his seniority, exercises in a certain degree the functions of a Patriarch or Archbishop. Feeling a sympathy with the troubles of his brethren across the water, he lately wrote a letter to the Primate of all England, the Archbishop of Canterbury.

The document is a singular one in all respects, but especially so in its affirmation of the legitimacy of the unholy union of Church and State. Bishop Chase is devoutly thankful that the Church of England is "protected by a civil power," and speaks of the "sufferings" of the English Bishop, "in repelling the unrighteous attacks of the Pope of Rome. We can conceive of the quiet smile of his Grace at Canterbury at being told of his 'sufferings' in the cause of Protestantism.

Are we to infer from this letter of the American Bishop that he is really thankful for the union of Church and State in England; that he looks with a sort of Israelitish longing to the flesh-pots of Egypt; to a state of things in which he might be an ex-officio member of the Senate of the United States, and suffer on a salary of \$140,000 a year? But we give the prayer of the good Bishop. So far as our limited knowledge extends, it is not found in any edition of the Prayerbook. But perhaps Bishop Chase may move to have it inserted at some future time.

"While we deeply sympathize with your sufferings in repelling the unrighteous attacks of the Pope of Rome, that great enemy of the gospel, we bless God that you are protected by a civil power, which, under divine mercy, protected your predecessors from Papal fulminations in setting forth the Holy Bible, and enabled and still enable you to spread its saving truths throughout a benighted and perishing world.

May that union between you and such a Christian government continue unimpaired till popery shall be no more! May the endeavors of misguided men, who would sever this connection, (now, most of all other times, needed for the preservation of civil and religious liberty, be frustrated! May the arm that is now raised to destroy Moses, under a false pretence of favoring Aaron, be arrested by the united strength of all the true Israelites!"

N. Y. Recorder.

**DEATH BY LIGHTING.**—We regret to learn that during a thunder shower on last Sunday evening Judge Ashly Harris, of Highland, near Montezuma was struck and killed by lightning. His wife was also struck, but the stroke did not prove fatal. They were together in a stable near the barn, engaged in milking the cows, when the stroke fell, killing Mr. Harris, seriously injuring Mrs. Harris, and killing two cows and calves in the stable where they were. The stroke set fire to the building, which was consumed, rendering it barely possible for the few neighbors collected at the place to prevent the barn from the same fate.—*Park Co. Whig.*

**HOW TO STOP A PAPER.**—The only honest way to stop a paper when not wanted says a contemporary, is to "pay into the hands of the postmaster whatever you owe for it, if it be only for two numbers, and see that the postmaster writes an order to have the same stopped." If the subscriber fails to do this, he should not complain if the papers continue to come.

THE NEW YORK INSTITUTION FOR THE BLIND held their 20th anniversary at the Tabernacle on Wednesday, some 3,000 people being present. The pupils, numbering 53 females, and 39 graduates were present, and gave an exhibition of their progress in different branches of education. An original address, in verse, was also recited by the author, Miss Cynthia Bullock, one of the pupils.



## OBITUARY.

**BROTHER BEEBE.**—It becomes my painful duty, by request of a highly esteemed, but deeply bereaved family, eight of whom are Baptists of the Old School order, and highly esteemed members of the church of Christ, called Lick Creek, to announce the departure from this life, of Deacon SAMUEL MARTIN, on the 9th day of January, 1851, aged 72 years, 4 months, and 5 days. He was born in Virginia, and educated in the strict discipline of the Old Order of Presbyterians. He married into a family of the same order, and soon afterwards left his native State, and with his little family settled in Butler county, Ohio, in the spring of 1807. After a deep and long exercise of mind on the heart-felt state of a sinner before a just and holy God, he was enabled, by faith in Christ as a Mediator, to rejoice in hope. The clearness in which the scriptures enjoined water baptism on all true believers, shined on his mind with such convincing light, that the traditions of his early education soon gave way, and he applied to the Old School Baptist church of Christ, called Lick Creek, then under the ministry of Elders James Lee, and Stephen Gard, and after giving the church a good evidence of his experimental knowledge of the truth, was cordially received and baptized by Elder S. Gard, and then acknowledged as a member of the visible church of Christ, in 1812. He remained an orderly, sound, and useful member of that church until 1833, when he changed his residence, and settled in Fayette county, Ia., and found an agreeable home in the Regular Baptist church, called Lick Creek. Here he remained in the full confidence, affection and fellowship of all the members and churches who knew him, among whom his exemplary life, his faithful attention to meetings, his soundness in the faith, and the uniformity of his daily walk, endeared him to the hearts of all who knew him.

On the 2d day of January last, he was taken down with a violent cold; a lung fever set in, and as a severe cough had afflicted him for many years, especially for the last two; under these circumstances, this cold and fever fastened fatally on his lungs, and for one week he suffered much with pain and coughing, with great debility; but his mind was firm and collected, his faith unshaken, his prospects unclouded, and his mind serene. He often repeated these lines of the poet,

"Amidst those songs, forever new,  
We'll sing free grace that brought us through."  
And then he would say, "Free Grace, O how sweet!  
What comfort to an unworthy helpless sinner."

When I visited him I asked him if his mind was comfortable? He replied, O, Yes,

"Jesus, my All, to heaven has gone,  
He whom I fix my hope upon."

and, he continued, I am soon going to see him. He is my All; there is salvation in no other. His righteousness is my only plea, and in trusting in him alone, I feel safe. He is all-sufficient, in life or in death. I have felt, said he, for several months past, a great desire to exhort all the members of the church, not to neglect filling their seats at church meetings, and to live up to their privileges; but a timid spirit that has held me back through life, has prevented me; and now I shall never meet them again below—our next meeting will be where fear and timidity will trammel us no more forever. In about this frame of mind he continued until he fell asleep, after an illness of eight days. I attended his funeral on the 10th of January, and the text on the occasion was, Lam. iii. 24. "The Lord is my portion, saith my soul; therefore will I hope in him." He has been a constant subscriber to the Signs from the first, and was delighted with them, and his amiable widow and daughter wish to continue them as usual.

Forwarded by, WILSON THOMPSON.

Lexington, N. Y., May 8, 1851.

**BROTHER BEEBE.**—Since I saw you at Elder Burritt's, last June, I have passed through many changing scenes, some of which I wish to notice. On my way homeward, on the 4th of July, in the Village of Unadilla, my horse took fright at the discharge of an anvil, which contained five pounds of powder, and overset my carriage, turning it completely bottom upward, with myself and wife under it; from which perilous condition we were taken in a senseless and nearly lifeless state, by the neighbors; and although we were among strangers, every kindness was administered to us that our circumstances required, until we were so far recovered as to be able with some difficulty to reach our home.

On the 22d day of September last, my son, SILAS PETTIT, was removed from us by death, after a severe illness; and on the 1st day of April last, my wife was taken with a paralytic, which was followed by bilious fever, and inflammation of the lungs, and on the 12th day of April, at a quarter past 3 o'clock, P. M., she left this world of sin and sorrow, as I confidently trust, for a better world, where sickness, pain and death cannot enter. But in the midst of these trying events, I am not left comfortless; that hope which my wife has enjoyed for more than fifty years, the divine support she enjoyed throughout her painful sickness, and the triumphs of faith by which she was sustained in her last moments, afford me a consolation in my afflictions, that the world can neither give nor take away. Another pleasing reflection is, that from the first to the last of her sickness, nothing was wanting that physicians, the family, or friends could do to render her comfortable.

Her funeral was largely attended, not only by the church and society, but by numbers also from neighboring towns: our meeting house was filled, and an excellent sermon was preached on the occasion by Elder James Mead. Her age was 69 years, 3 months, and 17 days. We had been married 52 years, to the 23d day of the present month: fifty years of which, lacking only from now to the first Sabbath in July next, I have been trying to preach the gospel of God our Savior, and I believe that I can say with safety, that in no instance did she say to me when I had appointments, "Don't go," but quite the reverse, she would say, "Either make no appointments, or else fill them."

Notwithstanding the wife of my youth is gone, God in mercy has hitherto sustained me; and sensibly as I feel my loss, yet I can say, "All is well." The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.

I was myself sick at the time my wife was taken, but I am measurably restored. My son Hezekiah, who works the farm, has been dangerously ill, so that he did not see his mother for about a week before she died. It has been, and still is a sickly and dying time in this vicinity. One of the sisters in the church, died last night.

I remain yours in tribulation,

HEZEKIAH PETTIT.

Mt. Pleasant, La., April 28, 1851.

**BROTHER BEEBE.**—Will you have the goodness to publish the obituary of my daughter-in-law, Mrs. ELIZABETH MEREDITH, wife of my son, Henry M. Meredith. She departed this life on the 22d inst., in the 19th year of her age. She was attacked with a violent cold, which terminated in pneumonia; her sufferings were great, yet she bore them with patience and christian fortitude. She had never made a public profession of the religion of Christ, but her humility and godly walk marked the graces of the christian religion, and evidenced that she had been with Jesus. She was resigned to die, and left a testimony of her salvation. She told us how she was saved; that it was by grace, through faith in Jesus Christ. Her dying words were, "O, I am made whole! Blessed Savior!"

She was an amiable daughter indeed, for mildness of temper and sweetness of disposition; she was a loving wife, and an affectionate mother. She has left her husband and little babe, five months old, with many friends and relatives to mourn their loss; but we mourn not as for one who has no hope. It is the Lord that giveth, and the Lord taketh away, Blessed be the name of the Lord. My son sustains a great loss, but his loss is her eternal gain.

"O weep not for the pious dead,  
But in their footsteps humbly tread,  
And meet them on that peaceful shore,  
Where sin and death prevail no more."

THOMAS MEREDITH.

## ASSOCIATIONS.

The WARWICK OLD SCHOOL BAPTIST ASSOCIATION will convene with the Baptist church in the village of Warwick, Orange County, N. Y., (nine miles South of the Chester Depot on the New York and Erie Rail Road) on Wednesday, the 4th day of June, at 11 o'clock, A. M.

The CHEMUNG OLD SCHOOL BAPTIST ASSOCIATION will be held, by appointment, with the Assylum church, on Vaugh's Hill, in the township of Wyalusing, Bradford County, Pa., commencing on Saturday, the 28th day of June, 1851.

**BROTHER BEEBE.**—Please give notice in the

Signs that the Old School Baptist Association or Corresponding Meeting will be held with the Old School church in Silver Creek Township, Cass County, Mich., at the former residence of Deacon Henry Dewey, commencing Saturday before the first Sunday in June 1851. And we cordially invite our brethren in the ministry and brethren generally to attend. It is in the N. W. corner of Cass County.

Niles, Feb. 7, 1851.

ELMORE G. TERRY.

Dansville, N. Y., March 28, 1851.

**BROTHER BEEBE.**—Please give notice through the Signs, that the *Allegany Old School Baptist Association* will be held, if the Lord will, at the Baptist meeting house in Dansville, Steuben Co., N. Y., on the first Saturday and Sunday in July next. We affectionately solicit the attendance of all ministers of the Old School order; and likewise a general attendance of brethren and sisters from a distance.

AARON BOWEN.

The Sciota Association will commence her next session, on Saturday before the 3d Sunday in August, 1851, commencing at 10 o'clock, A. M., with the Pleasant Run church, a few miles east of Lancaster, Fairfield County, Ohio. Come and see us.

Yours, &c.,

GEORGE AMBROSE.

THE SILOAM ASSOCIATION have appointed their next annual meeting to be held with the Pleasant Hill church, Marion Co., Oregon Territory, commencing on Saturday before the first Sunday in July next, at 11 o'clock, A. M.

The xxiv Anniversary Meeting of the EBENEZER BAPTIST ASSOCIATION will be held, Providence permitting, with Mt. Carmel church, Luray, Page County, Va., commencing on Friday before the first Lord's day in August next.

THE CORRESPONDING MEETING of Old School Baptists in Virginia, will be held, the Lord willing, with the church at Occoquan, Prince Wm. County, Va., commencing on Thursday before the second Sunday in August next, at 11 o'clock, A. M.

The lxxxv Annual Meeting of the KETOCTON ASSOCIATION will convene with the church at Goose Creek, Fauquier Co., Va., on Thursday before the third Sunday in August next.

The next session of RAPPAHANNOCK ASSOCIATION will be held, God willing, with Goard Vine church, Culpepper County, Va., on Thursday before the fourth Lord's day in August next.

The next Annual Meeting of PATTERSON'S CREEK ASSOCIATION will be held with the Union church, Hampshire Co., Va., to commence on Friday before the fifth Lord's day in August next.

The CONESAUGA ASSOCIATION will hold her next session with the Coahulla church, 5 miles North of Dalton, Murray Co., Ga., commencing on the first Saturday in August next.

The LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION will hold her next Annual Meeting with the church at Sardis, Gordon Co., Ga., (12 miles east of Calhoun,) to commence on Saturday before the second Sunday in August next.

The TOWALIGA PRIMITIVE BAPTIST ASSOCIATION will hold her next session at Sandy Creek Meeting House, Butts Co., Ga., 7 miles South East from Jackson, on Thursday before the first Sunday in September next.

The next meeting of the OCMULGEE ASSOCIATION will be held with the Tizah church, Putnam County, Ga., on the road leading from Eatonton to Madison, by way of Shepherds, 7 miles N. W. from Eatonton, commencing on Saturday before the Second Sabbath in September next.

The Yellow River Association will hold her next meeting, with the church at Rock Spring, De Kalb County, Ga., 4 miles East of Flat Shoals, on South River, on Saturday before the fourth Sunday in September next.

The Conn's Creek Regular Baptist Association will hold her next meeting with the church at the Forks of the Little Buck Creek, Marion Co., Ia., on Friday before the first Saturday in September next.

The Salisbury Baptist Association, have appointed their next annual meeting to be held with the church at Salisbury, Somerset Co. Md., to commence on Saturday preceding the fourth Sunday in Oct. next.

We are requested to earnestly and affectionately invite the Old School brethren and sisters generally, and especially ministers of our order to attend this Association.

The Lexington Association will meet with the church in Lexington, Green Co., N. Y., on the first Wednesday and Thursday in September next, at 10 o'clock, A. M.

The Mount Pleasant Association will meet with the church at Bethel, Switzerland County, Ia., on Friday before the first Saturday in September next.

The Licking Association will meet with the church at Bald Eagle, Bath County, Ky., on the second Saturday in September next.

The Juniata Association will meet with the Springfield church, Huntingdon County, Pa., on Friday before the third Sunday in October next.

## OLD SCHOOL MEETINGS.

Milton, Rock Co., Wis., April 29, 1851.

**BROTHER BEEBE.**—Please publish, in the Signs, that the Old School Baptist church of Christ, in Centre, Rock county, Wisconsin, will hold a meeting, if the Lord will, for the sole purpose of worshipping God, in spirit and in truth, by preaching, praying and singing, by exhortation and religious communications one with another. And we earnestly invite brethren and sisters of our faith and order, and ministers of the gospel in particular, to meet with us, and participate in our deliberations. We would mention particularly the names of brethren Fellingham, Terry, and West. The meeting will be held in Milton, Rock county, within a mile of my house, to commence on Friday, the 13th day of June, 1851, and continue three days. Public worship to commence on each day at 10 o'clock, A. M.

By order of the church.

Yours, with much regard for the truth,

J. D. WILCOX.

Utica, Mich., April 26, 1851.

**BROTHER BEEBE.**—At the last annual meeting of the Old School Baptist Conference of Michigan it was voted that the annual meeting for 1851 should be held with the brethren in Canton, Wayne county, Mich., to commence at 10 o'clock, A. M., on Saturday before the 2d Lord's day in June. We say to all those of our faith and order, Come over and help us: for by sickness and death, we have become a little feeble band.

Brethren who come from a distance will enquire for brethren A. Y. Murray, and S. H. Obear.

N. B. The Conference has appointed brother A. Y. Murray corresponding Secretary, to hold correspondence with those of our faith and order. All who feel disposed to favor us with correspondence will therefore address him, "Canton, Wayne Co., Mich."

D. H. BROWN, Clerk.

The Old School Baptist church at Sloansville, Schoharie County, N. Y., have appointed an Old School Meeting to be held at the Sloansville Meeting House, if the Lord will, on the first Wednesday and Thursday in June next, beginning at 10 o'clock A. M., of each day.

Ministers and other brethren and sisters of churches in fellowship, and Old School Baptists generally, are affectionately invited to attend.

Yours &c.

JOHN W. LIVINGSTON.

Wallsville, Pa., March 17, 1851.

**BROTHER BEEBE.**—Please give notice in the Signs, that the Old School Baptists of Northern Pennsylvania will hold their annual meeting, if the Lord will, at the Washington school house, in Abington, Luzerne Co., Pa., on Saturday and Sunday, the 14th and 15th days of June, 1851. Those who rejoice, or desire to rejoice in Christ Jesus, and have no confidence in the flesh, are cordially invited to attend.

CLARK NORTHUP.

An Old School Baptist Meeting is appointed to be held with the Tuscarora Baptist Church in Juniata county Pennsylvania, to commence at 10 O'clock, on the Saturday before the first Sunday in August next.

This little church is located within a mile or two of the Patterson Depot, on the Columbia, or Pennsylvania State Rail Road, about midway between Philadelphia and Pittsburgh. Old School brethren and sisters, and especially ministers of our order, are most earnestly and affectionately invited to attend. Elders S. Trott, and Geo. L. Elgin, have promised to attend. Brethren from a distance, will inquire at the Patterson Depot, for brother John P. Shitz, who will be at the Depot with a conveyance to take them to the meeting.

## POETRY.

## Circular Letter.

[Continued from page 81.]

Benevolence! O precious word, but much Abused! How sweet thy sound to him who loves The Savior, as he ought, and truly as Himself his neighbor loves. His Charity, Not like those Secret sects, but like his Master's, Large expands. Where'er he finds a child of Want, he finds a neighbor, and waits not for The Pass-Word or the Grip, but hastens quick To pour the healing oil and makes provision For his wants. Where he finds a fallen Brother, debased by sin and sunk so low In degradation's filth, that Priest and Levite Pass him by, he takes him by the hand and kindly urges him to turn and live. In Doing thus he seeks no higher motive Than love to God, and love to man, and love To souls immortal. He needs no other Obligations to prompt to duty than those Which Christ enjoins.

Oh Brother! whoso'er thou Art, that hast in hours of darkness been beguiled, And led to join in brotherhood compact, With those who hate the precious Savior, and Yet profess by Charity's sweet impulse To be moved; let us address thee in our Master's name; and as He did of Peter Thrice demand "Me dost thou love?" so let us Press the query home to thee. "Dost thou indeed The precious Savior love?" Thou hast professed Thy love by holy covenant vows. We take Thee at thy word, and hold thee to those vows.

What then are those vows thy soul in an guish Made, when mountain loads of guilt upon thy Conscience pressed; when all thy sins in black array

Cried out for vengeance on thy guilty soul; When Justice with her flaming sword from thy Approach the tree of Life did guard, and brandish O'er thy head her fearful blade. In that sad Hour, when Hope was fled, and in the anguish Of despair thou gavest up all for lost; Ah think, When gleaming from the Cross thou didst descry A ray of Hope, with what ecstatic joy That Hope thou didst embrace, and to thy breaking Heart the crucified Redeemer press.

And when he whispered, "I am thine, thy sins Are all forgiven, and hence my servant thou Shalt be," how quickly did thy heart respond! "Lord, I am thine forever!" And in that solemn Joyful hour, didst thou not give thyself, both Soul and body all to him, and take him For thy portion; thy all in life, in death, For Time and for Eternity, and say, "It is enough?"

Were not the vows of consecration which Thou then didst make sincere? And were they not To last till life was spent, and death should take Thee up to God? Didst thou not vow to take The Savior for thy King, and yield obedience Unreserved to all of his commands, and Ne'er admit a rival to usurp the Throne of thy affections? Didst thou not vow His sacred word to make, man of thy counsel, And a lamp thy feet in duty's path to Guide? Didst thou not find it amply adequate To each emergency that could arise? A full directory in which each duty Ever enjoined to be observed toward God, and In his Church and to the world, was clearly Traced with skill divine? Where now, dear brother, Are thy vows? Where thy affections? And who Are thy associates? What spirit hath induced Thee to enter into secret compact With both friends and foes of Jesus Christ, and Take upon thee vows the Bible does not Recognize? What is the nature of those Vows? and what the obligations they impose? Are they the same God's word requires? If so, Why needst thou to their just discharge? Where are Thy former vows? and where the Savior's claims? If these do not constrain thee, thy life to Square by Golden Rule, and love thy neighbor As thyself; then is thy goodness all induced By motives which the Master never can Approve. But are those obligations something More than Christ enjoins? And dost thou aim at Higher deeds of Charity than he commands? Then let us ask of thee in God's own phrase, "Who hath required this at thy hands?" Will he Approve, or can he bless an act of duty He has ne'er imposed? Oh brother! get thee Back from out the meshes of the fowler's Snare. Call back the joys of thy first love—Renew the love of thine espousals. Give To the Church, and to her Lord, and to His High commands the undivided energies Of all thy powers.

The ways of Zion mourn— The Church is grieved—her peace is marred, and her Career of usefulness impeded, by This unholy Secret union of her Sons with those who neither love nor serve the Savior of lost men.

Dost thou not above Thy chiefest joy, Jerusalem prefer? Wouldst thou not rather far that thy right hand Her cunning should forget, than that the city Of our God should be by thee forgotten?

Wouldst thou not rather prostrate lie, and let The chariot wheels of Zion crush thee in The dust, as in her onward march they o'er Thee roll; than that thou shouldst a stumbling block Become to intercept her progress?

Then Rouse thee, Christian brother; and evidence Thy love to Zion and to Zion's king. By seeking first her weal. Let every evil, And its appearance even, most steadily Be shunned. Though meat be lawful for thy food, Yet in the spirit of the sainted Paul, Do thou its use forego; long as the World Doth stand, if it shall make thy brother to Offend. Strive hard in the bonds of peace the Spirit's unity to keep.

Then shall the Church arise with energy renewed, and In united phalanx onward move to Certain victory; while all the schemes which Satan hath devised to cloud her glory, To impede her progress, and paralyze Her energies, shall disappear like chaff Before the rising tempest.

D. P. LAKE.

## MARRIED.

At Bellfair Mills, Va., on the 29th of April, by Elder Robert C. Leachman, PETER H. TRONE, of Buckland, Va., to Miss ELIZA W., daughter of Elder John Clark, of the former place.

In Baltimore city, Md., May the 12th, by Elder Frances Thorn, Elder THOMAS WATKINS, of Accomack Co., Va., to Miss GERTRUDE M. JONES, of Worcester Co., Md., daughter of Elisha Jones, of the same county.

## NOTICES.

MINUTES OF ASSOCIATIONS WANTED.—As the season for holding the Old School Baptist Association meetings is at hand, it would be well for such Associations as wish to give public notice of their time and place of meeting, to forward us the Minutes of their last session, from which we may be able to make out a synopsis, for publication in this paper.

We design, so far as our brethren and correspondents will be kind enough to furnish us with the information, to prepare such a notice of the time and place of the annual meetings of all the Old School Baptist Associations, and annual Corresponding Meetings of the churches and brethren of our order.

Our Agents, and brethren generally who approve of this proposition will please signify their approval by sending on the minutes of their last Session immediately directed to "The Signs of the Times, Middletown, Orange County, N. Y."

## Southern Baptist Messenger, and Signs of the Times.

Persons wishing to take both papers will be supplied with one copy of each for one year by forwarding one dollar and fifty cents, post paid, either to Wm. L. Beebe, Lexington, Oglethorpe Co., Ga., or to Gilbert Beebe, Middletown, Orange Co., N. Y. This arrangement has been entered into by the publishers of the two papers with a view of bringing our terms within the limited means of our brethren; and to enable us to furnish the papers at this reduced rate, it will be necessary that payment be forwarded strictly in advance. By this arrangement our patrons will be supplied with four papers in each month, embracing a general correspondence of the Old School Baptists, throughout the United States, and at comparatively a very small expense.

## Debate upon the State School System of New York.

[Held at Goshen, N. Y., September 24th, 1844, between Eld. G. BEEBE and G. J. BEEBE, (in favor of its reform,) and Rev. ALONZO PORTER, D. D. (then Professor in Union College—now Bishop of the Episcopal Diocese of Pennsylvania, and CHARLES DAVIES, L. L. D., (Professor of Mathematics in the West Point Military Academy, and author of a series of standard Mathematical text books.)—in defence of the system.)

A Report of the above Debate has just been published in five consecutive numbers of the "BANNER OF LIBERTY," of which several hundred extra copies have been printed. They will be furnished at 25 cents per set, or five sets for \$1. Orders may be addressed by mail to the editor of this paper, or to G. J. Beebe, editor of the Banner, Middletown, Orange Co., N. Y.

The BANNER has been much improved and has in course of publication several interesting treatises, peculiarly valuable at the present time. Each number is embellished with a fine pictorial illustration. Its terms for a year's subscription, are \$1 for a single copy; \$3 for four copies; \$5 for seven copies; \$10 for fifteen copies.

The BANNER and SOUTHERN BAPTIST MESSENGER, or SIGNS OF THE TIMES will be furnished to subscribers to both papers at 75 cents per year each or \$2 for the three papers, when taken by one son,—Payable always in advance.

The Mount Zion Old School Baptist church, in the city of New York, being destitute of a pastor at this time, desires us to invite the ministers of our order who may have occasion to visit, or pass through the city, on their way to the Delaware River or Warwick association, to call on them; and if convenient to spend a Lord's day in the city, to be kind enough to send on their appointment early enough to have it properly published.

Address, John Gilmore, 92, Sixth Avenue, New York.

BROTHER BEEBE.—Please give notice, through the Signs of the Times, that the Old School Baptist Church of Hopewell is at present destitute of a pastor, and we affectionately invite our Old School Baptist brethren in the ministry to visit and preach for us as often as the Lord in his providence shall open a way for them to do so.

BENJAMIN V. DRAKE, } Committee of  
SAMUEL H. STOUT, } Supplies

## RECEIPTS.

New York.—J. D. Hulse \$2; Eld P. Brome, (for Miss Lydia Gates) 1; Lewis A. Seybolt 2. \$5 00  
Mo.—E. J. O'Banion 5; J. N. Bradford 5. 10 00  
Ill.—Charles Skaggs, 1 00  
La.—Elder Wilson Thompson 9; Tho C Melton 1; Philip Brandenburg 2. 12 00  
Mich.—E. West 1; J. Howell 1, Amos Holmes Esq. 2. 4 00  
Ohio.—John C. Biggs, 5 00  
Ky.—John Pound 1; Elder Tho P. Dudley 10. 11 00  
Tenn.—Joseph Payton 1; (former letter and remittance not received,) Jesse Harper 2. 3 00  
Mi.—John P. West 1; Chs. Buck 2. 3 00  
Ala.—Eld B. Lloyd, for Jas H. Ramsey, 1 00  
Va.—Eld John Clark 2; Mrs Phebe Grant 5; Mrs Mary Baseman 1; Robert Thompson 1; (to end of Vol 19.) Eld S. Trotter 3; Jas L. Watkins P. M. 2; P. McInturf 2. 16 00  
D. C.—Miss O. M. Dodds, (amount not remembered,) Mrs Ann Simms, 1 00  
Md.—E. Davis 1; L. G. Ensor 1; S. Kemp 1; H. Choate 7 50; Eli Crampton 2; Jas. Blizard 1 33; Mrs Sarah Thorne 1; Wm C Ensor 1; Mrs Gill 1; Mrs E. Scott 1; Mrs Eliza Merryman 1; Tho Bond 1; R. Mecher 2; Lewis R. Cole 6; Mrs M. Linton 1; J. D. Edmonson 1; Dr Jas Claggett 1; Geo H. Cole 1; L. D. Patterson 50; Mrs M. Husk 1; Miss M. Alexander 1; Mrs R. Bosley 1; Jas Bryson 1; S. Shaw 1. 37 33  
Pa.—John P. Shitz 7; J. W. Dancy 1; Eld J. Furr, for B. E. Barton 1; Eld Tho Barton 6. 15 00  
N. C.—J. B. Whitley, 1 00  
Ga.—Eld Jas H. Montgomery 1; W. L. Davis 1; J. M. Barnard 1. 3 00

## For Pamphlets &amp;c.

Chs. Skaggs Ill, \$1; Eld J. Sidebottom, Va., 1; W. L. Davis, Ga., 1; E. West, Mich., 12. 3 12  
Total, \$131 45

NEW AGENT.—James McKeele, Tennessee.

## LETTERS RECEIVED.

Chs Skaggs, Elijah O'Banion, J. N. Bradford, Eld W. Thompson, Eld John Clark, R. Reawick P. M., Joshua Howell, T. C. Melton, Wm L. Beebe, Wm S. Larabee, R. N. Warren P. M., Eld J. Sidebottom, Eld J. Furr, John P. Shitz, John H. Biggs, J. Payton, Eld Jas H. Montgomery, J. Wright P. M., W. L. Davis, P. McInturf 2, Chs Buck, Jesse Harper, Amos Holmes Esq., J. S. Whitney, Eld Tho P. Dudley.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed post paid.

TERMS.—\$1.50 per annum; or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

## LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

ALABAMA. Elders, B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, J. Lewis D. Moore, and Peter Maples, Elijah Bell E. B. Turner.

CONNECTICUT. Elders A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DELAWARE. Elders, Peter Meredith, L. A. Hall, and brother W. Hitch.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., JUNE 15, 1851.

NO. 12.

## POETRY.

### Thanksgiving Hymn.

Written by Mrs. Lydia Baxter, while suffering under severe and repeated afflictions.

For what shall I thank Thee, my Savior, my God?  
For stroke upon stroke from thy heavy rod?  
For waves of affliction that break o'er my soul,  
While billows of sorrow incessantly roll?

Yes, I'll thank Thee for these, if grace but be given,  
To guide my frail bark to the confines of heaven;  
If through these dark tempests my faith can descry,  
The Star of my Hope gleaming brightly on high.

I will thank Thee for life, its joys, and its woes,  
And drink to the dregs the cup He bestows,  
If he will but grant me a sense of his love,  
To comfort my soul in its pathway above.

I thank Thee, my Father, for Jesus thy Son,  
Who came to redeem me when lost and undone;  
Who bore in His body my sins on the tree,  
Thus opening the portals of heaven for me.

There, there in His presence, Thanksgiving and praise,  
In songs never ceasing, to Jesus I'll raise;

In freedom from this body of sin and distress,  
I'll rest, oh! how sweetly on his precious breast!

New York, Thursday, Dec. 12, 1850.

### Who are the Rich?

Who are the rich! The favored few,  
Whose hands their dazzling treasures hold,  
With luxury deck their halls, and strew  
Their paths with gold!

No! for their wealth, so proudly got,  
Is borrowed all—the fatal bond  
May grant it to the grave, but not  
An hour beyond.

They are the rich whose treasures lie  
In hearts, not hands—in heaven, not here;  
Whose ways are marked by pity's sigh,  
And mercy's tear.

No borrowed wealth, no failing store,  
These treasures of the soul remain  
Its own; and when to live is o'er,  
To die is gain.

Who are the poor? The humble race  
Who dwell where luxury never shone,  
Perchance without one friendly face,  
Save God's alone!

No! for the meek and lowly mind,  
Still following where its Savior trod  
Though poor in all things else, may find  
The peace of God.

They are the poor, who, rich in gold,  
Confiding in that faithless store,  
Or tremble for the wealth they hold,  
Or thirst for more.

Whose hands are fettered by its touch,  
Whose lips no generous duty plead;  
Go, mourn their poverty, for such  
Are poor indeed!

London Inquirer.

## FAITH.

Ye who think the Truth ye sow  
Lost beneath the winter's snow,  
Doubt not, Time's unerring law  
Yet shall bring the genial thaw.  
God in nature ye can trust;  
Is the God of Mind less just?

Read we not the mighty thought,  
Once by ancient sages taught?  
Though it withered in the blight,  
Of the mediæval night,  
Now the harvest we behold,  
See! it bears a thousand fold.

Workers on the barren soil,  
Yours may seem a thankless toil;  
Sick at heart with hope deferred,  
Listen to the cheering word;  
Now the faithful sower grieves,  
Soon he'll bind his golden sheaves.

If Great Wisdom have decreed  
Man may labor, yet the seed  
Never in this life shall grow,  
Shall the sower cease to sow?  
The fairest fruit may yet be borne  
On the resurrection morn.

## COMMUNICATIONS.

For the Signs of the Times.

Near Lexington, Ky., Jan. 27, 1851.

DEAR BROTHER BEEBE:—The present posture of affairs among those claiming to be "Old School Baptists," cannot (it would seem) fail being deeply deplored by all who feel interested for the prevalence of truth and order in the Zion of our God. Too much intolerance with regard to points *not essential to the eternal salvation of God's chosen people*, and about which, some latitude of opinion should be exercised, without interrupting the fellowship of brethren prevails. For example, all christians admit that without redemption from the curse of the law, there could be no salvation. It must be equally obvious, that without *regeneration*, none could appreciate the great work of redemption.

The life and death of the dear Redeemer, met all the claims of the divine law, and satisfied the demands of immutable justice. But it must be seen by all intelligent christians, that redemption did not impart *divine life* to its subjects, without which none can "know the only true God and Jesus Christ whom he hath sent." This is the effect of regeneration, from whence springs the new birth, or "being born again."

We know that the command to "increase and multiply and replenish the earth, and subdue it," follows after the *creation* of the beings to whom the command was given; and it is a distinct proposition, from creation. The works of the *law* pertained to beings who were prepared thereunto, by being possessed of animal life, and having imparted to them, those powers of *mind* which enabled them to discriminate between good and evil; and which rendered them, justly, the subjects of moral government. Hence, I hold, that the gospel is as inoperative on men who are not *born of the spirit*, as the *law* is on men who are not born of the *flesh*. We should be as wholly insusceptible of the enjoyment of spiritual blessings, in the absence of *regeneration*, and being "born of the Spirit," as we should of temporal blessings, in the absence of *generation*, and being "born of the flesh." Hence the Savior said to the ruler of the Jews, "Marvel not that I said unto thee, Ye must be born again." He had been born of the flesh, and consequently was prepared to contemplate "earthly things." He must be born of the Spirit, before he could contemplate "heavenly things." I should just as soon expect to get to heaven without *redemption*, as without regeneration. Without either, the attainment of heaven would be impossible.

To hold a brother an offender, *for a word*, is not my privilege, when I remember I am in the body, and consequently can "only know in part." Hence, as I have often said, "where brethren believe that salvation is wholly of God and exclusively by grace, my fellowship for them has never been interrupted, though they adopt a different *manner* in explaining themselves." Whilst we regard

the Bible as the standard, we should conform to its language as nearly as possible, in explaining our views of Bible truth.

There are a diversity of gifts bestowed on the members of the Zion of our God. Hence, if God shall have made known the true import of some part of the sacred testimony to another, which yet remains mysterious to me, I do not consider it my province to make war upon him, or upon his exposition, unless it can be shown that that exposition is manifestly at war with the other scriptures. We expect the church to progress in "knowledge and spiritual understanding," but this should not prevent us from scrutinizing, faithfully, honestly, and prayerfully every proposed advancement in understanding the record God has given of his Son.

Brother Beebe, it is a source of comfort to me, to feel and know that there are more able men in the vineyard of the Lord than I; because, that through that channel (*under the divine blessing*) I hope to have my fund of religious knowledge increased. "The good scribe, brings out of the treasure (of divine truth) things *new and old*." O that we all could feel to say from the heart, "Lord, send by whom thou wilt send." Let us "take heed how we hear, and what we hear," and remember "all is not gold that glitters." It is said of some, "If it were possible they should deceive the very elect."

Controversy, when conducted in the spirit of the gospel, I have looked upon as calculated to elicit truth; but where that spirit is absent, it too often genders strife. In the part taken in the controversies which have been going on for some time, the brethren may have concluded that I have manifested as great a want of the spirit of the Master as any other. For this I do not blame them; but I think I can truly say, my ardent desire is, and has been, that truth shall prevail; and that I may be brought to feel, to know, and not hesitate to own, *publicly*, its force and power, whether it shall conflict with my previous convictions or otherwise; for certain I am the poet told the truth when he said,

"Nothing but truth before his throne,  
With honor can appear;  
The painted hypocrites are known,  
Through the disguise they wear."

We all loose in clinging to error, and not rather abandoning it for the truth.

Brother Beebe, I have been a member (however unworthy I may be) of the Baptist society upwards of thirty years, more than twenty-nine of which years, I have been engaged in the ministry of the word. I have passed through many dark and distressing seasons—have waded through deep waters, met sore conflicts; but, can say in truth, that amidst all, the hope of "acceptance in the Beloved," has buoyed me up until now—that my views of the great and glorious plan of salvation have undergone no change, since, I trust it was first made known to me; and were I asked, as were the disciples of old, "Will ye also go away?" I should be bound to reply, as did Peter, "Lord, to whom shall we go? Thou hast the words of eternal life,

and we believe and are sure thou art that Christ the Son of the Living God." I am sure that

"None but Jesus, none but Jesus,  
Can do helpless sinners good."

If I have propagated error, I sincerely hope that God may convince me of it, and that my poor, proud heart, may not prevent me from as publicly renouncing, as I may have publicly promulgated the error. I trust I have grown in "grace and in the knowledge of our Lord and Savior Jesus Christ," but those subsequent lessons do not conflict with the heavenly truths, which I trust were written "in the fleshly tables of my heart," thirty-one years ago. If I have ever earnestly sought any thing of God, I have sought conviction of my errors, and a disposition to forsake, when convinced of them; until which, it would be hypocrisy to pretend to have seen, or to be sorry for them.

Brethren have become so exceedingly sensitive, that I confess I feel somewhat at a loss where to *touch*, or what to say, in relation to the salvation of God's people. I find a difference among brethren, when they write on the subject of experimental religion; nor am I entirely certain they would harmonize better in their details, while they are agreed on the great leading truths of the christian religion, than on doctrinal subjects. The same may be said with regard to their views of the order, or discipline, in the house of God.

Now, why should we exercise less toleration where *doctrinal* difference exist, than where difference exist on the other two branches of the gospel, experimental and practical religion? Surely, error in the latter case or cases, is not less error than in the former! I do think no brother more deeply regrets the disposition manifested, to *catch at words*—to torture their meaning—apply an offensive meaning to them, or make a brother an offender, because he does not use *our* language, or figures in illustrating his views, than I do. I have seen much of this during my ministerial course, and never, without regret. Have not our prepossessions and prejudices too much influence with us in judging the writings of those who enjoy our confidence; or, on the other hand, do not so largely share our christian regard? How appropriate then, the holy admonition, "Take heed unto yourselves and unto the doctrine." "Let every man be swift to hear; slow to speak; slow to wrath." "Take heed how ye hear and what ye hear," "For ye know not what manner of spirit ye are of." How cautious then, should we be, that we offend not. A case illustrative of what I have said just occurs. Brethren Trott and Beebe, are understood, or at least represented to be Arians—to propagate Arian doctrine; and expressions they have at some time dropped, are called in requisition to prove their heresy. Now, whilst I have attentively read their communications, and might have selected different language, in some instances, in which to communicate my views, it did not strike my mind, that they, or either of them, had or would deny the real Godhead of the

Lord Jesus Christ. I have understood them both, when writing on that subject, to insist, that "In him dwelleth all the fullness of the Godhead bodily." That he is "The only wise God our Savior;" "The True God and Eternal life." "Alpha and Omega," "the Almighty."\* (An Old Baptist preacher, whose confidence I felt pleased to enjoy, used frequently to say "When we are looking for spirits, we are very apt to see them.") But whilst they have contended for the real and proper divinity of the Lord Jesus Christ, they are understood also to contend, that he sustains another relation to his people, in which relation he himself acknowledges inferiority to the Father. The relation of Head, Husband, Shepherd, Surety, set up, brought forth, &c. We are too apt, when a brother controverts the correctness of our views on a given point, especially if we have misgivings with regard to its defencibleness, to look for something, in what he has said, that we may successfully assail. Now it must be obvious to all, that however erroneous his views may be, according to the construction we put upon them, that does not establish the truth of an incorrect principle advanced by us. "If we could see ourselves as others see us," I am persuaded we should be more tolerant towards our brethren.

Where we are agreed on the essential truths of the christian religion, (and I hold every truth recorded in the holy scriptures in relation to it, essential) is it consistent with the christian character, that we should confine brethren down to our peculiar mode of illustrating those truths, or to our particular language in those illustrations?

To controvert the truth of a scriptural proposition, presented in scripture language, to say the least, would be great presumption.—Should the investigation of bible truths, lead to different conclusions from those we had previously embraced, does not justice to ourselves, and the subject in controversy, demand of us, a cool, dispassionate and careful comparison of the proofs adduced, their bearing on the subject in hand, and consistency with the general tenor of revelation, before we condemn them? The essential interests of the people of God, are the same; hence the clear development of any truth belonging to the system of salvation, which has hitherto been "hidden mystery" to us, is a clear gain, and should call forth our gratitude to the Author of our holy religion. "Dark sayings" are frequently opened up, by private brethren. Whether, however, through the instrumentality of public or private brethren, the interests of Zion are promoted thereby, and she should not feel the less thankful. We have much need of patience in these trying times, and it would be well to take the apostolic admonition, "But let patience have her perfect work."

Brother Beebe, some few months since, a friend placed in my hands the July number, 1850, of the "Western Baptist Review," edited by John L. Waller, and called my attention to an article headed, "Rev. Tho. P. Dudley on the origin, nature and effects of the christian warfare, by Rev. John W. Kenny, of Bourbon County, Kentucky." In which the reviewer makes many grave and slanderous charges against me, such as Universalism, Arianism, Materialism, &c., and that I deny the doctrine of regeneration. I wrote to Mr. Waller some months since, that I could not condescend to enter into controversy with a man who had evinced such utter recklessness of truth, glaring ignorance of the Bible, and of the principles it inculcates, strong ev-

idences of *lunacy*, and entire destitution of that courtesy, which characterizes the christian and the gentleman; but that I considered it no less due to himself, to the readers of the Review, than to me, that he should publish the "Circular" Mr. Kenny pretended to review. This being done, that tissue of misrepresentations would be fully exposed.

I suppose Mr. Kenny's object was to bring himself into notice as the "Rev. John W. Kenny of Bourbon county, Ky." He is, as I learn, a member of a Fullerite, or New School Baptist church; and withal, I apprehend, entirely ignorant of vital religion, as he is of the Bible. I have not heard a word from Mr. Waller on the subject since I sent the circular for publication, and consequently know nothing of his determination in regard to it. I feel little concern on the subject, believing that many of Mr. Kenny's brethren, having seen the circular and his review, are ashamed of him, and of it.

Our churches, so far as I am advised, are enjoying entire peace and harmony, but few additions. Affectionately yours,

THO. P. DUDLEY.

For the Signs of the Times.

Monroe Co., Ohio, May 21, 1851.

BROTHER BEEBE:—I came to this country from Ireland in the year 1849; when there I belonged to that sect which is everywhere spoken against, the *Baptists*. I was raised a Presbyterian of the strictest order; but that God whom I trust called me by his grace when young in years, to a saving knowledge of himself, led my footsteps, on one occasion, into the cabin of a poor man, where I sat down for a little to rest my toil-worn body. I soon found that this poor man was in conversation with another, a Baptist, who had for many years dared to hold and state the doctrine of God's word on the subject of baptism, notwithstanding all the contempt, and obloquy, and side-wind persecution of a great many high and lofty professors of religion. I had been taught to believe that this Old Baptist, was a person whom nothing scarcely in the country in the shape of religion could please (he was like *Faithful* at *Vanity Fair*, he was quarreling with every one) that he had horribly wild views, directly contrary to what the minister said, and that he was altogether a very dangerous person for the youth to associate with, and his company ought to be avoided. However, the conversation turned upon baptism. The old man of the house (a Presbyterian) tried to maintain his views, and as I thought brought forward the very same things in proof of them which the minister did. But how was I mortified when I heard the Old Baptist knock them down as fast as they were set up, with plain passages of scripture. It struck me that what he brought forward in proof of adult baptism had a face on it, and a force in it, far superior to any thing the minister had ever said against it. Well, I did not want to be a Baptist at that time; but I could not get out of my mind what the Old Baptist said on the subject: and afterwards when the minister would make some of his old statements, it would immediately occur to my mind, "the Old Baptist upset that." I could not get rid of the force of the scriptures which the Baptist brought to bear on the subject, although I very wickedly tried to stifle the convictions of my conscience on the matter: (O how humbling to reflect on) with something like the following.

Can it be possible that so many learned men, D. D.'s &c., &c., are all wrong on this matter, and that this old man and myself are alone right, of all the people in this high pro-

fessing neighborhood; and also, there were all my associates, and friends, and relatives all Presbyterians, what would they say? Why, they often said, "that foolish creature is getting some wild notions into his head; he'll be as bad as that Old Baptist after a while." Truly, "the fear of man bringeth a snare;" but, "the Lord knows how to deliver the godly out of temptation." He strengthened me by his grace, and taught me by his spirit, to "cease from man," and peruse his word for myself, where I learned a plainness and simplicity respecting christian duty, which I never knew before; so that I got quite clear from the bewilderment of *creeds*, and *confessions*, and *formulas*, and got into the clear sunshine of his own blessed word, which makes wise unto salvation, through faith that is in Christ Jesus. I found it to be a sufficient rule in all things, both of faith and practice. 2 Tim. iii. 16, 17.

Those who have been situated as I was, know how to sympathize, and will recollect the strivings of the old deceitful and desperately wicked heart, and the many excuses and devices of Satan, that it will frame in order to keep the child of God from going straight forward in the path of duty, as laid down in his word. And they can tell also of the satisfaction and peace of mind which the Lord gives his people, in the path of obedience.

Statements of this kind show us two things at least. 1st. That God often does his work by unlikely means; but his work he will do, for "his counsel shall stand, and he will do all his pleasure." How often does he bring the blind by a way that they know not. 2d. The Lord's people should never cease to sow by all waters, a word fitly spoken, how good it is. My old Baptist father had no idea at the time referred to of bringing conviction to my mind, he was laboring with another; but the Lord sent the word home to my heart, whereas I never knew that it had any effect on the other man. Thus it is that the spirit of God draws his people, as loadstone draws filings of steel out of rubbish and dirt. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." O that christians would now act as the church at Jerusalem did when scattered by the persecution, "they went everywhere preaching the word." The end of the matter was, I had to come out from among them and be separate, and follow the Lord in the ordinance of baptism, and I can say that I have never yet seen cause to regret that course.

Sometime after my arrival here, my wife and myself joined the Old School Baptist church called "Mount Hope." The church have thought it their duty to grant me license to preach, and I have been exercising in that way for some time past, with some tokens of the Lord's approbation and blessing. I find both pastors and people in this district, lamenting very much that the love of many has waxed cold, and saying that it is not with them as in months past—in the days when the candle of the Lord shined on them. Job. xxix. 2—4. It does seem when we compare the present state of things with the New Testament, that many things ought to be set in order that are wanting. What the reasons are I am not prepared to state at present, and how to remedy the defects may be as difficult to bring about, because it often happens that persons who are calling loudly for reformation, are the very first in such cases to oppose it with all their might. I have no doubt you have observed, many times, how tenaciously persons will cling to observances which have got the sanction of usage and a little antiquity, although they cannot be maintained on

any scripture ground. Alas! there are too many of the relics of popery to be found amongst professing protestants, even at the present time. It is too evident that we have not yet got quite clear of that awful abyss into which almost the then known world was sunk. The word tells us that the people of God, both in their individual and church capacity, should be witnesses for God; and if so, they ought to be witnesses for the *practice* as well as the *principles* laid down in the divine word. I want information on several things, and may probably trouble you with some enquiries now and then. In the mean time, I must close these scattered thoughts, and take the liberty of subscribing myself,

Yours, in the truth,

WILLIAM DODD.

For the Signs of the Times.

Oregon. Mo. April 27, 1851.

ELDER G. BEEBE:—I would address you as brother were it not that I feel unworthy to do so. The term brother is a relative one, and implies the existence of relationship between the parties, derived from an identity of parentage, or that they are admitted to the relationship by adoption; and as I know that we are not related in a natural sense in either of the above named ways, the question arises, Are we related in any other way? If we are, it must be spiritually; but if spiritually, where are the evidences? Are they to be found in nature's records, or in that book which is kept by that spiritual recorder, who has registered the names of all the Father's children? I have brothers whom I recognize as such, first, because my father has told me that they are his sons, and second, because I find a kindred feeling and interest existing between us, we are as one family made up of several members one of whom cannot suffer without exciting the sympathy of them all.

Such is the nature of this relationship that if one of my brothers were in a foreign land, and I should hear that he was in a suffering condition, I should desire to be with him, to bear a part of his afflictions, or to minister to his necessities. If the affections of human nature be sufficient to give such testimony of vital relationship, how much stronger should be the evidences which demonstrate a spiritual relationship, which is incorruptible and immovable. Not natural, but spiritual, and which can only be effected by being born of the Spirit: for, "That which is born of the flesh, is flesh and that which is born of the Spirit is spirit." And as there is but one Spirit that is known as the christian's God, it follows that all christians are born of the same spiritual Father, and by that birth constituted a spiritual family.

But the question arises, How are the children of God born of the spiritual Parent?—Some modern theologians say it is by attending to the use of *means*, which they call the *means of grace*. Others say that the Spirit is wooing and beseeching men to do something whereby they may be born &c. But when I read the word of the Spirit, which I must regard as the best and only reliable authority on this subject of procreation, I am told that "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh and whither it goeth, so is every one that is born of the spirit." Wind is one of the component parts of physical nature, it imparts to, and invigorates animal life, and that too independantly of man, or of the combined efforts of men.—The nerves, muscles, and fibers, are dependant on moving wind, and cannot exist one moment without it. The lungs must inhale and

\* And correctly to.



exhale it, or respiration and life must cease.—Both animate and inanimate nature are sustained by the wind, but there are no means by which creatures can produce it, or make it blow. "It bloweth where it listeth" It cannot be diverted from its course, and so it is in regard to the Spirit's work with every one that is born of the Spirit. And it is also written, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." If man could have any agency in his first birth, we might infer a possibility of his having a like agency in his second birth; but God says concerning the birth of his sons that they "were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Being thus born of God, they are made heirs of God, and joint heirs with Jesus Christ, according to God's own purpose and grace, which were given us in Christ Jesus before the world began. Thus are they brought into that relationship by which they can correctly address each other as brethren, and speak one to another of the great, glorious and good things which their heavenly Father hath laid up for them in that world where sin, sorrow and corruption can no more annoy them. These having been destroyed by him who suffered the just for the unjust, who died and arose again from the dead, and ascended up into heaven, as the first fruits of the resurrection, and has promised to come again, and that where he is there his people shall also be. Though they are scattered throughout the whole world, and mingled with every nation, language, kindred and people under heaven, yet the omniscient eye of Jehovah is, and has eternally been over them. His power is employed to keep and secure them, and to secure to them their inheritance which was given them in Christ Jesus before the world began. May we not then conclude, if almighty power is employed for the salvation of all God's people, the powers of earth and hell combined cannot prevent or hinder the complete accomplishment of the purpose and grace of God in the final glory of all who were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love.

Respectfully yours in Christ Jesus—hoping for salvation by grace, and not by works of righteousness which I have done, or can do; and believing that good works are the fruits of the Spirit, and give evidence that we are born of God and rely on him alone for salvation: for such as believe in God are careful to depart from every appearance of evil; for they hate sin, as a deadly poison, and they desire ever to avoid it.

Pray for us, my brother, that we may be kept from all evil while we sojourn in this world of sin and sorrow.

G. B. THORP.

For the Signs of the Times.

N. T. Stephensburgh, Va. May 20, 1851.

BROTHER BEEBE:—Let us consider what great thing the Lord has done for us. I have thought a great deal lately on this subject, and it is a solemn contemplation. It is revealed to us in the scriptures, that God sent his only begotten Son into the world to suffer, bleed and die, that we rebels might live; and we learn that while here on the earth he was buffeted and spit upon, and a crown of thorns was platted and put upon his head, and he was nailed to the cross, there to die the most ignominious death that could be suffered. He has taken us up out of a horrible pit, and out of the miry clay, and placed our feet upon the Rock of ages. He has framed

the world, and all that it contains, for our benefit, and he has given us health, strength and contentment, but O, how unthankful! I have been made to wonder in amazement that I was not swept away, as a cumberer of the ground, and never permitted to enjoy any of his blessings, or partake of his mercy. But thanks be unto him who giveth us the victory, he is a merciful High Priest, and has done all things for us. He has not made the way of salvation possible, or uncertain, and then left us to choose; but he has drawn us by the strong cords of his love, with a three-fold cord, and he has given us the assurance that he will never leave nor forsake us. He will be with us in six troubles, and in seven he will not forsake us. He has saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. i. 4.—We should also consider that the Lord was not under any obligation to save us, for we, instead of doing that which was good, our works were only evil continually. I often feel to say with the poet.

"Why was I made to hear his voice  
And enter while there's room,  
While others make a wretched choice,  
And rather starve than come."

"What was there in us that could merit esteem,  
Or give the Creator delight?  
'Twas even so Father we ever must sing,  
Because it seem'd good in thy sight."

'Twas all of his grace we were brought to obey,  
While others were suff'd to go  
The road which by nature we chose as our way;  
Which leads to the regions of wo."

Who can contemplate the goodness of the Lord, without emotions of love and gratitude I am amazed when I consider what great things he has done for me. Is there any one so ungrateful and so remiss in regard to duty, as I am to him who has done all these things for me? There is nothing that can separate us from the love of God. Paul says, Rom. viii. "Nay, in all these things, we are more than conquerors, through him that hath loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

Let us consider then our obligation to give thanks unto God always; for, although sinners in a state of nature can do nothing to commend them to the favor of God, it is the privilege and duty of the saints to endeavor to walk humbly and circumspectly, so that others seeing our good works may glorify our Father which is in heaven, unto whom all glory, honor, and praise, belongs forever and ever. All might, majesty, and dominion are his, and he is ever to be adored, the Lord of lords, and the King of kings. O, that I could praise him as I ought—that I could live near to his precepts, walk near to his examples, and shew forth his praise. Let us try and lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before him, endured the cross, and despised the shame, and is set down at the right hand of the throne of God.

Your brother, as I hope, in the Lord.

M. R. K.

For the Signs of the Times.

Clark Co., Ohio, June 2, 1851.

BROTHER BEEBE:—I noticed in the 10th number, that brother S. Williams, in replying to the request of brother Sperry, for his views on 1 John v. 16, remarked that he had no light on that text, and that he should be glad to see the views of any brother on the subject. On seeing his reply I turned to the passage and read it, and it opened to my mind in a different way from what I had ever before viewed it. The passage reads thus: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

I do believe that every one that is born again, that is born of the Holy Spirit of the good and all-wise God, and has become a new creature, and is translated from darkness to light, and passed from death to life, unto whom God has given a new heart—all for whom the Savior suffered and died, and whom he redeemed from sin and transgression—all whom the Father gave to the Son, whose names are written in the Lamb's book of life, are incapable of sinning the sin which is unto death. In the 18th verse of this same chapter the apostle says, "We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not." I believe the apostle here refers to that sin which is unto death, for he has also said, "If we say we have not sinned, we make him a liar, and his word is not in us." I believe that the sin which is unto death, belongs only to such as are not born again. The Savior said to Nicodemus; "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And he has also said, "And this is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." And, before he was crucified, the Savior prayed to his Father, "I pray not for the world; but for them which thou hast given me; for they are thine."—"I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world." I do not understand by the world as mentioned in the Savior's prayer, the earth, but the wicked people in the world, who are not born of God, and whose names are not written in the Lamb's book of life from the foundation of the world. They are the ones that sin the sin which is unto death.

"Neither pray I for these alone," says the Savior, "but for them also which shall believe on me through their word." And he says that the Father has loved them even as he has loved him; and that he loved him before the foundation of the world. Now if the Father has loved his chosen people as he has loved his Son, his love must have been to them as early, and continue as long, so that not one of them can sin the sin which is unto death.

Just before Judas betrayed the Savior, Jesus prayed to his Father, saying, "Father, if thou be willing, remove this cup from me: nevertheless, not my will but thine be done." Thus should all the children of God pray, that their heavenly Father's will, and not their own will, may be done.

Brother Beebe, I am very feeble, and can write but little before I have to lay down and rest.

Your brother, in the bonds of love and peace,

JOHN HEATON.

## EDITORIAL.

MIDDLETOWN, N. Y. JUNE 16, 1851.

RAIL ROAD DISASTER:—On Sunday morning, the 15th, at about 1 o'clock, as one of the Freight Trains from the West was approaching this Village the engine came in contact with a plank which some hardened wretch had put across the track, and was by that means thrown off, and, with the Tender and one of the cars precipitated down the embankment, near the intersection of the Rail Road and the Mt. Hope and Montgomery turnpike road, a quarter of a mile above this place. Mr. George W. Chapman, the Conductor of the train, a young man of about twenty-five years, whose home we understand was in Stanford, Ct., was instantly killed, and the fireman was also severely hurt, but, as we are happy to learn, he is likely to recover.

The Coroner's Jury has been laboriously engaged, on Sunday, Monday, and up to our going to press, [Tuesday 17th] in the investigation of the case, and endeavoring to find out the perpetrator of the fiendish deed.

We express the sentiment of every respectable inhabitant of our village, when we say that we sincerely desire that the guilty person or persons who could be guilty of so base a crime, may be brought to justice; and no pains will be spared by our citizens in trying to find out and convict the offender.

## The Armor of God, or the Christian Uniform.

[Continued from page 85.]

The next piece of armor to be considered is the Breastplate of Righteousness. There is a divine harmony in the parts which constitute the "whole armor of God." The girdle, as we have already noticed, is Truth.—Could Truth have a more suitable companion than Righteousness? How closely they are associated in the whole economy of grace, in the attributes and perfections of the great and adorable Author of Salvation, in the work of Redemption, in the principles and doctrine of the gospel, and in the experience of the saints. Truth and righteousness must and do appear in every display of God's power and goodness, and in every emanation from him. And as the "whole armor" of the Christian is of God, the girdle is truth, and the breastplate is righteousness. Men may "hold the truth in unrighteousness," but such an armor leaves too much room between the joints of the harness, and the warrior who contends for truth, and walks in unrighteousness, will be sadly exposed to the arrows which are "shot at venture," and like Ahab, find to their cost, that it will not do. The ancient warriors wore the breastplate as a protection of the parts which it was made to cover, including the vital parts of the body—the heart and the lungs, which cannot be disabled without seriously jeopardizing the whole body. And Aaron in his official character as High Priest, representatively embodying the whole family of Israel, wore a breastplate of exquisite workmanship, provided by God himself; and on that plate were many very significant devices, and among them the names of all the tribes which he represented, showing, not only that the atonement which he made was special and particular, that it was for those exclusively whose names were written on his breastplate, but also, to show that all the spiritual Israel of our God are personally and collectively interested savingly in the righteousness as well as the sacrifice of the great High Priest of our profession, Jesus Christ.

But in considering the breastplate of righteousness, as a protection to the people of God, we must notice its adaptation to, and utility in defending them from the shafts to which they are exposed.

First, we may name the arrows or demands of the holy law of God. As sinners, we are by nature exposed to the wrath and condemnation of the law, and nothing short of a perfect and perpetual righteousness can protect a single soul of the human family God, from the deadly arrows of the Law and Justice of Jehovah. The righteousness of man, in his fallen depraved state, falling short of the purity of the law, or failing to cancel its demands, will not answer for a breastplate. "If a law had been given which could have given life, then verily righteousness should have been by the law." But such was not the case; for no such law was given. "By the deeds of the law," therefore, "no flesh living shall be justified." But Christ has met all the demands of the divine law, honored and obeyed all its precepts, and in his own body, borne all its penal demands for the sins of his people. He has put away their sins by the sacrifice of himself; and by one offering perfected forever them that are sanctified. He has, on the behalf of his people, "Finished transgression, made an end of sin, and brought in everlasting righteousness" for them. And, He "is of God made unto us, wisdom, righteousness, sanctification and redemption." And as the prophet declares, "He hath clothed (his church) with the garments of salvation, and covered her with the robe of Righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

But we need not only to be freely justified by his grace, through the redemption that is in Christ Jesus—this will truly satisfy all the demands of law and justice, and completely shield us from death and hell, and secure for us an immortal inheritance among them that are sanctified; but while here on earth, in a militant state, we require protection from the assaults of those enemies with whom we have to be so continually in conflict, the world, the flesh, and the devil, with all their hosts, and batteries, their fiery darts, and poisoned arrows. The armor contemplated in our subject, has more especial reference to these conflicts; for the saints at Ephesus, and the faithful in Christ Jesus, unto whom this exhortation is addressed, were already brought into the experimental enjoyment of their complete and everlasting deliverance from the demands of the law and justice of God; but they were nevertheless, in an unfriendly world, and often encountered foes without, and fears within. In successfully contending with the world, the flesh, and the devil, it is important that the christian soldier should have on the breastplate of righteousness. Or, in other words, that in all his conflicts, he should be found fighting on the right side, in a right manner, and in the use of right weapons: for he cannot be crowned with success, unless he strive lawfully. The old pharisees had much zeal, but it was not according to knowledge, and they were destitute of this breastplate, and went about to establish a breastplate, or righteousness of their own. The pagans, and the papists, and many of the protestants, have drenched the earth with blood, in their religious warfare; but none of them were right, consequently they had not on them the breastplate of righteousness. And if christians did not sometimes attempt to fight without being sufficiently careful to examine their armor, and especially their breastplate, the apostle would not have given the solemn

charge in our text. The scriptures are the standard by which the saints are required to test both the truth and the righteousness of their equipage. If they are girded with truth, the scriptures will confirm them in it; and if they have on the breastplate of righteousness, the scriptures will bear them witness that they are indeed soldiers of the cross of Jesus. But if led on to battle by impulse, by feelings, by human reason, by our own judgment, or by any other influence, we may be subjected to the reproof which our Lord gave to his disciples when they knew not what manner of spirit they were of. Peter, with all his love and zeal, had not on the breastplate of righteousness, when he smote and cut off the ear of the servant of the high priest. The disciples, when contending one with another, who should be greatest in the kingdom, were sadly negligent concerning the breastplate. And it is to be greatly feared in this day, that much of the unpleasant contention and bitterness among brethren arises from a want of conformity to this divine rule. All wrath, strife and bitterness among the saints would be avoided, if we always had on this breastplate. But if our brother be in the wrong, and we encounter him, or his error, without being ourselves right; our contention will be unprofitable. When we would fight the good fight, then let us see that we are contending for the truth as it is in Jesus, and let this be demonstrated not by popular opinion, nor by the traditions of men, but by the scriptures of Eternal Truth. And having looked well to the girdle, (that is, to the truth of our cause,) let us next examine our breastplate, and see that it is righteousness; for we shall vainly fight, even for the truth, when we fight with an unrighteous breastplate on. May the Lord graciously strip us for the race, and harness us for the battle, and then shall one chase a thousand, and two shall put ten thousand to flight.

(To be continued.)

### Lay Preachers.

To the Editor of the New York Recorder.

Dear Brother:—You say, in the course of your remarks on Theological Education, in last week's paper, "So far from deprecating the preaching of the gospel by those whose age, whose relations or even talents will not warrant their entrance on an extended course of study, we would have lay preachers licensed by the churches, who should work during the secular week at whatever trade, business, or profession Providence had led them to, and on Sunday go out and talk about Christ in school-houses, under shade-trees, on the ship's deck, or wherever else immortal souls could be found to listen to their message. We would have the churches bring into action all sorts of weapons and appliances in their attack on the empire Satan; we would have regulars and volunteers enlisted in the work, the old and the young, the rich and the poor, the learned and the unlearned, so that the world might be made to feel that Christians are terribly in earnest about this work of saving men from the slavery of sin."

You have herein exposed a conviction of my own heart, that has been gathering strength, the more I have seen of the spiritual destitution of this city and its vicinity.

There are undoubtedly many men in our churches, qualified, in a greater or less degree, to engage in such labor; some of them having had a liberal education, and a few being pretty well read in theology, but whose circumstances render it their duty to be engaged in secular pursuits.

Such men, if possessed of a heart to work in the vineyard, can readily find scope enough for the exercise of their talents. Among other fields of usefulness, there are a number of public and benevolent institutions, dependent almost entirely on volunteer laborers for religious privileges; some of these are supplied through the Missionary committee of the New

York Sunday-school Teacher's Association, an humble body, that has, in a very quiet way, put forth much effort in furnishing just such laborers to destitute places. In our pauper and criminal institutions, and indeed in all that are unsectarian, lay preachers are found to be decidedly preferable, not only on account of their coming less in contact with the prejudices of different denominations, but because, as a general rule, their language and modes of thought are better adapted to the popular mind.

The committee referred to would gladly hail an addition of well qualified laborers, as they are now dependent chiefly on the beloved brethren in the Union Theological Seminary, who yield good service to them, but whose absence for three months in the year often makes a break difficult to supply.

But, in addition to these places, there are many that Baptist local preachers (if I may naturalize a Methodist term) might occupy to advantage. 1st, new interests, too feeble to organize a church, or, if constituted, unable to support a pastor; 2d, churches within a short distance of the city which are temporarily without a pastor; and 3d, such churches as only enjoy the services of their pastor on alternate Lord's-days, having united with a neighboring church in supporting him; an arrangement that could be made advantageously in some cases, if the vacant Sabbaths could be supplied by other preachers at a trifling expense.

Fully I agree with you that these brethren should be licensed by the churches to which they belong; and most glad should I be to see not only Baptists but Presbyterian and Congregational churches enter into the work of searching out and examining such of these members as give promise of usefulness in this way. The examination and probationary efforts should be, of course, of such character as would be indicated by the object in view.

The approbation of the church would be stimulous to some who are naturally retiring; and the mortification and chagrin of a failure in public would be saved to others, who, on examination, might be found incompetent to the work.

Should there be found ten or more such persons in our city churches, it would be advantageous for them to unite in a class, to hold occasional meetings for mutual improvement and encouragement, and if possible to lay down plans of reading and study fitted for their circumstances, and perhaps to unite in obtaining the services of an able minister to deliver a short course of lectures on theology, systematic and pastoral, the composition of sermons, &c.

Hoping this much-needed step may very speedily be taken, I close this already too long communication by quoting from the "Testimonial" of the Rochester theological students, and adapting it to the case of business men, who are or might be fitted for such labors. They say:—"We feel that \* \* we need just such opportunities as are here to be found, to cultivate the heart, to keep alive the fires of devotion, and to prepare us by such practical efforts and experience to meet and discharge successfully the solemn responsibilities we must assume as the servants of our Master"—whether in busy scenes of secular life, or if called to it, in the higher sphere of stated pastoral labor."

AHPLA.

N. Y. Recorder.

Remarks.—"AHPLA" is delighted with the suggestions of the New York Recorder, in regard to what he calls "*Lay Preachers*."

The plan suggested for the permanent establishment of an aristocracy, or rather for building up an aristocracy already established among the "clergy," of the New School Baptists, will bring them one step nearer the original beast of which they are the image.—The papal beast, has distinct ranks, grades, or castes of clergy, from his Holiness the Pope, down to the meanest order of monks, or priests. Her Episcopal daughters, have in the churches of England, and the Methodist Episcopacy, very closely imitated their old mother, and nearly all the other branches of antichrist have followed in the wake of their "illustrious predecessors."

When the advocates of the new order of things under the Baptist name, first proposed the establishment of Colleges and Theological Seminaries in our country, many of the old ministers expressed their fears that the project if carried out, would have a tendency to introduce into the ministry a corrupt and graceless set of fops, and bring into disrepute or contempt such ministers as the Lord Jesus Christ has in all ages of his church called, qualified, sent forth, owned and blessed, in the ministry of his gospel. But this corrupting influence, was, as the churches were solemnly assured, by circulars, and by agents employed, to be so guarded against, as to effectually prevent such consequences. It is sufficient now to say, the Theological schools were set up, swarms of learned novices have graduated, the popular churches in cities and wealthy parts of the country, have been flooded with them, the doctrine of salvation by grace alone has ceased to ring from the pulpits where they have been admitted, the order of the house of God, once respected and observed, wherever these "frogs" have come up has been revolutionized; the most sacred ordinances of the kingdom of Christ desecrated, and now to crown the whole an Episcopacy is to be established. The learned, *Reverends, Right Reverends*, D. Ds. and A. M.'s are to occupy the City and the country churches, and the uneducated, whether called and qualified of God, or not, are to be licensed to occupy school houses, shade trees, ships decks: and they may also preach to such churches in the country, as are too poor to furnish a princely living for the lord Bishops of the richer churches. It is of course understood, that whenever the unlearned Peters and Johns, shall find their churches in the school house, under the shade trees and on ships decks, in circumstances to build a splendid steepled House, and able to raise a fat salary, they must give place to their superiors in rank, that all the fat pasture may be eaten up by the reverend clergy.

The poor *lay preachers*, as the uneducated ministers are to be called, must work for their living six days in the week, and then do the drudgery of the higher order of the clergy on the seventh. Like the Gibeonites, they must be made the hewers of wood and drawers of water, for their aristocratic masters.

Yes, and if these subaltern preachers, can be conveniently grouped in companies of tens, or more, let them, instead of looking to the Lord for "the preparation of the heart, or the answer of the tongue," have lectures from the presiding clergy, and in all difficult matters let them ask counsel of him who giveth unto *lay preachers*, for hire, and upbraids when he thinketh proper.

Among the speakers at the anniversary of the London Religious Tract Society, was the Rev. Dr Murray, of Elizabethtown, a delegate from the American Tract Society. The Rev. James Hussey said, that while this Society is sending good books to the Roman Catholics, he would read a list of what they are sending to England just now:

Ten thousand new crosses are landed at Dover,  
And lots of nice other things soon coming over;  
Here are racks, stacks, and faggots, and thumb-screws, and gags,  
Sacred shirts, sacred shifts, sacred rubbish and rags;  
Sacred fetters to bind, sacred cords fit to throttle,  
And the "Darkness of Egypt" corked up in a bottle.  
There are idols of wax, there are idols of wood,  
And figures to run with liquefied blood,  
There are toe-nails of martyrs, and saints' funny-bones,  
With miraculous medals and sweet-smelling stones;  
And machines made to prove, to the multitude, blinking,  
That Maonnas are purest when given to winking.  
There are charms for the young, there are charms for the old,  
Which, without much reserve, will be piously sold;  
Bleeding hearts ready made, and spike-beds ready stuff'd,



And sackcloth and hair for the skin ready rough'd;  
But, the best thing of all, for Puseyite tripping.  
Are cats, thongs, and scourges, all ready for whipping.

(Laughter and cheers.)

**Remarks.**—There seems to be considerable controversy between the Old Mother and some of her daughters, in regard to the quality as well as to the abundance of their merchandise. They seem however to be deeply engaged in the exchange of their respective commodities. The Romanists send their Jesuits, books, sacred relics, and other wares, into the protestant states to enlighten and convert the people to popery, and the daughter reciprocates the favor by sending her missionaries, tracts and teachers, to catholic nations to convert the papists to their creeds. We are unable to perceive much difference in their merchandise—their rates of exchange are not heavy.

**THE ORGAN.**—The organ was invented about 951 the first being erected in Winchester Cathedral; it, was described by a monk in Latin verse, thus translated:

"Twelve pair of bellows, ranged in stately row  
Are joined above, and fourteen more below;  
These the full force of seventy men require,  
Who ceaseless toil, and plentifully perspire;  
Each aiding each, till all the wind be press'd  
In the close confines of the incumbent chest,  
On which four hundred pipes in order rise,  
To bellow forth the blast that chest supplies"

**REMARKS.**—These instruments, inflated with wind, are used in mockery of the worship of that God who "must be worshipped in spirit and in truth," in all those theaters of fashion and pride, where funds can be raised to procure them. Music performed on a wind organ, prayer performed by machinery, and preaching by a wind or gass instrument stationed in the pulpit, is now the order of the day.

A statistical work, just published, states the number of Protestants in the Prussian Monarchy at 10,016,798, that of Papists at 6,079,613.

### CIRCULAR LETTERS.

*The Delaware Baptist Association, convened with the church at Rock Springs, Lancaster Co., Pa., May 24, 25, and 26, 1851, to the churches of which she is composed, sendeth christian salutation.*

**BELOVED BRETHREN:**—The subject of true repentance is one which deserves the deepest consideration, and which calls for the constant attention of all who are truly taught of God; and as we should, on all occasions, strive to edify one another, according to the teachings and practice of the apostles and primitive saints, let us, with this view invite your attention to a few remarks on *Repentance*, founded on Psalms v. 4. "Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest."

The beautiful and heart-reaching prayer, constituting the whole of this precious portion of the word of God, the 5th Psalm, is such as must find a hearty response from every one whose heart God hath touched. In this Psalm we may clearly recognize the doctrine of the total depravity of human nature, as well as the consoling confidence which the writer had in the perfection of Christ's atonement for the sins of his elect. We say *his elect*, for two reasons: 1st. Because the word of God manifestly declares, in numerous instances, that all mankind will not be saved. 2nd. Because the works, as well as the word of God loudly proclaim Him, as a Being possessed of omnipotent power, and omniscient wisdom. Those, therefore, who will

be saved, must be saved in accordance with those attributes; that is, by virtue of divine election, to deny which is surely equivalent to denying the God who is above. This God is the God of salvation, to whom belong the issues from death; and to this God the Psalmist addresses the above words, which contain a hearty confession of sin, and shows the nature of true repentance. Our divine Redeemer, as well as his forerunner, John, commenced his public ministry by the preaching of repentance, saying, "Repent ye, for the kingdom of heaven is at hand;" "Repent ye, and believe the gospel." These injunctions, when considered with reference to their connexion, and to the whole tenor of divine testimony, will, we think, be found to relate, not to any ability in human nature to repent and believe at pleasure, but to the peculiar circumstances of the Jewish audience, to whom they were addressed.

The Jews, as a nation, had been especially favored of God, having been made the depositaries of his written word. They had also been blest with a government instituted by God himself, and therefore called a Theocracy. To the sanctions of religious obligation may, doubtless, be added the force of habit in the solution of the question of their extreme tenacity in adhering to their ancient modes and forms of worship; so that even the true Israelites (for they were not all Israel which were of Israel) felt a strong attachment to the observance of the rites and ceremonies of the law, even when the great Law-fulfiller himself had appeared, proclaiming himself the Way, the Truth, and the Life. When, therefore, our divine Redeemer was about to accomplish the fulfillment of ancient prophecy, by the setting up of that kingdom which should never be destroyed, he introduced faith and repentance as the distinguishing characteristics of the subjects of that spiritual kingdom; saying, "The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the gospel." Whatever effect these and similar injunctions may have had upon the Jews in general, we find that in the case of Peter and Andrew, James and John, the command of Christ was instantly obeyed. They, upon the requisition of the Savior, immediately left their employment of fishermen to become "fishers of men." The word of Jesus reached their souls with power, being accompanied with the Holy Ghost, and mixed with faith in those to whom it was addressed.

The depravity of human nature, the fruitful source of all the evils which we either feel or fear is, doubtless, that which gives occasion to repentance; for, if our nature were not depraved, that is, if it were pure in the sight of God, there would, of course, be no place for repentance. But however the doctrine of human depravity may be distorted by those, who, in their anxiety to build up some arminian Babel, represent the nature of man as not totally depraved, who say that there is in every man naturally some principle which, if improved and carried out, will result in repentance unto life, and terminate in everlasting salvation, yet the infallible word of divine truth teaches us that although Christ will reject none who come to him, yet none can come to him except the Father who sent him draw them. We are not, therefore, to look to depraved human nature as the source of repentance or for any thing conducive thereto. To repent of sin implies a knowledge of sin as existing in ourselves, and as being in the highest degree offensive to Him with whom it is evidently our highest interest to be at peace. True repentance is, doubtless, one

of those precious spice-bearing fruits produced in the garden of the Lord, and so beautifully referred to in the Song of Solomon, iv. 16. "Awake, O North wind; and come, thou South; blow upon my garden, that the spices thereof may flow out."

The knowledge of sin implied by repentance places the sinner before God in the character of a voluntary transgressor. In this relation David evidently considered himself in these words, "Against thee, thee only, have I sinned." We have full reason to believe that David was established in grace long before he penned these words, which, as they contain the substance of true repentance, point out to us that a subject of divine grace is not exempted from repentance after the first manifestation of it in his experience. He is a repenting sinner still; for the same depravity which makes us sinners remaining after our acquaintance with the teachings of the divine Spirit, frequently causes us to fall into sin, though, thanks to divine grace, it cannot cause us to fall into condemnation. And thus it gives occasion for the continual exercise of repentance, being no other than that antagonistic principle which is the origin and support of that warfare which the child of God finds going on within. Hence sinners may be regarded as consisting of two classes, viz: as sinners condemned, and as sinners saved; repentance being the mark by which one class is distinguished from the other.

For although the children of God are sinners, and emphatically so in their own estimation, and must be sinners until the vile body puts off its sinful propensities by undergoing the sentence pronounced on the first transgression; yet they are *saved* sinners; against whom there is no condemnation; and are manifested as such by the grace of true repentance, which is always accompanied, or followed by all those graces which the Spirit of grace deigns to bestow on the heirs of glory, in such manner and measure as seems good in his sight, and in the enjoyment and exercise of which they are enabled to walk in newness of life; to walk not after the flesh, but after the Spirit; to rejoice in Christ Jesus, and to have no confidence in the flesh.

To those who have their senses spiritually exercised to discern spiritual things, it is quite evident that true repentance is nothing less than the genuine effect of the quickening influence of the Holy Spirit, or of God.—Eph. ii. 1. It is the gift of God, as faith is, as well as every other grace which enables the elect of God to love God above all other beings, and thus to evince their true parentage by loving what God loves, and by hating what God hates. God, in the person of Christ, is the author and giver of repentance; for we find that, "Him (Christ,) hath God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Acts v. 31. No forgiveness without repentance. When, therefore, God is pleased to quicken a dead sinner, he shews him the true nature of sin—that it is exceedingly odious in the sight of God, and that it must, if not removed, forever separate the sinner from the presence of God, and from the glory of his power. The law comes home with all its terrors, and, like an inexorable creditor, seizes him by the throat, saying, "Pay me that thou owest."

The origin of repentance thus being from God, the quickened sinner needs not the aid of arminian instruction to teach him how to repent, or to persuade him that this is a work which may be performed at pleasure. God has taught him how to repent by giving him

repentance; and as he advances in the knowledge of divine things, he soon learns that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." And again, "I know," says the wise man, "that whatsoever God doeth, it shall be forever; nothing can be put to it, nor any thing taken from it;" and, as a little leaven leaveneth the whole lump, be assured, O christian believer, that not a spark of that divine fire shall ever be extinguished. It shall go on and prosper in its mighty work, notwithstanding the waters, the deep waters of tribulation, and the floods of persecution be poured out upon thee; for it is nothing less than a manifestation to thy soul of that love which many waters cannot quench, and which the floods can never drown. Persecuted thou mayest be, in this vile world, but thou shalt never be forsaken; thou mayest be cast down, but shalt never be destroyed. Thy dear Redeemer, during the days of his incarnation, trod in all these dreary paths, and hath left us an example, that we should follow his steps.

That thou mightest be justified when thou speakest and be clear when thou judgest. When God speaks who shall not hear? When God judges, who shall not reverence? God is a Sovereign, but just withal. God is a Judge, but he is a righteous Judge. It does not belong to the truly penitent soul to say that, because God, in his Omniscience, directs and controls all events, and that therefore, as every thing which transpires in the world, whether good or bad, is in accordance with his will, that God must be the Author of Sin! No! This is the language of impenitence, and whoever is found using this language and acting accordingly subjects himself to that fearful denunciation of the Apostle, Rom. ii. 5. But after thy hardened and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

The notion of free agency, in our fallen and depraved condition, is an absurdity, since it attributes to vile, polluted creatures, constantly in need of repentance, powers and prerogatives utterly inconsistent with the awful condition of man since his wilful apostacy from God. The wise man, Solomon, after all his researches and discoveries, found one thing in comparison with which all the others were as nothing; for he says "Lo! this only have I found, that God hath made man upright; but they have sought out many inventions." Adam the representative of all his posterity, being created good and upright, knew nothing but good, as we since the fall, know naturally nothing but evil. Adam, therefore voluntarily transgressed his Creator's command, and thus brought death upon all his race.—We have therefore no claim upon God for mercy or acceptance, and it is only of his mercy, that we are exempted from the awful consequences of transgression. If it please God to grant us repentance, it is an act of free clemency; if it please him to consign us to perdition, it is an act of pure justice.—This repentance, of which we are speaking is the free gift of God, and the harbinger of eternal life. It is the indispensable precursor of that "understanding" "which is a well-spring of life unto him that hath it," without which we cannot worship God aright, nor give to Him the glory which is his due: and to give God all the glory of his salvation is surely the desire and aim of every heaven-taught soul.

May every one professing to be an Old School Baptist, be a true possessor of that repentance which needeth not to be repented of. Amen.

*The Elders and brethren assembled with the church at Washington, Middlesex County New Jersey, on the 28th day of May 1851. to the churches of which she is composed, send love and christian salutation.*

DEAR BRETHREN:—As another year has passed away and the time for the annual meeting of this association having arrived, it becomes us to praise and glorify that God in whose purpose, and in accordance with whose will, we are again permitted to meet for his worship, and our mutual comfort and edification. And can we not say, when referring to passed time, that what we have experienced therein, has taught us many important lessons. David said, the heavens declare thy glory Lord and the firmament sheweth thy handy work, Day unto day uttereth speech, and night unto night sheweth knowledge.

We cannot but admire the wisdom and faithfulness of God in the revelation of his glory in Zion, and in the salvation of his people, Israel. The kingdom of Zion is not of this world, and it can never be swallowed up in the kingdoms thereof, for the Lord hath said, it shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever. And however low, at times Zion may appear in the eyes of her enemies, still God is known in her by her children as her sure defence, for he is in the midst of her, she shall not be moved, he shall help her, and that right early.—When the Redeemer of Israel was manifested in the flesh, as Zion's King, the sceptre had (to all human appearance) nearly departed from Judah, God had promised that the sceptre should not depart from Judah, nor a law-giver from between his feet, until Shiloh should come. And he did come as was written of him, but not as the Jews expected. And as relates to the time of his coming, it was neither too soon, nor too late, but he came at the right, the appointed, and in the fulness of time. And however near to human appearance there was an apparent failure of this all important promise, the word of God proved true, and every thing connected with it was certain and immovable as the throne of God. There are many times, seasons and circumstances when and under which we cannot realize the certain accomplishment of all the will of God, in every place, and in all things, nevertheless, it is not because such will not be the case, for there is a certainty of the final consummation of all things pertaining to the eternal purpose, which God hath purposed in Christ Jesus our Lord, and in Christ dwells a fullness for the accomplishment thereof. It is true, there are times when we are not permitted to behold this fullness, but when our heavenly Father is pleased to open our eyes that we may gaze on it, we then see the mountain covered with horses and chariots, and can say with Elisha they be more than be for us, than they that are against us. We have found by experience, that the greater display of this fullness is manifested at the time when we are in the greatest need of it.—And in all the varied circumstances, under which Zion has appeared, God has at all times verified his promise unto her, that he will never leave nor forsake her, and that he will help her, and that right early.

The present presents an important and interesting part of the history of the church, and it has been ours, to witness great displays of God's love and power. But a few years since, the Zion of God appeared deeply stained with error and delusion, and seemed to be almost swallowed up in error and false doctrine. Many of the saints were made to

mourn and weep, and were heard enquiring in plaintive tones, Saw ye him whom my soul loveth? and others were saying, "They have taken away my Lord, and I know not where they have laid him." Many of the altars of Zion were broken down; her ancient landmarks were removed; the lustre of her polished stones, and her fine gold had become blurred and dimmed, humanly devised systems had been established; the doctrine of universal atonement, with all its limbs and muscles, had found its way into the professed church, and that doctrine of sovereign, discriminating, saving and comforting grace, so dearly loved, and so effectually preached by the apostles of the Lamb, and that simple but impressive order established by them, under the immediate and personal command of the only King and Law-giver in Israel, were either rejected, treated with cold indifference and contempt, or else openly fought against, by multitudes who professed to be the ministers of Christ, and the authority of the King of Zion was trampled upon, in the house of his professed friends. In this we were made to witness the fulfilment of the words of the apostle. The time had come, when many would not endure sound doctrine; churches had (through Theological Seminaries) heaped to themselves teachers having itching ears, and the truth of the gospel was rejected, exchanged for, and turned into fables. Many of the dear saints were carried away captive, to Babylon, and were left for a time to weep over the fond remembrance of Zion. And as if to plunge the pangs of anguish still deeper in their hearts, their captivators required of them a song of Zion. But, alas, their harps were hung upon the willows. They could not sing the Lord's song in any land but Zion. Thus were the flood-gates of error and false doctrine opened, and the torrent threatened to sweep all before it. Had God cast away his people whom he foreknew? Had he forgotten to be gracious unto them? Had he grown weary? Or had he forgotten the blood of the Everlasting Covenant? Let the sequel answer.

God, in the revelation of his mercy, and in the consummation of his unchanging purpose, is pleased to stain the pride of all flesh, and to kill and destroy every arm, but his own holy and almighty arm, which he has made bare in the eyes of all nations, and no flesh shall glory in his presence. The professed church, like Gideon's original army, had become powerful in numerical strength. She boasted of worldly wisdom, and was largely swelled by false professors. But her God had not forgotten her. He ever has, and ever will hold her in his own right hand, and all the weapons which have been, or may be formed against her, can be of no avail. Her God hath said, When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. Our God has raised that standard in our land, and unfurled the glorious banner thereof, the wavings of which have borne the genial breeze of gospel truth and liberty to multitudes of his once weeping captives. He armed his servants and commanded them forth. To them he gave a boldness, as he did to Peter and John. Their voices have been lifted up like a trumpet, they have faithfully declared to Israel their transgressions and sins—the saints have been pointed to the ancient landmarks, and those who love the ways of Zion, have been separated from those who love them not. And from that time to the present, the church has in some good degree presented her former apostolic appearance, as a feeble band, a little flock, a poor and an afflicted people, trusting alone

in the name of the Lord. For contending for the faith once delivered to the saints, and for apostolic authority for all our religious acts, we have been denominated, Old School Baptists; we have been told that we were very far behind the advancement of the age, and that we must soon come to nought. And all that our enemies have said of us, they have only, (so far as their saying could do) identified us with the true worshippers of all ages. When Baalam was hired to curse Israel, God compelled him to pronounce a blessing on the very people whom he was endeavoring to curse. We were told by those opposed to us, that our name would soon be come extinct; that we would soon be left without preachers, and that none would ever be converted under that doctrine which was so clearly and faithfully preached to us, by those who were pointing out Christ as Zion's King.

Deluded souls! They little thought Israel's God was our Rock, and that all our springs are in him; and that He, by his own sovereign will and almighty power, entirely independent of the will, knowledge, or co-operation of man, has created, brought into existence, raised up, regenerated, qualified, committed a dispensation of the gospel to, and sent forth every servant of his, who ever has preached the gospel of Christ in purity, and he will continue so to do, until it shall be his pleasure that the trumpet shall cease to be blown upon the earth. It is a truth fully sustained by the word of God, that all the schools and drillings of men (so far as the gift or ability for preaching the gospel of Christ are concerned) never did nor ever can add one cubit to their stature.

The same is equally true in relation to the regeneration of the ransomed of the Lord, the heirs of glory. And God has not ordained the preaching of the gospel as an instrument or means of regenerating sinners. This is the prerogative of Christ, whose reward was with him, and work before him. And touching this point, he has said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." He did not command Peter to go forth and create sheep and lambs, but simply to feed them. The apostle Paul has given us a summary of the design and excellency of the gospel ministry, in the following and most conclusive language. He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ.

In accordance with the foregoing, God is still pleased to raise up, qualify, and send forth preachers, and he is still pleased in the further development of his eternal and unchanging will, through his holy and almighty spirit, to manifest to his ransomed ones that grace which was given them in Christ Jesus before the world began. And at this present time, some of the churches composing this association are enjoying spiritual re-

freshings from the presence of the Lord, although the religious combinations around us had told us that these things could never occur. But we have, in repeated instances, found the truth of that saying of the Lord's, "Thine enemies shall be found liars unto thee." Dear brethren, have we not found the preciousness of that saying, "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and walk and not faint."

Finally, brethren, may God enable us to run with patience the race which is set before us. May we ever prove all things, and hold fast that which is good, and never fear the enemy. Our King is a man of war. He hath triumphed gloriously, and notwithstanding we are surrounded by foes of a formidable appearance, it is a theme of rejoicing with us, that the King of Zion is the mighty conqueror, and that he hath conquered, and bought under his own control, all the powers of darkness, whether they exist as thrones, dominions, principalities or powers, political or religious, separately or combined, and that the saints shall tread upon all the high places of the enemy; for Israel's God hath said it, and he rules and reigns, and works all things after the counsel of his own will. The church is secure. Her life can never be taken, for it is hid with Christ in God. Jesus is our Head, and the head of Christ is God. We can trace the subject no further nor higher. When we ascend to God, we ascend to the climax of all glory. Here all is swallowed up in wonder and admiration. How divinely sweet the enjoyment, and how enrapturing the contemplation, when to us is given the spirit of adoption, which alone can enable us to cry, Abba, Father, and we enjoy a realizing sense of relationship to that God who is holy, high and lifted up, and whose train fills the temple, and whose glory fills heaven and earth. Being united to Christ in bonds of eternal union, in him we stand, with him we are kept, and by him we are loved, as the apostle hath said, "We are flesh of his flesh, and bone of his bone, and no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the church." And through the sealing witness of this truth in our hearts, we can sing with the poet,

"Hail, sacred union firm and strong,  
How great the grace, how sweet the song,  
That worms of earth should ever be,  
One with incarnate deity;  
One in the tomb, one when he rose,  
One when he triumphed o'er his foes:  
One when in heaven he took his seat,  
And seraphs sung all hell's defeat."

#### CORRESPONDING LETTERS.

*The Delaware Baptist Association in session with the Rock Springs Church, Lancaster Co. Pa., to Sister Associations, and to all with whom we correspond, greeting.*

BELOVED BRETHREN:—Having been preserved another year, by the goodness and mercy of Him who is the Author and giver of every good and perfect gift, and having been indulged with the privilege of another Association meeting according to appointment, we salute you once more in the name of the Lord, and offer those congratulations implied in the Apostolic exhortation. "Rejoice in the Lord always, and again I say Rejoice."

This exhortation belongs to all who freely love and fear God, and to none but them.—They have Omnipotence for their protection eternal faithfulness for their security, all the blessing of the new covenant, with the tribulations of this world, for their inheritance, and amidst all the trying scenes through which they are called to pass, they are continually



cheered on to labors of love and trials of patience, by the precious promises of the everlasting gospel, the infallible record of Him who has most solemnly and emphatically declared "Heaven and earth shall pass away, but my words shall not pass away."

Our meeting has been harmonious and edifying, the gospel trumpet has been blown with clearness and vigor, and we hope the seed now sown may be such as will yield a hundred fold, and that that Name which is above every name may be glorified in the comfort and edification of his saints, and in the ingathering of many who have not yet learned his praise, into the society of those whose great delight it is to "Sing unto the Lord, and make a joyful noise to the Rock of our Salvation."

Brethren, we desire a continuation of your correspondence, and commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among those who are sanctified.

Our next meeting is appointed to be held with the Salem Church, Philadelphia, on Saturday preceding the 4th Lord's day in May 1852.

THOMAS BARTON, Moderator.

JOSEPH HUGHES, Clerk.

*The Delaware River Baptist Association, in session with the Baptist Church at Washington, N. J. June 28—30th 1851. to the several associations whith whom we correspond, send christian salutation.*

BELOVED BRETHREN:—Through the continued favor of our Heavenly Father, we are permitted to enjoy another anniversary of our association, for which we desire to be unfeignedly thankful to the giver of every good and perfect gift. The letters from our churches express a good degree of steadfastness in the faith and order of the gospel, and some of our churches have been favored, with seasons of refreshing from the presence of the Lord, and some addition by baptism; while others which have been heard from complain of, and lament their cold, tried and barren condition.

We acknowledge with gratitude the receipt of your messengers and minutes, and we feel disposed, as far as we are able to reciprocate your kindness in sending them to us.

Our next associational meeting will be held, if the Lord will, with the First Hopewell church in Mercer County, N. J. commencing at 2 o'clock, P. M., on Wednesday preceeding the first Sunday in June 1852. and continue until Friday evening following, at which time and place we greatly desire to be again favored with your christian correspondence, both by messengers and minutes.

WM. SHARP. Moderator

S. H. STOUT. Clerk.

## ASSOCIATIONS.

The CHEMUNG OLD SCHOOL BAPTIST ASSOCIATION will be held, by appointment, with the Assylum church, on Vaugh's Hill, in the township of Wyalusing, Bradford County, Pa., commencing on Saturday, the 28th day of June, 1851.

Dansville, N. Y., March 28, 1851.

BROTHER BEEBE:—Please give notice through the Signs, that the *Allegany Old School Baptist Association* will be held, if the Lord will, at the Baptist meeting house in Dansville, Steuben Co., N. Y., on the first Saturday and Sunday in July next. We affectionately solicit the attendance of all ministers of the Old School order; and likewise a general attendance of brethren and sisters from a distance.

AARON BOWEN.

The *Sciota Association* will commence her next session, on Saturday before the 3d Sunday in August, 1851, commencing at 10 o'clock, A. M., with the Pleasant Run church, a few miles east of Lancaster, Fairfield County, Ohio. Come and see us. Yours, &c.,

GEORGE AMBROSE.

THE SILOAM ASSOCIATION have appointed their next annual meeting to be held with the Pleasant Hill church, Marion Co., Oregon Territory, commencing on Saturday before the first Sunday in July next, at 11 o'clock, A. M.

The xxiv Anniversary Meeting of the EBENEZER BAPTIST ASSOCIATION will be held, Providence permitting, with Mt. Carmel church, Luray, Page County, Va., commencing on Friday before the first Lord's day in August next.

THE CORRESPONDING MEETING of Old School Baptists in Virginia, will be held, the Lord willing, with the church at Occoquan, Prince Wm. County, Va., commencing on Thursday before the second Sunday in August next, at 11 o'clock, A. M.

The lxxxv. Annual Meeting of the KETOCTON ASSOCIATION will convene with the church at Goose Creek, Fauquier Co., Va., on Thursday before the third Sunday in August next.

The next session of RAPPAHANNOCK ASSOCIATION will be held, God willing, with Goard Vine church Culpepper County, Va., on Thursday before the fourth Lord's day in August next.

The next Annual Meeting of PATTERSON'S CREEK ASSOCIATION will be held with the Union church, Hampshire Co., Va., to commence on Friday before the fifth Lord's day in August next.

The CONESAUGA ASSOCIATION will hold her next session with the Coahulla church, 5 miles North of Dalton, Murray Co., Ga., commencing on the first Saturday in August next.

The LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION will hold her next Annual Meeting with the church at Sardis, Gordon Co., Ga., (12 miles east of Calhoun,) to commence on Saturday before the second Sunday in August next.

The TOWALIGA PRIMITIVE BAPTIST ASSOCIATION will hold her next session at Sandy Creek Meeting House, Butts Co., Ga., 7 miles South East from Jackson, on Thursday before the first Sunday in September next.

The next meeting of the OCMULGEE ASSOCIATION will be held with the Tizah church, Putnam County, Ga. on the road leading from Eatonton to Madison, by way of Shepherds, 7 miles N. W. from Eatonton, commencing on Saturday before the Second Sabbath in September next.

The *Yellow River Association* will hold her next meeting, with the church at Rock Spring De Kalb County, Ga. 4 miles East of Flat Shoals, on South River, on Saturday before the fourth Sunday in September next.

The *Conn's Creek Regular Baptist Association* will hold her next meeting with the church at the Forks of the Little Buck Creek, Marion Co. Ia. on Friday before the first Saturday in September next.

The *Salisbury Baptist Association*, have appointed their next annual meeting to be held with the church at Salisbury, Somerset Co. Md. to commence on Saturday preceeding the fourth Sunday in Oct. next

We are requested to earnestly and affectionately invite the Old School brethren and sisters generally; and especially ministers of our order to attend this Association.

The *Lexington Association* will meet with the church in Lexington, Green Co., N. Y., on the first Wednesday and Thursday in September next, at 10 o'clock, A. M.

The *Mount Pleasant Association* will meet with the church at Bethel, Switzerland County, Ia., on Friday before the first Saturday in September next.

The *Licking Association* will meet with the church at Bald Eagle, Bath County, Ky., on the second Saturday in September next.

The *Beulah Baptist Association* will hold her next session with the church at Shiloh, Tallapoosa county, Ala., 12 miles east of the Double Bridges on Tallapoosa River, on the road to Oak Bowery, and 12 miles north of Notasulga, commencing on Thursday before the third Sunday in September next.

*Miami Association* will hold her next session with the Sugar Creek church, at Centreville, Montgomery Co., Ohio, on the Turnpike from Labanon to Dayton, commencing at 10 o'clock, A. M., on Friday before the second Sunday in September next.

*White Water Association* will meet with the church at Blue River, Rush Co., Ia., on Friday before the second Saturday in August.

*Greenville Association* will meet with the Stillwater church, 11 miles N. E. Greenville, Dark Co., Ohio, on Friday before the 4th Sunday in August.

The *Mad River Association* will meet with Sugar Creek church, Allen Co., Ohio, on Saturday before the 1st Sunday in September.

*Muskingum Association* will meet with the York church, Morgan Co., Ohio, on Friday before the 4th Sunday in August.

*Salem Association* will meet with Crew's Creek church, Kenton Co., Ky, on the 3d Tuesday in September.

*Lebanon Association* will meet with Blue River church, in Henry Co., Ia., on Friday before the 3d Sunday in August.

The *Mud Creek Association* will be held at Providence Meeting House, Jackson Co., Ala., commencing on the fourth Saturday in September, 1851.

The *Juniata Association* will meet with the Springfield church, Huntingdon County, Pa., on Friday before the third Sunday in October next.

The *Paint Creek Association* have appointed their next annual meeting to be held with the Concord church, in Cass County, Michigan, two miles West of Cassopolis. The time is not stated in their last years Minutes, but as their last meeting was held, August, 10, 11, and 12, the time of the next will probably correspond with that of the last year.

The *Primitive Baptist Association*, Mississippi, will meet with the Coila church, in Carroll county, Miss., on Saturday before the third Sunday in September, 1851.

## NOTICES.

### PRIMITIVE HYMNS,

SIXTH EDITION.

PRICES, QUALITIES, &c.

Plain Bound, 75  
Morocco, \$1 00  
Gilt Edge, 1 25.

BROTHER BEEBE:—Please give this further notice in reference to my Hymn Books.

I still have and shall at all times keep a supply of them on hand, and will send promptly to those who may be pleased to favor me with their orders for the books.

Also, I would give notice that the late law of Congress, reducing postage and fixing a rate on printed books, will take effect from the first of July next; after which time I can send my Hymn Books through the mail to any Post Office where they may be ordered. If any person wishes to obtain a single book, or any number of them, all they will have to do will be to write me a letter, and enclose the money as they would for a newspaper, and send it to me, and signify the number and qualities of books wanted, and I will put the books up and pay the postage on them myself, and send them by mail, and if the books do not come to hand, I will send others or return the money; so if they do not get their books, they shall have their money back again. By this means I take all the risk and expense of sending my Hymn Books to any post office where they may be wanted on myself. It is my object to furnish my books to any person at any post office in the United States.

By this method any person who may not find it convenient to purchase from any of the brethren agents, can send direct to me. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will also appoint other agents where it may be necessary to do so.

With unabating love for all the saints, I remain their brother and servant in the gospel, &c.,

BENJAMIN LLOYD.

Wetumpka, Ala., May 14, 1851.

N. B. This edition having cost me considerably higher than the 5th, I cannot offer the same inducement to purchasers by the quantity as I did in the 5th edition. But any person sending the money in advance, to pay for as many as one dozen

books at the above prices, I will send one book gratis with the dozen ordered. B. L.

MINUTES OF ASSOCIATIONS WANTED.—As the season for holding the Old School Baptist Association meetings is at hand, it would be well for such Associations as wish to give public notice of their time and place of meeting, to forward us the Minutes of their last session, from which we may be able to make out a synopsis, for publication in this paper.

We design, so far as our brethren and correspondents will be kind enough to furnish us with the information, to prepare such a notice of the time and place of the annual meetings of all the Old School Baptist Associations, and annual Corresponding Meetings of the churches and brethren of our order.

Our Agents, and brethren generally who approve of this proposition will please signify their approval by sending on the minutes of their last Session immediately directed to 'The Signs of the Times, Middletown, Orange County, N. Y.

## Southern Baptist Messenger, and Signs of the Times.

Persons wishing to take both papers will be supplied with one copy of each for one year by forwarding one dollar and fifty cents, POST PAID either to Wm. L. Beebe, Lexington, Oglethorpe Co., Ga., or to Gilbert Beebe, Middletown, Orange Co., N. Y. This arrangement has been entered into by the publishers of the two papers with a view of bringing our terms within the limited means of our brethren; and to enable us to furnish the papers at this reduced rate, it will be necessary that payment be forwarded strictly in advance. By this arrangement our patrons will be supplied with four papers in each month, embracing a general correspondence of the Old School Baptists, throughout the United States, and at, comparatively, a very small expense.

## Debate upon the State School System of New York.

(Held at Goshen, N. Y., September 24th, 1844, between Eld. G. BEEBE and G. J. BEEBE, (in favor of its reform,) and Rev. ALONZO POTTER D. D., (then Professor in Union College—now Bishop of the Episcopal Diocese of Pennsylvania, and CHARLES DAVIES, L. L. D., (Professor of Mathematics in the West Point Military Academy, and author of a series of standard Mathematical text books.)—in defence of the system.)

A Report of the above Debate has just been published in five consecutive numbers of the "BANNER OF LIBERTY," of which several hundred extra copies have been printed. They will be furnished at 25 cents per set, or five sets for \$1. Orders may be addressed by mail to the editor of this paper, or to G. J. Beebe, editor of the Banner, Middletown, Orange Co., N. Y.

The BANNER has been much improved and has in course of publication several interesting treatises peculiarly valuable at the present time. Each number is embellished with a fine pictorial illustration. Its terms for a year's subscription, are \$1 for a single copy; \$3 for four copies; \$5 for seven copies; \$10 for fifteen copies.

The BANNER and SOUTHERN BAPTIST MESSENGER, or SIGNS OF THE TIMES will be furnished to subscribers to both papers at 75 cents per year each or \$2 for the three papers, when taken by one son,—Payable always in advance.

BROTHER BEEBE:—Please give notice, through the Signs of the Times, that the Old School Baptist Church of Hopewell is at present destitute of a pastor, and we affectionately invite our Old School Baptist brethren in the ministry to visit and preach for us as often as the Lord in his providence shall open a way for them to do so.

BENJAMIN V. DRAKE, } Committee of  
SAMUEL H. STOUT, } Supplies

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed post paid.

TERMS.—\$1.50 per annum: or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

## POETRY.

Warren Co., Ohio, May 29, 1851.

BROTHER BEEBE:—I send you the following lines, which I find in Kent's Hymns; they brought to my mind in a very forcible manner, the time when I first was enabled to sit down beneath the shade of the cross of Jesus. Many times have I felt the tempests blow, and heard the thunders of many threatening storms, since that joyful period of time; but still Jesus remains—"As the shadow of a great Rock in a weary land."

I remain your brother, in hope of eternal life,  
SAMUEL WILLIAMS.

"Beneath the shadow of my Lord,  
Jesus, by every saint ador'd,  
My soul was once indulg'd to be,  
And found his fruit was sweet to me.

His dying love my soul o'ercame,  
I felt its sweet seraphic flame;  
Could say in faith, from doubting free,  
How sweet thy fruit and shade to me.

Shelter'd from every hostile ray,  
That issued from the fount of day,  
My raptur'd soul could trace and see  
How sweet thy fruit and shade to me.

Then in his bleeding wounds I saw,  
A refuge from the fiery law:  
His bloody sweat and agony,  
Were fruit and shade both sweet to me.

Oh! sweet repast of heavenly love,  
How rich these royal dainties prove;  
In thine embrace 'tis life to be,  
So sweet thy fruit and shade to me.

Thus he appear'd my soul's delight,  
I chid the moments' hasty flight,  
And still beneath life's healing Tree,  
In life and death desire to be.

## MARRIED.

Near Scotchtown, in this county, on Thursday evening, June 5th, by Elder G. Beebe, Mr. HENRY WILLIAMS, to Miss MARY JANE, daughter of James Sloat, all of Walkill.

At Wells, York County, Me., on Sunday, May 4th, by Elder Wm. Quint, Mr. THADDEUS ALLEN, and Miss ABIGAIL PERKINS, both of Wells.

## OBITUARY.

Black Rock, N. Y., May 24, 1851.

BROTHER BEEBE:—Please notice, through the Signs of the Times, the death of my father, JOHN DUNCANSON,\* he died in Monroe, Mich., December the 12th, 1851, aged 74 years, 10 months, and 26 days. He was an Old Predestinarian Baptist; he was baptized more than 40 years ago, by Eld. John Goff, in Geneva, Ontario county, New York. He continued his residence near that place until 1836, when he moved into Michigan. At his new location he had not the privilege of meeting with those with whom he could travel in fellowship; but through all the changes there, he has retained his membership with the church where he formerly belonged. He always contended for the faith once delivered to the saints. I visited him last August, and carried with me several numbers of the Signs; he appeared to be very much edified in hearing them read; and exclaimed, with tears flowing down his furrowed cheeks, "I thank my Father that he has a people yet to serve him."

His complaint was Gravel; he suffered many years with it; but I confidently hope that he is now fully released from suffering and sorrow, and that our loss is his eternal gain.

[\* This name was nearly illegible, and may be inserted wrong. Ed.]

You will also please record the death of our youngest child. The Lord has been pleased to lay on us his afflicting hand, by taking our children to himself, this being the tenth that we have been called to part with.

DIED, at Black Rock, May 27, 1851, HARRIET CORNELIA, youngest daughter of Thomas and Eliza Nelson, aged 6 years, 6 months, and 2 days.

Although I live in the midst of a "church-going community," the Signs of the Times contains all the preaching I receive, or perhaps shall receive, while in this vale of tears. This appears to me to be truly a deserted place, in regard to Old School Baptists: for if any of them ever pass through this place, they go very softly, for we neither see nor hear of them.

I have received the Signs regularly, and I think I can truly say that I have been strengthened and

encouraged when reading in them the communications of your correspondents, and the editorials which they contain; some of them seem to come home to me in my low and afflicted state; for I think I can truly say, I am one that has seen affliction.

"As sparks break out from burning coals,  
And still are upward borne;  
So grief is rooted in the soul,  
And man grows up to mourn."

Still I think I can say, "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord. In taking my children to himself, he has taken them from the evil to come, and I shall soon go to them.

Your unworthy sister, in deep affliction,  
ELIZA NELSON.

Williamson Co., Tenn., May 27, 1851.

BROTHER BEEBE:—By request I send you a short obituary notice of the death of sister ELIZA KING, wife of Elder James King, of Williamson county.

Sister King was born in Lunenburg county, Va., on the 6th day of May, 1793, (she was the daughter of John and Anna Hicks) she died, May 13, 1851, being 58 years and 7 days old. Sister King had had a hope for more than twenty years; but had only been a member of the church some 8 or 9 years. Her christian conduct and moral deportment was of the highest order; yet she had but little self confidence, and was of a doubtful mind, which prevented her from uniting with the church sooner. When she was at meeting (of which she was a regular attendant) it seemed as if her whole soul was absorbed in the subject. She possessed an elevated mind and an amiable disposition. She was affable and courteous in her manners, and possessed that motherly disposition that endeared her to all around her.

In her last illness, which was long, (continuing from September until May,) she bore it with great christian patience and resignation. She expressed a belief from the first that she would not recover. She has left numerous friends, and three children, two sons and a daughter, (besides step-children) and a bereaved and sorely stricken husband to mourn their irreparable loss. Yet I believe their loss is her eternal gain. I sincerely sympathize with the bereaved family, and pray God that he would sanctify it to their good, especially the children, both hers and his, as I know that she felt such great interest in the salvation of their souls; and that brother King may be resigned, and adopt the language of Job, and say, "If he slay me, yet will I trust in him." Although his loss is great, for she was truly a precious wife, it is impossible for me to do justice to one so eminent as I conceived her to be.

Your unworthy brother attempted to preach a funeral sermon on the occasion to a large congregation, from Rev. xiv. 13; "And I heard a voice saying unto me, Right blessed are the dead," &c. The tears that were shed on the occasion were a sufficient evidence of the esteem in which she was held, and of the loss which society has sustained.

JESSE COX.

Mt. Healthy, Ohio, June 1, 1851.

BROTHER BEEBE:—In obedience to the wishes of the friends and relatives, I send you for publication in the Signs of the Times, the obituary of our late sister.

DIED, at her late residence, near Trenton, O., on the 22d day of January, 1851, sister SUSAN WEAVER. She was a member in good standing and full fellowship in the church called Elk Creek; she was baptized many years ago, by Elder Stephen Gard, who was at that time pastor of that church. She had lived to a good old age, and died, like a shock of corn that was fully ripe. She lived an exemplary life, and was much respected by all who knew her, up to the time of her decease. Her disease was consumption. She lingered long and probably suffered much; but her hope was firm in Jesus Christ, and in him alone, in whose sight, the death of his saints, is precious. She left a long train of relatives, children, and grand-children to mourn their loss; but we think they have abundant reason to say with the apostle, that they sorrow not as those who have no hope, for they that are asleep in Jesus will God bring with him. May the good Lord sustain her children in their bereavement, and, if consistent with his will, give them a good hope through grace, and enable them to follow in the footsteps of the flock of Christ.

Yours in christian love,

LOT SOUTHARD.

DIED, at Howell's Depot, on Thursday, the 12th inst., Mrs. CATHERINE STUBBS, wife of Mr. Horton Stubbs, aged about 25 years.

## OLD SCHOOL MEETINGS.

An Old School Baptist Meeting is appointed to be held with the Tuscarora Baptist Church in Juniata county Pennsylvania, to commence at 10 O'clock, on the Saturday before the first Sunday in August next.

This little church is located within a mile or two of the Patterson Depot, on the Columbia, or Pennsylvania State Railroad about midway between Philadelphia and Pittsburgh. Old School brethren and sisters, and especially ministers of our order, are most earnestly and affectionately invited to attend. Elders S. Trott and Geo. L. Elgin, have promised to attend. Brethren from a distance, will inquire at the Patterson Depot, for brother John P. Shitz, who will be at the Depot with a conveyance to take them to the meeting.

## RECEIPTS.

NEW YORK.—A P Mattice, for E M Hicks \$1; J Graves 2; Mrs Eliza Nelson 1; Miner Benedict 2; Ferdinand Seybolt 1; Jas Wood 2; E M Bradner 1; Smith Benedict 1 A A Ackley 1; Wm W Brook 1; John E Conklin 1; Mrs E Welling 1; L Davidson 1; Wm A Sayer 1.33; Wm Springsteen 1; Mrs M Wood .25; S C Lindsley .3; J D Northrup 1. \$23 58

NEW JERSEY.—S H Stout 2; Albert S Leigh (to end of the present volume) 3; Geo W Ober 1; Mrs M Cherry 1; A Sperling 1; John Weart 1; J Chamberlain 1; I Tooker 1; Dea G Kimble 2; Dea Geo Doland 1; S Hammond .75; Jonas Hulse 3; Eld G Conklin 10; M A Burd 1. 28 75

MASS.—Eld Leonard Cox, 2 00

MAINE.—Luther Wade, 1 00

CT.—E K Bunnell, 1 00

PENN.—Eld Wm Sharf 5; Wm H Crawford 3.50; Eld John Griffith 4; J Hughes, for Jas Hanna 2. 14 50

DEL.—Eld W Housel, for William Williams 1; J McCrone 1; Mary Riley 1; Jas McDowell Jr 2; J B Freeston 2; Eld B Pitcher, for B Cloud 1; J R Rees 2; C Jones 1; W E Riggs 1; Mrs E Sevil 1; Thomas Smith 1; Alex Coulter 1. 15 00

VIRGINIA.—Eld Tho Watters 3; J B Crim 1; Geo Hooker, for Eliza Hedgmon 1. 5 00

GEORGIA.—A Myhand 3; R T Burk 1. 4 00

ALA.—R Smith 1; H S Godden P M 1; Mrs G Darden 1. 3 00

FLA.—Joseph Barker, 1 00

LA.—Eld Tho Meredith, 1 00

OREGON TERRITORY.—John Stipp, 2 00

MO.—John Peal 1; Eld H Louthan 2; R H Pence 2. 5 00

OHIO.—Wm Dodd 1; Eld S Williams (for J T. and Wm P Barcalow, B Potter, Wm Clover and Amey Huffman, 1 each) 5; Asa Titus 2; Jasper Smith 3; D K Kellerman 1; Eld S Williams 3; John Heaton 1; (former remittance received) Jane Huston 1; S Walsworth 2; J C Line 1. 20 00

IA.—Eld B Parks 5; Alex Elder, for P Mitchell 1.33. 6 33

ILL.—M White, 1 00

KY.—J Hampton 1; J W Yates P M, 5; John Laytham 5; Wm Hossman 3; J Wilingham 1.50. 15 50

TENN.—W T Cartwright P M, 2; Eld J Cox 3; Eld P Whitwell 2. 7 00

MISS.—E T Horn, to end of present Vol. 5 00

For Pamphlets &amp;c.

Elder G B Thorp, Mo., 1 00

Total, \$162 66

## LETTERS RECEIVED.

M R Kaufman, Eld B Lloyd, Mrs D Mankin, Eld L Cox Jr, J R Burner Esq., Jas Brazer P M, Mrs Mary Burns, T H Thomas P M, J M Hooper, J W Yates P M, Eld Tho Watters, A Myhand, J Peal, Eld T P Dudley, Wm Dodd, A P Mattice P M, Eld B Parks, J C Van Dyk P M, M White, D M Haskell P M, Eld S Williams, David Douglass, B N Page P M, Eld Wm Quint, C L Farnum P M, Nathan Center, Eld Tho Meredith 2, Eld W Jarrell, Jas B Crim, Mrs E Nelson, Eld G B Thorp, Jasper Smith, John Griffith, Wm L Beebe, Eld H Louthan, John Chamberlain, R H Pence, Joshua Lewis, Geo Hooker, Jas Granade, D K Kellerman, F Brown P M, A L Woodson, Eld S Williams, J Laytham, Wm Hossman, W T Cartwright P M, Eld J Cox, E Hyar, Luther Wade, F Seybolt, James Wood, Eld P Whitwell, Eld J Horsley, Eld Tho G Wood, H S Godden, Jas Herming, J Fish, John S. P. S C Lindsley, Nathan G Pitt, J B Matthews, W Fisher, P H Hughes P M, Joseph Barker, Moses A Burd, John Heaton, G R Trotter P M, Eld Wm Sharp, Eld P Hartwell, Jas Allen P M, A E Bennett, Eld Lot Southard, Eld Reed Burritt, Alex Elder, J D Northrup, S Walsworth, Eld Jesse Cox, Jesse C Live, Eld Johnson Pate, Mrs Mary Beasman.

## LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to add in extending our circulation.

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WISCONSIN. Elders, J. D. Wilcox, Titus Bishop and brother Ezer Livingston.



# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., JULY 1, 1851.

NO. 13.

## POETRY.

### All Thy Works Praise Thee.

The moonbeams on the billowy deep,  
The blue waves rippling on the strand,  
The ocean in its peaceful sleep,  
The shell that murmurs on the sand,  
The cloud that dims the bending sky,  
The bow that on its bosom glows,  
The sun that lights the vault on high,  
The stars at midnight's calm repose:  
These praise the power that arched the sky,  
And robed the earth in beauty's dye.

The melody of Nature's choir,  
The deep-toned anthems of the sea,  
The wind that tunes a viewless lyre,  
The zephyr on its pinions free,  
The thunder with its thrilling notes,  
That peals upon the mountain air,  
The lay that through the foliage floats,  
Or sinks in dying cadence there:  
These all to Thee their voices raise,  
A fervent voice of gushing praise.

The day-star, herald of the dawn,  
As the dark shadows flit away;  
The tint upon the cheek of morn,  
The dew-drop gleaming on the spray;  
From wild birds in their warbling songs,  
From streamlet leaping to the sea,  
From all earth's fair and loving things,  
Doth living praise ascend to Thee:  
These, with their silent tongues proclaim  
The varied wonders of Thy name.

Father! Thy hand hath formed the flower,  
And flung it on the verdant lea;  
Thou bad'st it open at summer hour;  
Its hues of beauty speak of Thee.  
Thy words all praise Thee: shall not man  
Alike attune the grateful hymn?  
Shall he not join the lofty strain,  
Echoed from heart of seraphim?  
We tune to Thee our humble lays,  
Thy mercy, goodness, love we praise.

### Comfort in Trouble.

MATTHEW V.

As on the Mount the Savior taught,  
He told his followers there:  
When e'er they suffered for his sake,  
They should his blessings share.

Rejoice, and be exceeding glad,  
Said our incarnate Lord,  
When persecuted or reviled,  
For great is your reward.

'Twas thus the blessed Jesus spoke  
To those who fear his name;  
And can the powers of darkness put  
Their trembling souls to shame?

His angels compass round about,  
The place of their abode,  
No prowling wolf can them destroy,  
Their refuge is in God.

When on life's stormy billows tossed  
By persecution driven;  
The Captain of salvation's pledge,  
To land them safe in Heaven.

The slanderous tongue, in poison dipped,  
May aim a deadly blow;  
But Christ, the omnipresent King,  
Will their designs overthrow.

Let spite and malice vent their rage,  
God's feeble ones to blight—  
Jesus is Shepherd of his sheep,  
Their foes he'll surely smite.

Let venom dart its forked tongue,  
And poison their good name—  
Let envy show its serpent head,  
And all their actions blame.

Let sin with its dark train of woes,  
Enshroud the soul in night;  
Christ is a Sun whose beams of grace  
Will give his children light.

Yes God will hear his ransom'd cry  
And quiet all their fears;  
He has a balm for every wound—  
A bottle for their tears.

Then, dearest Lord, let tempests howl!  
And thunders loudly roar;  
If God the Father's at the helm,  
Our faith can ask no more.

## COMMUNICATIONS.

For the Signs of the Times.

Southampton, Pa., June 9, 1851.

"Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion." Isa. lli. 8.

The prophet Isaiah was directed by the Holy Ghost, to speak particularly and pointedly to the gospel church, and to declare the blessings that attend her under the personal reign of Christ as King in Zion. Some, it is true, have objected to the term watchmen being applied to gospel preachers. Yet, to me the objection appears without any real foundation to rest upon, and stands diametrically opposed to the divine application of it by the Holy Ghost. One might suppose that the chapter before us was sufficient to strip the subject of all doubts. This prophecy is addressed either to national Israel, under the law, or to the christian church, in her manifested union to Christ as her living Head, Prophet, Priest and King. Peter, in recording his testimony upon this point said, Isaiah testified beforehand, of the sufferings of Christ, and the glory that should follow. The entire prophecy of Isaiah, is one continual chain of new testament, or covenant, language. And whatever allusion or reference there may be in it, to national Israel, there is, in the very reference, a glory wrapped up, which reaches unto, and exhibits Christ in his church, or kingdom. The address in the chapter is to Zion, and not to Sinai. It is the language of Christ, and not of Moses. The Lord said, I have set watchmen upon thy wall, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence. Is it not evident that the Jerusalem here spoken of, is that Jerusalem which Paul said is above, and is free, and is the mother of us all; and the same spoken of in the chapter before us, to whom the Lord says, Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city, for from henceforth there shall no more come into thee the uncircumcised and unclean. John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Christ, the Bridegroom, and the church, the bride, are here seen in their manifested union. This church is called by Jeremiah and John, the holy city; and by Isaiah, the strong city; and I believe that cities are the places where watchmen are mostly employed. John leaves not a lingering doubt on the subject of the holy city, as it relates to its being the church of Christ. He says it was prepared as a bride adorned for her husband. David said, "The king's daughter is all glorious within, her clothing is of wrought gold; she shall be brought unto the king in raiment of needle work. John further describes the city, and its inhabitants, in the following language, "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor

crying, neither shall there be any more pain, for the former things are passed away. This is new covenant language. There is no death in this covenant, and the foregoing scripture corresponds with the declaration of Christ in the 25th chapter of the prophecy of Isaiah, where it is said, He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. In connexion with the foregoing, we will class the verse immediately preceding the scripture at the head of this article. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that saith unto Zion, thy God reigneth. Thy watchmen shall lift up the voice, &c. Has this language no place in the gospel? Paul, in his epistle to the Romans, in treating on the ministry of the gospel, quotes this very text, using the plural number where Isaiah used the singular. We conclude that the language applies exclusively to Christ and his Zion, and that the watchmen here intended are the ministers thereof. In this Jerusalem, holy city, or Zion, Christ is exhibited in his divine glory, as it is written, Out of Zion the perfection of beauty God hath shined. The watchmen of Zion lift up the voice, together with the voice they sing, and they sing the song of the new covenant, or of the Lamb. John saw them standing on a sea of glass mingled with fire, having the harps of God. And they sing the song of Moses the servant of God, and of the Lamb, saying, "Great and marvelous are thy works, Lord God, almighty, just and true are thy ways, thou King of saints." But if watchmen belong exclusively to the legal dispensation, they can sing only the song of Moses the servant of God, and John must have been mistaken in what he saw and heard. But this we do not believe. Again, if the song of the watchmen belonged exclusively to national Israel, then must the glorious prophecy of Isaiah before us, have died with them; and so far from its sending forth streams of the divine glory of Christ into his church, it is but a dead carcass, without life, soul, or spirit, and we can find no living food in it. But this methinks none will admit, for the presence and power of Christ constitute the entire theme of these watchmen of Zion. The deliverance of the children of Israel from the Egyptians in the Red Sea, prefigured the deliverance of spiritual or true Israel by Christ. The song of Moses related to the deliverance of the Israelites from the hand of their enemies. Moses and the children of Israel sung unto the Lord this song; The Lord hath triumphed gloriously, horse and rider hath he thrown into the sea, &c. But Zion's watchmen sing a song infinitely more sublime. Theirs as far surpasses that sung by Moses and the children of Israel, as the full manifestation of Christ in his swallowing up death in victory, and in redeeming, justifying, and everlastingly glorifying all the elect of God, surpasses the deliv-

erance of national Israel from the hand of the Egyptians. The watchmen of Zion lift up (not their voices) but the voice, together with the voice shall they sing. Isaiah speaks of this voice or song in the sixth chapter of his prophecy. He says, "And one cried unto another and said, Holy, holy, holy is the Lord God of hosts, the whole earth is full of his glory." When the tabernacle was finished, the glory of the Lord filled it, and there was no room for Moses to enter it; and in the gospel there is no room for Moses with a conditional covenant, for Christ is all, and in all in it. The gospel is one, the voice of it is one, and like the trumpet of Jubilee, it is all of one piece, and it gives a certain sound; and David said, Blessed is the people that know the joyful sound. And, said Paul, Though we or any angel from heaven preach any other gospel unto you, than what we have preached, let him be accused. We conclude that to tell of the faithfulness of God, and to talk of his power in the salvation of his covenant people—to preach the gospel of peace through him who is seen by his church, leaping upon the mountains, and skipping upon the hills, is what the prophet referred to, when he said to Zion, "Thy watchmen shall lift up the voice; with the voice together shall they sing." When the tongue of Zacharias was loosed, and he was filled with the Holy Ghost, he sang the song of the redeemed. Said he, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people Israel, and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets which have been since the world began, that we should be saved from our enemies, and from the hands of all them that hate us, to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham." But the watchmen of Zion do not sing a covenant of life made with Abraham, but a covenant established with Christ, a promise of the blessings of which was made to Abraham; that in Christ should all the nations of the earth be blessed; which promise embraced the immutability and counsel of Jehovah in all their imperishable glory, and was confirmed by the oath of the eternal God. It was in the manifestation of this promise that the angel was commissioned from heaven, to proclaim on earth, Glory to God in the highest; and on earth, peace and good will toward men; For unto you is born this day in the city of David, a Savior, which is Christ the Lord. Thus was Jesus manifested to Israel as God had promised he should be, and they are again reminded that he has not forgotten his holy covenant. If we turn over to the fifth chapter of Revelation, we shall find a still further and brighter development of the subject. The writer saw in the right hand of him that sat upon the throne, a book written within and on the back side, sealed with seven seals; and there was no man in heaven, nor in earth, nor under the earth who was able to open the book nor to look thereon.

Here was something recorded in the sealed archives of the eternal mind which as yet is not made fully manifest. The veil of the temple yet covers the holiest of all from the view of the people. That veil must be rent in twain from the top to the bottom, or we can find no ingress beyond it. Death must be swallowed up in victory, the grave conquered, the portals of glory opened, heaven entered, and the full redemption of the church acknowledged before the eternal throne, and the acceptance thereof in Christ completely ratified, or this sealed book cannot be opened. And who is able to do it? Can heaven or earth produce a man who has power to lay down his life and take it up again? Is there anything short of the Godhead, that can control the shaft of death, and swallow up the mighty king of terrors? Can the mournful drapery that wraps and mantles every heart ever be removed? The law of a holy God has gone forth, and can never be revoked. All have sinned, and are under its awful curse. From whence can mercy reach fallen man? The welcome sound reaches weeping mortals, Weep not, for the Lion of the tribe of Judea hath prevailed. In him dwells all the fulness of the Godhead bodily. He has power to lay down his life and to take it again, for he is God manifest in the flesh. The annunciation of this, tunes every harp for a song of praise. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation. How can an advocate of universal atonement sing this song, without making discord; or rather, it should be said, attempt to sing it. For the church of God is redeemed by the blood of Christ, out of all nations under heaven, and it is an impossibility to reconcile the text or song with a universal atonement. It, like an engine of mighty power, will demolish all the arguments which men or devils can raise. This song of the redeemed takes hold of a covenant, of God's holy covenant and the blood thereof. It chants forth the redemption and ultimate glorification of every vessel of mercy. If we listen to the inspiring notes of the sweet singer in Israel, the noblest powers of our souls will be touched and elevated. Said he, although my house be not so with God, yet hath he made with me (in my covenant head) an everlasting covenant, ordered in all things and sure, and herein is all my life and salvation. In the personal manifestation of the blessings of this covenant to him, he said, He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even praise unto our God. Is not this the song of the new covenant, or of Zion? God remembers his holy covenant, and all the blessings of it are shut up in Christ, and they are destined to be made manifest to all the heirs of salvation. For if God spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? John has, in that Christ exalting passage, in the 15th chapter of Revelation, embraced the entire song of Zion's watchmen. Said he, And they sing the song of Moses the servant of God, and of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints. While the song of Moses, the servant of God, gave praise to the most high, for a temporal deliverance, how much more shall the song of the Lamb, in the everlasting salvation of his people, praise and glorify the

wonder-workings of his power and love, which is nothing short of a complete triumph over sin, hell, and the grave. While the watchmen of Zion from her high and polished walls sing the song of triumph through Christ, all the saints can sing it too. For the ransomed of the Lord shall return and come to Zion with songs & everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. The glories of this deliverance fills the soul with glowing emotions, while it sings the wonders God's love hath wrought. The revelation of the Redeemer, as God manifest in the flesh, full of grace and truth, inspired an old trembling saint of God to exclaim, "Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." If we follow the Redeemer from the trembling arms of Simeon to the cross, and from thence down to the grave, and there stand with Mary, and hear the proclamation from an angel's tongue, He is not here, he is risen; come and see where the Lord lay, and there behold death and hell vanquished, and see the massive bars and bolts of the grave all removed, and death itself swallowed up in victory, and all the powers of earth and hell scattered to the four winds of heaven, at the stretching forth of the arm of Omnipotence, we would, methinks, exclaim with Thomas, My Lord and my God! All this did Jesus effect, or do, then by fulfilling his saying, O death, I will be thy plague; O grave, I will be thy destruction, repentance shall be hid from mine eyes. Here life and immortality are brought to light, the justification of the church of God established in an open manifestation, and the last weapon of death is wrested from the hand of the enemy. Can we not here say with the prophet, "Rejoice O heavens, and be joyful O earth, for the Lord hath done it;" and with the songsters of the Lamb, "Great and marvelous are thy works, Lord, God, Almighty." To this every true watchman of Zion lifts up the voice; together with the voice they sing. As we trace the Redeemer onward, to the mount where he had appointed for his disciples to meet him, to witness the most wonderful and astonishing scene ever beheld by mortal man, we learn something more perfectly concerning the contents of that once sealed, but now opened book, which no man in heaven, nor in earth, nor under the earth could open, and which is the very theme of the song of the watchmen of Zion. Jesus ascends in holy triumph. The gates lift up their heads, the doors wide open stand, the King of glory enters into heaven itself, there to appear in the presence of God for his church, and from there to communicate to every member thereof of the blessings contained in the book of life. Well was it said, Our God has gone up with a shout. He is the King of glory, and King in Zion, the city of the living God. It is in this gospel day that this song is sung. We have a strong city, salvation will God appoint for walls and bulwarks. Of this city it is said, Walk about Zion, go round about her, tell the towers thereof; mark ye well her bulwarks, that ye may tell it to the generation following. The gospel of our salvation presents a full deliverance, and final triumph over the world, the flesh, and the devil; and thro' the triumph of Christ every son and daughter of God shall ultimately sing the triumphant song, O death, where is thy sting? O grave, where is thy victory? The enquiry arises, while the watchmen are upon the walls, to what or whom is the eye directed? The prophet says, they shall see eye to eye. We read of the eye of the watchmen, and the eye of the fool. And I am far from believing

that, the fool, as the term here occurs, has a reference to an idiot, in the general acceptation of the term. It is said that the fool's eye wanders to the uttermost parts of the earth. And what figure can more fitly represent the religious machinery of men; earth and hell are ransacked for means and objects by which to carry on their roving and movable schemes. The figure, fool's eye, in contradistinction from the watchman's eye, speaks trumpet tongued to the point: unlike the eye of Zion's watchmen, it has no centre or enchainment, on which it is intently fixed, and to which it constantly looks. It is in constant march after new objects, and it wanders to the uttermost parts of the earth, and every thing it sees is dependent on circumstances. But it is not so with Zion's watchmen. Their eye is intently fixed on a particular and unchanging object. On Jesus Christ, the same yesterday, to-day, and forever; as said the apostle, Looking unto Jesus, the Author and Finisher of our faith. Are we to expect the time to come, here on the earth, when there shall be no jargon between truth and error, or is the doctrine of the text before us, that when it shall be fulfilled, that none shall profess to preach, but those who shall see all things in relation to salvation in the same light? Is this the meaning of the Holy Ghost in this scripture? If we go back to the tabernacle, perhaps we shall find a figure or key which will unlock the meaning of the prophet relative to the watchmen's seeing eye to eye. God commanded Moses to make two cherubims of gold, in the two ends of the mercy seat. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another, towards the mercy seat; shall the faces of the cherubims be; and thou shalt put the mercy seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee. And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. Christ is here brought to view in a figure, as dwelling between the two cherubims, and they are facing, or looking to him, and in looking to him they see eye to eye, for their eye meets in Christ. Hence the expression in the Psalms, Give ear O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubims, shine forth. The spiritual children, in their form of worship, were under the first covenant, looking forward to Christ, the promised Messiah who was to come. All their rites and ceremonies looked to him from the paschal lamb which was slain in Egypt, to the last blood ever sprinkled upon a Jewish altar. It all looked forward to Christ as the substance. Said Christ, Abraham rejoiced to see my day, he saw it and was glad. He accounted that God was able to raise his beloved Isaac from the dead, from which he received him also in a figure. His eye must therefore have been on the resurrection of Christ from the dead. New Testament saints in the gospel look on him who has come. What our fathers looked forward to, as yet to come, we look back on as that which has come; and here the eye of Abraham and Paul meet in Christ, on the mercy seat, in his exalted character, where he is exalted to be a Prince and a Savior, to give repentance to Israel and the remission of sins. Here the watchmen see eye to eye. The God of Abraham, of Isaac, and Jacob, is our God; and all our communion with him, is in and through

Christ, and through him we both have access by one Spirit unto the Father. And as God communed with Moses from between the two cherubims, and there gave him commandments concerning Israel, so do Zion's watchmen get all their authority from Christ; and Christ, and him crucified is the theme of their song. They shall see eye to eye when the Lord shall bring again Zion. To what particular time then does this refer? We know that in the resurrection, God will bring the church into a glorified state, and that the body of every member thereof shall be fashioned like unto Christ's glorious body. But is that the time and the bringing again referred to in the text? Shall we not rather understand the expression, *again*, as it is here used, the same, or referring to the same time as that to which the apostle alludes, when he says, And the God of peace, which brought *again* our Lord Jesus from the dead. For when Christ was brought *again* from the dead, his church was brought with him, as our Lord said, Thy dead men shall live; together with my dead body shall they arise. It is written, When the Lord shall build up Zion, he shall appear in his glory. And it is in his glorified character, that Jesus is made manifest in the gospel; and to me there is the most perfect harmony and indistinguishable beauty, in these things and the language of the prophet, "Thy watchmen shall lift up the voice; together with the voice shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion."

Yours, in the most endearing bonds,

WM. SHARP.

P. S. Yesterday I baptized two persons, making 13 in all, in the last eight months. One of them which I baptized yesterday had been a member of a Presbyterian church for about ten years, making the fifth Presbyterian I have baptized since last August.

W. S.

For the Signs of the Times.

ELDER REED BURRITT'S REPLY TO SISTER ALMIRA SMITH, ON 1 PETER iii. 18—22.

Christ is not only a glorious, but also an incomprehensible being. The apostle says, "Great is the mystery of Godliness; God was manifested in the flesh." His sufferings also were beyond the conception of mortals. None but the man who is God's fellow could have filled the place which he filled: the prophet says, "He shall bear the sins of many, and make intercession for the transgressors." And Peter says, "Who his own self bear our sins in his own body on the tree." *He suffered once*, which was all-sufficient.

*First.* Because there was but one death to be conquered: "It is appointed unto man once to die, but after this the judgment: so Christ was once offered to bear the sins of many," &c. Heb. ix. 28, 29.

*Second.* The sacrifice which he made, and the way and manner in which he made it fully satisfied all the demands which divine justice held against his people. The body which he offered was without spot: God had prepared it for the express purpose; it was therefore such an one as it should be; and it was offered through the Eternal Spirit unto God. Heb. x. 5, 9—14. The High Priest under the law, bore the names of the twelve tribes of Israel, but none of the names of the Gentiles, inscribed on his breastplate as a memorial unto the Lord, while the sacrifice was consuming upon the altar, which could never take away sin, as pertaining to the conscience; hence the same sacrifice had to be offered every year for the same people. But it is not so with Christ's offering; for Paul says, By



one offering he hath perfected forever them that are sanctified; evidently meaning them that were set apart in the purpose of God from all others, and given to Christ, before the world began. Heb. x. 1, 10, 14; Jude 1; Eph. i. 4; 2 Tim. i. 9; John xvii. 2.

*He suffered, the just for the unjust.* In our fallen state we were unjust. David has said, "I was shapen in iniquity, and in sin did my mother conceive me;" and Paul says we were by nature children of wrath, even as others. Psal. li. 5; Eph. ii. 3. The laws of our country do not allow the innocent to die for the guilty; and yet I see no difference in the principle of the thing, between one man's dying for another, were he disposed to make himself accountable, and his paying a debt as surety, which often ruins him, and brings his family to woe. Solomon says, "He that is surety for a stranger shall smart." Prov. xi. 15. If Christ were as distinct from his people, as one man is from another, the case would be far different; but he is not. He is the second, or last Adam. 1 Cor. xv. 45.—The first Adam was a figure of the second Adam. Rom. v. 14. I understand, therefore, that as Adam's posterity were created in him, so also Christ's posterity were created in him. By Adam's disobedience his posterity became sinners, and by the obedience of Christ his posterity were made righteous. Eph. ii. 10, Rom. v. 19.—To conclude this part of the subject, and show that it was just and right for Christ to die for his people, I will only add that the children of the New Covenant were chosen in Christ, and he became the surety of the New Testament, or covenant, which could be of no use except he made good the breach. Heb. vii. 22. If it was right therefore for him to be the surety, it was right for him to suffer, *the just for the unjust*, that he might bring us to God. He was put to death in the flesh; his Godhead could not die. He said, "A body hast thou prepared me:" which body he offered through the eternal Spirit: and I understand, he was quickened by the same Spirit, (his Godhead.) He said, "Destroy this temple, and in three days I will raise it up again."

*He died that he might bring us unto God.* To know, love, obey and enjoy him forever; that soul and body should be engaged in the things which he requires.—But as this is all understood, I need not dwell. But there is one thing which I consider a serious evil among Old School Baptists, it is their sending their children to Babylon to obtain a religious education, when we are strictly commanded to "Come out of her." Rev. xviii. 4. There are not many who send to such schools, but there are some who do so, much to the grief of their brethren; and when they are admonished for their unscriptural conduct, they are ready to give some reasons why; but their reasons are not drawn from the bible. We are commanded to bring up our children in the nurture and admonition of the Lord, and if we obey God, we shall see that they are instructed in the truth as far as they are capable of receiving it, instead of sending them where they will be taught doctrines that stand in direct opposition to the gospel of Christ.

If we are brought unto God, it is by Christ; we have not come of ourselves: and shall we not obey him? Paul says, "Ye are not your own; for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." 1 Cor. vi. 19, 20. "Be ye separate, saith the Lord." 2 Cor. vi. 14—18, also 2 Thess. iii. 6. It is written, "Put yourselves in array against Babylon round about: all ye that bend the

bow; shoot at her, spare no arrows; for she hath sinned against the Lord." Jer. l. 14. We think those who have children there will not desire to see many arrows directed that way until they are brought out.

I will try to send the remainder of this article in time for the next number.

Yours in the kingdom and patience of Jesus Christ,

REED BURRITT.

For the Signs of the Times.

Coweta Co., Ga., May 27, 1851.

BROTHER BEEBE:—I am this day fifty years of age; I was baptized on the first Sunday in November, 1822, and if I am indeed a Baptist, I am only a poor little one; and it is as hard for me to decide to day whether I am truly a christian, as it was twenty years ago.

"So filled with doubts, I ask to know,  
Come tell me is it thus with you."

I propose to give you some of my views of the doctrine of salvation by grace, about which there is so much disputation among professors of the present day. Among the most important things revealed to us in the scriptures of truth, is the glorious doctrine of election; which, although too great a subject to be elucidated in all its parts in a short letter, I will offer a few thoughts on the subject.

I will mention some of our Lord's sayings in confirmation of the doctrine. He prayed not for the world; but for those whom his Father gave him out of the world.

He rejoiced in the will of his Father, in hiding these things from some of the human race, and revealing them to others.

His declaration that many are called, and but few chosen—He taught the impossibility of deceiving the elect. He told his disciples, Ye have not chosen me; but I have chosen you; all of which, with many other declarations which he made, go to demonstrate the doctrine of election, and to show that he was the Head of a covenant people, whose salvation and ultimate glory in heaven, he stood engaged to accomplish. Luke, in recording the "Acts of the Apostles," testifies most emphatically that "As many as were ordained to eternal life, believed." Acts xiii. 48. John says, "We love him because he first loved us." 1 John iv. 19. This testimony is certainly to the point. John himself believed the doctrine of election; for he addressed one of his epistles to the "Elect Lady, and her children." As it has been alleged by some, that the apostle James did not believe, as did the other apostles on this subject, I will here present some of his sayings. At the council at Jerusalem, James said, "With God there is no variableness, nor shadow of turning. Of his own will beget he us, by the word of his truth." James i. 17, 18. By considering these declarations in their legitimate connexion, we see that James held that it was the exclusive work of God to beget his children, with the word of truth, according to his immutable will; and that this work was known to him, and established in his will, and consequently he believed the doctrine of election. Peter was very certain that God had predestinated the sufferings of Christ, and the glory that should follow, and he does not hesitate to address the saints to whom he wrote, "Elect, according to the foreknowledge of God, the Father," and he also calls them, "A chosen generation, and a peculiar people." Paul asserts that all spiritual blessings in heavenly places in Christ Jesus, are given us of God, "According as he hath chosen us in him before the

foundation of the world, that we should be holy and without blame before him in love," And that he hath predestinated us to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace."

Eph. i.—"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. i. 9. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son; that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. viii. 29. The whole scheme of salvation is brought to view. Step after step the whole order of God's divine purpose is pointed out, until the poor lost sinner is completely saved. Towards the conclusion of this chapter, Paul seems to exult in the firm standing of the saints, on the immutable bases of God's eternal truth. He clearly shows that God's elect are free from condemnation. It is God that has justified them. Nor can they be separate from the love of God in Christ Jesus, by life or death, angels, nor principalities, nor powers; by nothing in heaven, earth, or hell, past, present, or to come. In the next chapter Paul expresses his continual sorrow for his kindred according to the flesh. He loved them as his kindred; but that did not alter the convictions of his mind, for he still testified that they were not all Israel that were of Israel. Jacob received the blessing, but all his seed according to the flesh did not. And when God established his covenant with Abraham, and his seed, Ishmael and all the sons of Keturah were excluded, and in Isaac was the seed reckoned. And Jacob, proceeding in a direct line of the seed from Abraham, through Isaac, again displays a grand example of divine sovereignty, for Rebecca had twins, and the Lord said unto her, when the children were not yet born, neither had done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, the elder should serve the younger. We find the doctrine of election clearly demonstrated by the scriptures, and we ought to believe it; it displays such sovereignty that we ought to receive it; it is so permanent that we ought to be thankful for it; it is so pleasing that we ought to love it; it is so immutable we ought to confide in it. Yea, God is so glorified, and poor helpless sinners so effectually and completely saved by it that we ought so esteem it. It is the marrow and substance of the doctrine of the bible. Take this doctrine from the bible and what would remain? The death and sufferings of Christ would be unavailing; the gift of Christ an unmeaning thing; the preaching of the gospel, all to no definite purpose, and the hope of the christian could no longer be either sure or steadfast. It is well for sinners that their denying and reviling this glorious doctrine cannot make it void. God will not deny himself; he is faithful in the accomplishment of his purposes. How thankful we should be that God has given the fullest assurance of hope to every soul that believeth in Christ, and whose faith is founded upon God's determinate counsel, purpose and grace, which he purposed in Christ Jesus, before the world began. In pursuance of his own plan, he hath given us many great and precious promises; not resting on the condition of our works, but resting on his own unchangeable will; which prom-

ises embrace every blessing of the new covenant, by which we are entitled to, and prepared for immortal happiness and eternal glory. This perfect system of grace secures the redemption of all the heirs of glory, by the blood of Christ, the great Head of the church, and surety of his people, and the Spirit's work in applying his blood and righteousness to them in due time, according to the unchanging purpose of God. This work is conducted in infinite wisdom and goodness, and shall be consummated by the exceeding greatness of his mighty power, and shall crown the church in heaven with immortality. And unto him that loved us, and washed us from our sins in his own blood, and hath made us priests and kings unto God, and given assurance that we shall reign with him in glory, to Him be honor, and glory, and dominion forever.—Amen.

Brother, if you think this will do, give it a place in your paper; but if not, withhold it.

Yours in love,

JOHNSON PATE.

For the Signs of the Times.

Near Owenton, Jan. 2, 1851.

BROTHER BEEBE:—From conscious inability, I have hitherto refrained from attempting to write any thing for your valuable periodical, the *Signs of the Times*; but by observation I have learned that even the prattle of the lisping babe, is not always uninteresting to the older and more experienced members of the family; and although it may seem presumptuous, considering the many able contributors to your columns, I nevertheless feel disposed, at present, to communicate to you a few of my thoughts on the subject of salvation by sovereign unfrustrable grace.

In the first place it is amazing to think that this grace of "God which bringeth salvation," (from the scripture account of it) was actively engaged in behalf of God's chosen people before the world began, and somehow or other was really given them in Christ, and so infinite wisdom has set its seal to its efficiency in the accomplishment of all in the purpose designed by its Author, in the declaration, "My grace is sufficient."

Moreover, the term, "grace of God," seems to comprise, in itself, an inexhaustible fountain, deep and broad, unsearchable in riches, stretching far beyond the reach of finite minds, embracing the whole of the mediatorial work of our glorious Redeemer; securing honor and glory to God, and salvation from the reign and misery of sin, to all the redeemed. To be made sensible of the purity and holiness of God's character, and the corruption and depravity of our own nature, leads us to despair. But in the manifestation of *this* grace which always bringeth salvation, the Lord Jesus is apprehended as the best of all his gifts bestowed, and a certain pledge of all the rest. And here permit me, brother Beebe, to say that the subjects of reigning grace discover a wide difference between *conviction* and repentance; the one proceeding from a discovery of our guilt and God's inflexible justice, the other from a sense of divine goodness, as manifested by the appearing of our Savior, Jesus Christ, who bare our sins in his own body on the cross. Hence the more extended our acquaintance with the character of the blessed Savior, the more humble and truly penitent we become. Therefore, from Abel down to the present day, the genuine sons and daughters of Zion have been led by grace, through faith, to embrace the *one* sacrifice of our Savior, the Son of God. They learn here that he was not only made to be

sin for his people, but that they were made the righteousness of God in him. It is of God that they are in Christ—It is of God that He is made unto them, wisdom and righteousness, and sanctification, and redemption. What more can they want? Here are beautiful garments—just such as Zion needs; and her God has commanded her to put them on; but some say it is optional with the sinner, whether he puts the garments on. Well if it be so, I am sorry, for God has said, The wicked go astray from the womb, speaking lies. And Paul, under guidance of the Holy Spirit, has said, "The natural man receiveth not the things of the Spirit of God," (The reason,) "for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But the experience of Zion's children, as related in the scriptures, prove conclusively that Jehovah was not mistaken in regard to the circumstances of his chosen, nor in the efficiency of the means he has provided for their deliverance from this present evil world; "By grace are ye saved." No matter, be they in a waste howling wilderness, a pit wherein is no water, a miry clay, or on the way from Jerusalem to Damascus, GRACE, free, sovereign, and unfrustrable grace, saves the redeemed, "And they shall return and come to Zion with songs, and everlasting glory upon their heads;" for God has spoken it. I must close, for the want of space.

I have written in haste; dispose of these desultory hints, as you think proper. I remain your sincere friend, (and I sometimes hope) brother, in hope of a blessed immortality,

JOHN M. THEOBALD.

For the Signs of the Times.

Byesville, O. May 8th 1851.

BROTHER BEEBE:—Through the tender mercies of our heavenly Father, I still enjoy the privilege of reading the Signs, which comes to me regularly, as a welcome messenger, always affording me great satisfaction in the perusal of the experiences of so many of the dear children of God. They all give God the honor which is due to his holy name, for the love wherewith he has loved us even when we were dead in sins, for they know well that none but God can give life unto the dead. They all testify that their salvation is not by works of righteousness which they have done or can do; but according to God's own purpose and grace, which was given them in Christ Jesus before the world began. They know that they are not redeemed by such corruptible things as silver and gold, nor by the inventions of men, who lie in wait to deceive, but with the precious blood of Christ, whom they rejoice to know is exalted to be a Prince and a Savior, to give repentance to Israel and remission of sins. They also know that the wages of sin is death; but the gift of God is Eternal life, through Jesus Christ our Lord. They know that the natural man receiveth not the things that are of the Spirit of God; for they are foolishness unto him; neither can he know them; for they are spiritually discerned. All who know these things must have been taught in the School of Christ; for all the wisdom and science of this world, such as can be taught in Seminaries, can never teach the wisdom of God; that wisdom cometh down from above, and can only be learned under the instruction of him who teaches as never man taught. Being thus divinely and experimentally taught of God, they are enabled to unite as they do. And I do rejoice that they have the privilege of speaking through your valuable paper, one to another, of the good-

ness of God, of his wisdom, goodness and power, in saving them from wrath, and also of making known to each other, their joys and sorrows which they meet, with in these low grounds of sin and sorrow. All of God's children have to pass through tribulations, and trials in this world. But they are told to "Be of good cheer." For Christ has overcome the world. They know that they are dead, and that their life is hid with Christ, in God, and that when Christ, who is their life, shall appear, then shall all his children appear with him in glory.

May grace, mercy, and peace, be multiplied unto you, and unto all that love our Lord Jesus Christ in sincerity and in truth, is the earnest prayer of your unworthy brother in Christ.

JOSHUA DICKERSON.

For the Signs of the Times.

Patchogue, Long Island, N. Y. }  
April 3, 1851. }

ELDER BEEBE:—I send you the following brief account of the operations of the modern machinery for making proselytes, new in full blast in this vicinity, which you are liberty to publish.

The machinery for converting sinners, has been in operation four weeks, and how much longer it may continue, I cannot say. On one occasion I attended this wildfire meeting to witness the effects of these inventions of men, and the scene was to my mind awful in the extreme. The humanly devised schemes to bring sinners to repentance, may well be denominated "Spiritual wickedness in high places." The scene resembled a Theater, more than a place of worship.

A young Lady has become delirious, and a portion of the time a raving maniac, in consequence of the excitement produced by this wildfire, and she is about to be sent away to the "Lunatic Asylum," perhaps to spend there the remainder of her days, deprived of reason.

Notwithstanding their resolutions so often repeated, to go to heaven, when "the blind lead the blind, they both fall into the ditch." And when the light that is in professors of religion is darkness, how great is that darkness!

May the Lord who ordereth all things right overrule the delusion for the accomplishment of his own purpose, and to the ultimate glory of his truth.

Yours truly,

W. H. W.

For the Signs of the Times.

Hopkins Co., Ky. June 10th 1851.

BROTHER BEEBE:—Through the mercies of God I am permitted to write you a few lines.

I have been a constant reader of the Signs from the commencement of the second volume to the present time, and I have often been comforted by reading the communications of brethren and sisters whom I have never seen in the flesh, and whom I do not expect to see in this life; but I sometimes confidently hope to meet them in heaven, where trouble and sorrow will be felt and feared no more.

Brother Beebe, whether I am child of grace or not, I am confident of this, that all the Lord's people were chosen in Christ before the foundation of the world, and that they are all taught by his Holy Spirit, and all hope for the same immortality, and that they will all ultimately get home to reign with Christ in glory.

Yours truly,

JAMES M. TEAGUE.

For the Signs of the Times.

Putnam Co., Ia., May 11, 1851.

BROTHER BEEBE:—My health is very poor, I have not eaten an ounce of bread nor meat for the last seven months; *mush and milk, soups, &c.*, have been my diet. I can scarcely walk. My weight was formerly 208 pounds, but it is now only 150. I ventured into the water and baptized a sister a few Sundays ago, without any failure. The Baptists in this region are in a rather low state; but there are a few occasionally added to us. Our beloved brother, Elder John W. Thomas has moved back to Kentucky. I have aided in the ordination, to the full functions of the gospel ministry, this year, three young men, and all of them in our own association, (El River) one is of a delicate constitution, but an excellent pious man; the other two are boys that I baptized some ten years ago, they are both bold sons of Thunder, and of full age, and good size.—I think it quite probable that I shall shortly be placed where dyspepsy and my present afflictions will trouble me no more. I desire to be reconciled to whatever God in his providence is pleased to lay upon me; but I find it a task quite too hard for me. I wish not to utter one murmuring word, though I should walk through the valley and shadow of death. If the Lord will only smile on me, day would break on my poor soul, and I again be made to sing the songs of Zion; but I am miserably in the dark, and oppressed with doubts.

If I shall be spared, I shall probably write you again; but if I fail to do so, you may conclude that I am gone: for I purpose reading the Signs during life.

Your afflicted brother,

BENJAMIN PARKS.

### CIRCULAR LETTER.

*The Elders and brethren of the Warwick Baptist Association, convened with the church at Warwick Orange County, N. Y. On Wednesday and Thursday, the 4th & 5th days of June 1851. to the churches whose Messengers we are, send christian salutation.*

BELOVED BRETHREN:—Being in the providence of God, permitted to meet once more in Association, we embrace the opportunity of addressing a few words to you in circular form.

The Church of God and its Government will constitute the subject upon which we propose briefly to dwell in this letter. We are deeply sensible of the magnitude of the subject before us, and of the impossibility of setting it forth in a brief circular, in its fulness; for volumes might be written upon it, and yet the truth would not be fully presented: but we shall endeavour to bring to view a few particulars, and to set forth the subject as revealed in the Scriptures of Truth,

The church is styled the Kingdom of God and the members thereof are called "Sons, and Heirs of God, and joint heirs with Christ. The visible church is composed of believers, who have been baptized in the name of the Lord Jesus, and continue steadfast in the Apostles' doctrine and observe the commandments and ordinances of the Lord's house, to walk in them.

They are called christians, because they are Christlike and they are conformed to his law.

Being born of God, they are partakers of the life of Christ. The baptism of believers sets forth their death to the law, to which they have become dead by the body of Christ, and their being raised from the dead by that

same body; they are married to another, even to him who is raised from the dead. The law cannot have dominion over them; for they are not under the law, but under grace. The name *kingdom*, by which the church is frequently called, in some degree expresses the form of its government.

The subjects of this Kingdom are not required to make laws for themselves, nor to devise plans for the enlargement of the Kingdom, but to be in subjection to their King in all things. Christ is the King in Zion, for of him Jehovah hath said, "Yet have I set my King upon my holy hill of Zion." Ps. 2—6 and he is the fountain, and source of all law to the church, which is his body. He came rightfully to the throne. "Behold a King shall reign in righteousness, and princes shall rule in judgment." Isa. 31, 1. This is Jesus our King, for ever and ever. His throne shall never be vacated, and his glory will he not give to another. He will reign, until all his enemies are destroyed, and every power is subjected to his will. Obstacles however apparently insurmountable, cannot obstruct his course, for his pathway is clear, "and the pleasure of the Lord shall prosper in his hand." Isa. 53, 10. He declared to his disciples, "All power is given unto me, in heaven and in earth." Mat. 28, 18. The testimonies of God, which are very sure, confirm this glorious truth. "As thou hast given him power over all flesh, that he should give eternal life, to as many as thou hast given him." John 17, 2. "Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth." Ps. 110, 3. He is authorized to establish doctrine, and order in the church, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice henceforth and forever, the Zeal of the Lord of Hosts, will perform this, Isa. 9, 6, 7.

The law of Christ is absolute, and imperitively binding upon every believer; for they are under the law to him, and all his commandments and precepts require obedience, while the traditions and ordinances of men, are to be rejected. It would be treason against our king, should we receive and obey laws which he has not given. His laws being perfect, they require no amendments—his ordinances admit of no change. The laws of Christ are recorded in the New Testament, by the apostles who were by him constituted judges of the twelve tribes of Israel, and answer to the Princes mentioned by the prophet Isaiah. 32, 1.

All matters relative to his kingdom, have been determined by them, and from their decision there can be no appeal. Whatsoever they have bound on earth is bound in heaven, and whatsoever they have loosed on earth is loosed in heaven. Their decision establishes both doctrine and order in the church, which was fully organized on the day of Pentecost, when God made a rich display of his power and grace, and when the first gospel sermon was preached, after the disciples were commissioned to "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always even unto the end of the world." Matt. 28, 19, 20. All things spoken by Christ,



were brought to their remembrance, by the Holy Ghost. From the preaching of Peter on the day of Pentecost, and from other discourses left on record we learn their method of preaching the gospel of the kingdom. Their example is to be followed by the ministers of Christ, to the end of time. Thus when the people heard the word of the Lord preached by Peter, they were pricked in their hearts, and cried out, to the Apostles, "Men and brethren, What shall we do?" and Peter said "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of your sins; and ye shall receive the gift of the Holy Ghost." Acts 2, 38.—The order of the church is beautifully set forth in these words, "Then they that gladly received his word, were baptized, and the same day there were added to them about three thousand souls. And they continued steadfastly in the Apostle's doctrine, and fellowship, and in breaking of bread, and in prayers." And the Lord added to the church daily such as should be saved. The church then organized was a Baptist church, and unless it can be shown from the scriptures, that the king has changed that order, (which cannot be done, for what God does is forever) it is a baptist church still.

The Apostles doctrine, clearly declares the sovereignty of God; the everlasting union of Christ and his church; personal, unconditional election, the predestination of the elect unto eternal life, particular redemption effectual calling; complete salvation from sin and condemnation, by the sovereign grace of God, with all the kindred principles of the doctrine of Christ exhibited in the gospel of the grace of God.

In this doctrine the church continued.—Such was the church eighteen hundred years since:—such is the church of God now.—A professed church, unless adhering to this doctrine and order, cannot be identified with the mystical body of Christ. All which receive the doctrines, commandments, ordinances, or institutions of men, instead of or in addition to the Apostle's doctrine, are fully identified with antichrist, and by the laws of Zion's King, are held as enemies of the cross of Christ. "He that is not with me, is against me, and he that gathereth not with me, scattereth abroad." Matt. 12, 30. "No man can serve two masters, for either he will hate the one, and love the other, or he will hold to the one and despise the other. Ye cannot serve and God Mammon," Mat. 6, 24. Such is the decision of our King.

It is not only necessary that we continue steadfast in the doctrine of the Apostles, that it may be known that we are the subjects of Zion's King; but we must be conformed to his image, follow in his footsteps, and obey him, "Ye are my friends if ye do whatsoever I command you." John 15, 14.

Not every one who saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. Many will say unto me in that day. Lord! Lord! have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity. Mat. 7, 21—22, 23. The church is styled the Temple of God. The house of God. A garden, Vineyard &c. which terms imply that order is necessary in the church, that she may appear in her beauty. In his letter to the church at Colosse, the Apostle Paul speaks of their order, "For though I be absent in the flesh, yet am I with you in spirit, joying and behold-

ing your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him.—Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2, 5, 6, 7. Although born of God, the believer finds within, a nature carnal, and unsanctified, which will manifest itself from time to time, in opposition to the law of Christ, and to the order established by him, and many, and solemn are the admonitions to the church, upon this point, to which it becomes us to take heed. "Let brotherly love continue. Let us strive to keep the unity of the Spirit in the bonds of peace." In order that the church may enjoy health and peace, the Lord and his Apostles have plainly given a system of discipline which must be strictly maintained. "If thy brother trespass against thee, go and tell him his fault," as the Lord has commanded, and if necessary take the other steps ordered by our Lawgiver: then will the church "look forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners." Ever looking unto Jesus, the author and finisher of her faith, and the source of her order and discipline.

"Finally brethren, Farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen."

## CORRESPONDING LETTER.

*The Warwick Baptist Association, in session with the Warwick Baptist church, June 4th and 5th 1851., to our sister associations and to all with whom we correspond send christian salutation.*

BELoved BRETHREN:—God who is rich in mercy, has graciously sustained us through the past year, and granted us one more opportunity to meet in our associate capacity to greet each other in the love and fellowship of the gospel of Jesus Christ, to unite in social worship, and to attend to those matters of christian correspondence of which many years of experience have taught us the utility; and we desire to render unfeigned thanksgiving to his great name. It is truly because our God changeth not, that Jacob is not consumed. The church has long seemed to be like the bush which Moses saw, enveloped in the devouring element, yet like the bush, and like the three Hebrews in the heated furnace of the Chaldeans, she is preserved, and the form of one like the Son of God is seen in her midst, commanding the fire not to kindle upon her, nor the water to overflow her. He is truly a Sun, and a Shield unto his people; he will give grace and glory, and no good things will be withheld from them that walk uprightly. He is our Redeemer. He is strong, the Lord of Hosts is his name, he shall thoroughly plead her cause, that he may give rest to the land, and disquiet the inhabitance of Babylon. Jere. i. 3 4

The Letters from our churches express a desire to keep the unity of the spirit in the bonds of peace, and although no special outpouring of the Spirit has been experienced during the past year, still they desire to wait on the Lord in the order of his house until it shall be his pleasure to visit them with seasons of refreshing, from his divine presence.

We gladly acknowledge the receipt of your

Minutes and it would have given us still greater satisfaction, had a larger number of your Messengers been in attendance.

Our next meeting will be held if the Lord will, with the Brookfield church—on Wednesday and Thursday, before the second Sunday in June 1852. at which time and place we hope to receive your Messengers and letters of christian correspondence.

P. HARTWELL. Moderator  
Wm. L. BENEDICT Clerk.

## EDITORIAL.

MIDDLETOWN, N. Y. JULY 1, 1851.

### The Armor of God, or the Christian Uniform.

[Continued from page 92.]

"And your feet shod with the preparation of the gospel of peace." Eph. vi. 15. Having in the preceding numbers noticed the girdle and the breast plate, we come now to speak of the shoes required by the soldiers of the cross.

There are several good and sufficient reasons why the followers of the Lamb, should be well shod. The pathway of the christian is not always smooth, there are some rough and thorny places in the wilderness through which he has to travel, and if his feet are not well protected, his progress in the divine life will be retarded; for all tender-footed christians have to hobble painfully along, and at a very slow gate. But shoes are not only required for the comfort and progress of the saints, but also as a protection from the snares and gins, which are secretly laid by their enemies to turn them aside from a straight forward march: and also that they may be in uniform. The Lord has graciously provided them for all his soldiers, and they are to be found in the preparation of the gospel of peace.

When the inspired prophet of the Lord, caught a glimpse of the rank and file of the army of Israel, he cried out in rapture, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth!'" Isa. lii. 7.—Rom. x. 15. And in the revelation made to John, he saw the Head, and body, and feet, of him who is Head over all things to his church, and the representative, and embodiment of all the church of God; and in his word he informs us that the garment with which he was clothed extended down to his feet, and that his feet were as fine brass, as if they burned in a furnace." Rev. i. 13, & 15. The feet, or those members of our Lord's body which come in contact with the earth, seem truly to be in a furnace, for God has chosen his people in a furnace of affliction; but being shod with the preparation of the gospel of peace, their feet like the fine brass, are fire proof, the flames can no more consume them than they could consume the bush that Moses saw, or the Hebrews in the fiery furnace on the plains of Dura.

May we not infer from the natural import of the figure, that, not only the shoes are indispensable to a complete set of armor, but that the very first step cannot be taken in the heavenly warfare without them? If the apostle has attached so much importance to the shoes, is it not important that we should examine the unfallible record with diligence, to see what kind of shoes it is safe for us to stand in? Thousands have presumptuously ventured into the field, with their feet shod

with some kind of human preparation, such as self-righteousness, voluntary reformation, pious resolutions, long prayers, and benevolent donations, &c., and some like the Gibeonites, with the "old shoes" of pious parentage, and newly "clouted," by the assumption of the vows of their "sponsors," but none of these could ever endure hardness as good soldiers, they would soon evince a painful degree of *tenderfootedness* when approaching any thing like gospel ground. Of this sort were those who followed our Lord while they were fed plentifully on the loaves and fishes; but as soon as the discriminating doctrine of Christ, and the order of his kingdom were held forth, they could walk in that path no farther; their shoes would not answer. We have had examples quite recently among the Old School Baptists, of those who attempted to mingle with us; but although they seemed to run well for a time, their shoes not being of the right kind, they soon flew from the track, some declaring that they should freeze if they continued in the cold regions of Old Schoolism, and others protesting that if they could not be allowed to "clout up their Old Shoes," of means, long faces, and pharisaic righteousness, they could go with us no farther. And it will always be the case with all who attempt to travel the christian road without the preparation of the gospel of peace. To be thus shod, an experimental knowledge of the gospel of peace is indispensable; but where the gospel of peace is received, all its provisions are presented.—The subject of grace is like the poor prodigal son, stripped of his rags, and the new suit is furnished from his Father's ample wardrobe. The gospel of peace, proclaims by the Father's special command, "Bring forth the best robe and put it on him, AND PUT SHOES ON HIS FEET." These shoes are not furnished at his expense; but they are provided by the Father, and presented in the gospel of peace; and before he can sit down to partake of the fattened calf, he must have them on. By the shoes provided for the christian soldier, we understand, the doctrine, order and ordinances of the gospel of peace, in which every child of God must stand. Such shoes can never wear out nor need "clouting," like those of the children of Israel in the wilderness, they cannot "wax old," and with them on, the saints shall be able to tread on serpents, and scorpions, and to tread on the high places of their enemies, and to crush the eggs of the cockatrice, and receive no injury. In these shoes they shall run and not be weary, and walk and not be faint. With these shoes, the flames cannot kindle upon them, nor the waters overflow them. With these shoes their feet shall never slip; planted upon the everlasting Rock, they shall stand fast in the liberty wherewith Christ has made them free, and be not again entangled with the yoke of bondage. They shall stand firmly in the day of conflict, while thousands shall fall around them, "and having done all, they shall stand."

(To be continued.)

Oxford, N. J., June 17, 1851.

BROTHER BEEBE:—Please give your views on Mark, xiii. 14—16; but more especially the 14th verse, and much oblige,

Yours,

PETER CHAMBERLAIN.

Reply.—The text proposed for consideration, and on which our views are requested, reads thus:

"But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth under-

stand,) then let them that be in Judea flee to the mountain; and let him that is upon the house top not come down into the house to take any thing out of the house," &c.

The connection of this passage shows that our Lord was instructing his disciples concerning the approaching destruction of Jerusalem, with the splendored buildings of the temple, and the final abolition of the daily sacrifice, &c. He gave, as a sign by which his disciples should know that the great and terrible day of the Lord which had been so long foretold, was at hand, the accomplishment of the prediction of Daniel, concerning the abomination that maketh desolate. See Dan. ix. 27. By the abomination that maketh desolate, is generally understood the Roman army under the command of Titus, which was soon to besiege the city of Jerusalem, and ultimately to accomplish the destruction predicted by Daniel in the passage referred to above. This view seems to be strengthened by the declaration of Daniel, that "the people of the prince that should come, and destroy the city and the sanctuary." The people of the prince that should come, evidently had reference to the army of the Roman Emperor, for it was by that people, the city and sanctuary were destroyed. The Roman General and his uncircumcised soldiers were regarded as abomination, and their entrance into the city and temple, was regarded as a desecration of the sanctuary of the Lord. And it farther appears, that until the Roman army had actually come down upon the city, there seemed to be but little occasion for the flight of the disciples from the devoted premises.

But, while we admit the full force of the argument in favor of the position, that the Roman army, or their ensign, was intended as the abomination that was to make desolate the city and sanctuary of the Jews; yet it does seem to us more probable that the direct application of these expressive words was intended to apply to the abominations of the Jews themselves, in obstinately determining to perpetuate the rites, ceremonies, and traditions of the corrupted worship of the temple, after the time determined in the prophecy of Daniel, for the Messiah to be cut off, the finishing of transgression, and the making an end of sin, and the bringing in of an everlasting righteousness for the people of God. Certainly the Jews in persisting in their Old Covenant ceremonies, after they had been fulfilled according to their own scriptures, was more abominable in the sight of God, than any thing that could be done by the Gentiles, and tended more to subject them to the wrath of God as a nation.

The Jewish sacrifices under the Old Covenant were valid for all the purposes for which they were ordained as the figures of things to come, but after those things of which they were the figures had come, the continuance of the figures was a direct denial of the fact that they were fulfilled. And this was what the Jews intended by their continuance of them; for they denied that Christ was the Messiah, and denounced him as an impostor, and consequently arrayed themselves against the God of heaven, and testified (falsely) that the Messiah had not come, that the types were not fulfilled, that an end had not been made of sin, that the everlasting righteousness had not been brought in; for this their daily sacrifices plainly declared.

And while upon this subject, permit us to remark, that all those professors of religion, who are at this day pleading for the Abrahamic covenant, for circumcision, (whether performed with a knife, or a basin of water) or for meats and drinks, new moons and sabbaths,

or for the Sinai law as the rule of life to the christian church, are guilty of the same abomination which made desolate the city and temple of the Jews.

The Lord has informed Israel, by the prophet Isaiah, that the time should come when "He that killeth an ox," should be "as he that slew a man," and "He that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an ablation, as if he offered swine's blood; and he that burneth incense, as if he blessed an idol." Isa. lxvi. 3. That time had come, and God had signified that he was full of burnt offerings, and would accept no more of them at their hands. Yet they continued to slay oxen, to sacrifice lambs, to offer ablations and to burn incense, which had now become as abominable in the sight of God, as murder, or offering of dogs, or swine's blood, or the blessing of idols. These abominations were calculated to make desolate, and bring down the righteous judgments of God upon the perpetrators of the abominations.

Yet not only in continuing to insult the divine majesty by continuing these rites by which they cast the utmost contempt upon the Son of God, and upon the perfect sacrifice which he had made, had the Jewish people and their priests become abominable; for they had corrupted and made void the law under which they professed to perform their service, by their own traditions. They had made God's house of prayer, a den of thieves; and the temple of the Lord a place of traffic and merchandize; so that if the law had remained in all its former force, they were guilty of abomination; but now that the law was fulfilled, and abrogated, their abominable wickedness was still more aggravated.

Now we believe that the disciples unto whom our Lord gave the charge in our text, understood the Lord to signify that when they should see the Jewish priest in solemn mockery enter the consecrated place, to offer sacrifice, and to set aside the mediatorial work of the Son of God, they were to know that the destruction determined was near at hand, even at the doors. If while the Old Covenant remained in force, any priest of Israel had cut off a dog's neck, or offered swine's blood, in sacrifice, or had blessed an idol, the abomination would have subjected the offender to the immediate wrath of God, as when they offered strange fire upon his consecrated altar.

"When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not," "Stand in the holy place," as rendered, Matth. xxiv. 15.—We have no account of Titus or his army's entering the temple, until it would have been too late for the disciples to have escaped the temporal calamities which fell upon the city. But as soon as they witnessed the abominations of the priests and rulers of the people, in the way and manner described above, it was time for them to make good their retreat—the angel of wrath was near—the day of reckoning had come, and the fearful judgments of the Holy God were to be hurled like a thunder-bolt in vengeful retribution upon the guilty workers of abomination.

"(Let him that readeth understand.)"—This charge is marked by a parenthesis, as a special charge to the disciples. Their temporal safety and exemption from the dreadful calamities which awaited the Jews required that they should give the more earnest heed to the things which Jesus was then telling them, to bear his sayings in mind, take heed that no man should deceive them, by saying, "Since the fathers have fallen asleep, all things remain as they were; and where is the promise of his coming?" &c. Let him that read-

eth understand that this warning is faithful and true, and that the things spoken of should certainly be accomplished.

The idea of *reading*, signified that these words of our Lord, as well as the prophecy of Daniel and the other prophets should be matters of record, not only to be read by Peter, and James, and John, and Andrew, who had asked him privately, in the third verse of this chapter, concerning these things; but others should also be equally interested in the import of the words recorded. Nor do we believe that this solemn charge should be disregarded by the saints in all the ages subsequent to the destruction of Jerusalem. "Let him that readeth," even at this day, "understand." Let the saints of the present age understand from the striking example presented in our subject, how abominably wicked it is to set aside the perfect work of Christ by our own works, or to deny that he has come and fulfilled the law, finished transgression, and made an end of sin, and brought in everlasting righteousness, by going about to establish their own righteousness, or by adhering still to the works of the law as a ground of justification before God. Let us who read understand that we can no longer perform any of the legal rites or ceremonies of the Old Covenant, without involving ourselves in the abomination of denying that Christ is the Son of God, and that he has made an end of sin, and by his one offering, perfected forever them that are sanctified. If we attempt to make another offering for sin, we thereby declare that we have no confidence in the perfection and efficiency of his one offering, and if we practice circumcision or any other of the ceremonies of the Old Covenant, we thereby declare by our works that we do not believe that Christ has taken away the first covenant that he might establish the second; or that he has established the new covenant. And if we allow any man to judge us in meats, drinks, new moons, or Sabbath days, we deny that these were a shadow of good things to come, or that Christ is the substance to which these shadows pointed—and if we take the precepts of the Sinai Covenant as the rule of our christian faith and practice, we deny that Christ has blotted out the handwriting of ordinances, by nailing them to his cross, or that he has abolished the law of carnal commandments, in its force upon those who are dead to the law, by the body of Christ, and married unto him who is raised from the dead.

"Then let them that be in Judea, flee to the mountains." This direction was to secure them from a participation in the temporal calamities about to break forth upon the Jews. And in like manner, we infer, where God's people at this day, stand connected with churches which introduce abomination into their devotions and religious practice; let them also flee to the mountains of deliverance, to the mountain of the Lord's House. Let them come out and be separate, and touch not the unclean and abominable things—that they be not partakers of the abomination nor receive of those plagues which must assuredly follow.

"And let him that is upon the house-top not come down to take any thing out of the house." How many of the saints, when they have witnessed the introduction of abomination into the churches where they have held their membership, for instance, heresy in doctrine, or corruption in practice, by which the doctrine of God their Savior, and the order of his gospel is superceded or directly rejected, have felt the necessity of fleeing to the mountains of Israel, but have thought it best

to wait a little while to see if they cannot take something out of the house. To stay and countenance the disorder, heresy, innovation, or whatever the abomination may be, they find that they cannot; but they are not quite ready to flee just yet. They seem inclined to take some thing, or somebody with them. They sometimes wish to just tarry long enough to get a letter of dismission, that they may take a good name, a fair character or some other cherished thing, if it be but for a keepsake, out of the house. But *let him that readeth understand* there is no time to spare. One perhaps is elevated in the church, a pastor, or a deacon, or holding some distinguished honor; he is on the house-top. But let him understand that he is not to go down into the house with a view of taking any thing out of the house; the place is polluted, and the charge of the Lord to Israel, Deut. xiii. 17; "And there shall cleave nought of the cursed things to thy hand," is in force.

"And let him that is in the field not turn back again for to take up his garment."—Though employed in the field, whether it be in seed time or harvest; though the harvest may seem to be great and the laborers few, if the community, or church, as it may be called, introduce the doctrines and inventions of men or of devils among them, let him escape with the skin of his teeth, hating even the garment spotted with the flesh. "Come out and be separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. vi. 17, 18. "Let him that readeth understand."

We submit what we have written, to the consideration of brother Chamberlain, and to the readers of the Signs in general, praying that the Lord may enable us to read his word, and understand and practice all that it teaches, and free us from all condemnation for Jesus' sake—amen.

### The New Postage Law.

The new Postage Law established by Congress, at the last session, is now in force, and from the date of this paper the rates of postage as by the new law established, on the *Signs of the Times*, are as follows. To all postoffices within 50 miles of Middletown, two and a half cents per quarter of a year, or 10 cents a year; on all distances over 50 and under 300 miles of this place, 5 cents a quarter; for all distances over 300, and not over 1000 miles, seven and a half cents a quarter; over 1000, and not over 2000 miles, 10 cents per quarter; over 2000, and not exceeding 4000 miles, twelve and a half cents per quarter; and for all distances over 4000 miles, 15 cents per quarter.

Printed matter, such as Books, Pamphlets, &c., for all distances under 500 miles, 1 cent per ounce; over 500, and under 1,500 miles, 2 cents per ounce; over 1,500, and not over 2,500 miles, 3 cents per ounce; over 2,500, and not over 3,500 miles, 4 cents per ounce; and to any distance over 3,500 miles, within the United States or Territories, 5 cents per ounce.

Postage on all letters weighing not over half an ounce, (which is the weight of an ordinary sheet of foolscap paper,) to any Post Office in the United States and Territories, or to the Canadas, or the British American Provinces, if pre-paid, 3 cents, and if not pre-paid, 5 cents; and for every additional half ounce, or part of an half ounce, an additional single rate is charged.

Our correspondents will observe that in mailing their letters to us, they have only to



pay three cents postage on a letter of ordinary size and weight, and it will come to us from any part of the United States, whereas if they do not pay the postage on their letters, we shall be charged almost double that amount. We shall hereafter expect all letters to us to be pre-paid. Our agents who write us on business, can charge us with the amount they pay, and deduct it from the remittances they have to make us.

### Corner-Stone Exercises.

EXERCISES AT THE LAYING OF THE CORNER-STONE OF THE STRONG PLACE BAPTIST CHURCH, BROOKLYN.

The introductory exercises were by Rev. Dr. Welch and Rev. Mr. Hodge. Address by Rev. Dr. Dowling. Ceremony of laying the stone, with the benediction, by the pastor.

The address was one of the happiest efforts of the author, particularly *Baptistical and orthodox*. While the speaker disclaimed any New-Testament injunction or precept for the customary ceremony in laying the corner-stone of a church edifice, he nevertheless most happily showed the appropriateness of such a service, and satisfied his hearers that in its observance on the present occasion neither himself nor the church and society engaged in the enterprise could be charged with "going toward Rome." The history of the Baptists and their connection with the development and progress of religious liberty in England and our own country was briefly but most happily set forth. It was on the whole one of the most interesting ceremonies of this nature we were ever privileged to enjoy. The leaden box, closely sealed and put in the corner-stone, contained, among other matters, the following: A Bible, bearing the imprint of the American and Foreign Bible Society; Brooklyn City Directory; New-York Recorder, Watchman and Reflector, and other denominational papers, Annual Reports of denominational Societies, a quantity of American coin, &c.

The prospects of the young church and society are encouraging. They have a subscription of \$20,000 raised among themselves, with expectations of a still farther increase from the vicinity in which their house is located, of which it is to be an ornament. The church was constituted in March, 1849, with but sixty-six members; it now numbers one hundred and ninety-three. They built their present chapel at an expense of about \$10,000, and supposed it would be ample in its accommodations for four or five years. The increase of the church and congregation has so far exceeded their expectations as to render it necessary to enlarge immediately the place of their habitation. Their contracts require the house to be ready for occupancy by the first of April next.

The building, with a spire of about two hundred feet, is to be of solid stone work. A description of the design of the building will be hereafter given.

**Remarks.**—Will the *Recorder* inform us how this popish mummery was managed to make it "*Baptistical and orthodox, while the speaker disclaimed any New Testament injunction or precept for the ceremony.*" In all former ages the Baptists have denied that any thing can be baptistical or with them orthodox, that is not sustained by precept or example in the New Testament. And we would like to know also how the ingenious "speaker" made out that those engaged in this papal ceremony, were secure from the charge of "going toward Rome." What made the Rev. gentleman think about Rome, when depositing the "leaden box" and sacred relics in the corner-stone, and burying coins, and other things sufficient to convert several souls and save them from eternal perdition, as they profess on other occasions to believe?

If the gospel of Christ in its old fashioned simplicity and primitive excellency were held forth in the old \$10,000 "chapel," the priest-ridden people of that place would have no occasion for a larger house with a spire of 200 feet. We are not surprised that the Rev. Master of ceremonies, thought he would be charged with Romanism. When the Catho-

lics do the same thing, it is popery and no mistake! but when the New School Baptists tread in their footsteps, and acknowledge that they have laid aside the New Testament as their rule, they are "not going toward Rome"! O no, they have got there already. The difference between the one and the other, is the difference between a shadow and a shade.

EXTRACT FROM THE MINUTES OF THE HUDSON RIVER ASSOCIATION.

The following preamble and resolutions were offered by Rev. H. J. Eddy, and passed:—

Whereas, the Home Secretary of the American Baptist Missionary Union, the Rev. E. Bright, Jr., in an able paper read before that body at its last annual session, brought out the amazing destitution of ministers in our Zion, and the great paucity of young men who are preparing for the ministry,

And whereas the enlarged and growing wants of the foreign fields for educated and pious men, demand large reinforcements of such men,

Therefore Resolved:—

1. That it is and ought to be a question of the greatest moment among the churches, How shall this destitution be supplied, and these reinforcements made?

2. That we earnestly recommend the churches to seek out young men of piety and of sound minds, and encourage them to entertain the question of preaching the gospel of Christ to a perishing world.

3. That we also recommend fervent prayer to God, and the exertion of well-directed influence, that the thousands of educated and gifted men of piety who crowd to excess the legal, the medical, and other learned professions, may be induced to turn their attention to the ministry, as an opening field of unparalleled magnitude and promise.

4. That prayer for the conversion of the thousands of young men in our colleges, academies, high-schools, and other institutions of learning, should be more earnestly offered to God, with a view to their divine commission to preach the gospel.

5. That we believe many of the offices of our benevolent societies and secular employments, filled by able ministers, who have been, might be, and still desire to be, 'useful in the pastoral relation, should be relieved by able lay-brethren or deacons; for why should they leave the ministry to serve secretaries, editors, and publishers' tables?

6. And that we hereby most earnestly press upon the attention of the churches the injunction of our Lord: "Pray ye therefore the Lord of the harvest for the harvest is great and the laborers are few."

**Remarks.**—The above queer set of resolutions was passed at the late session of the Hudson River Baptist Association. (New School of course.) We have copied them, that our readers may see how the *great* and *learned* men of this world understand, or, rather fail to understand the things of the Spirit of God. The faithful record of the sin of Simon, the sorcerer, Acts viii. 18, and the rebuke which he received in the same chapter, verses 20—23, with all the other admonitions and warnings in the scriptures have utterly failed to teach them that all gospel qualifications are of the Lord, and not to be bought with money. Their plans for raising up their ministers are laid in the same business manner as though the Lord had called on them to furnish qualified ministers for him. In the above extract the preamble is a direct reflection on God, implying that His ways are not equal. He has not supplied ministers enough to meet the growing wants of "the foreign field;" or that those whom he has called to the ministry are not of the right kind; too much like Peter and John, uneducated. The fields which are in want of large reinforcements of such men as they would approve, must be fields foreign enough to the church of Christ. But the men they want for their fields, are to be drummed up, by "well directed influence," their long prayers, like those of their more ancient brethren, are only for a pretence. There is one kind of influence which they know by actual experiment, is effectual in bringing lawyers and states-

men, and doctors, &c., into their "fields," and that is money, if they can give them a sufficiency of that, the money loving lawyers and doctors will come to their relief. If they can raise the money the devil will furnish the educated men. In the fifth resolution they admit that many of their educated ministers have left their profession as ministers to follow some other callings at which they can make more money; but let the church bid a trifle higher for their services, and they will drop their secular employments and pursue that at which they can secure the fattest pecuniary remuneration.

### Miscellany.

**THE LATE ARREST IN MICHIGAN.**—It appears that among the persons arrested for the late attempts to destroy the Michigan Central Rail Road track and depots, are three justices of the peace, five physicians, one judge and four constables; the latter belonged to the township of Ionia, not an officer of which from supervisor down to pork master, but is said to be implicated. The torpedoes which were found, it is discovered, had been made use of to burn the depot at Detroit, by which the company lost \$100,000. The arrests were made on a writ from the U. S. Court, for stopping the mails, and for counterfeiting United States coin. The prisoners will probably be detained until the next session of the District Court.—*Democrat*.

**BOUGHT HIS OWN HOUSE.**—A gentleman of Boston built a fine house at great expense, a short distance from the city. It was a splendid residence, but he got tired of it, moved back to the city, and went to an auctioneer to have it disposed of. The auctioneer advertised it in such glowing terms that the owner didn't recognize the description of his own property, and when the day of sale arrived he sent a friend to bid off, at any price, a place that had so many advantages as the auctioneer's advertisement enumerated. The gentleman is now back in his old quarters, and whenever he thinks of moving, his wife reads him the auctioneer's advertisement.—*Springfield Post*.

A man by the name of Dale was arrested in Putnam county a few days since, and lodged in jail at Greencastle, on the charge of murdering his sister under the following circumstances: Dale had been a very dissipated man, and was at the time of the commission of the crime laboring under an attack of mania a potu. While under this influence, during the night he attacked his sister with a large iron shovel, and so beat and mangled her head that she died in a few hours.

The miserable man immediately fled and secreted himself in a hay mow, but was soon overtaken and arrested. Another warning to the intemperate.—*Ia. State Sen.*

Boston, June 8.

A fearful tragedy took place last evening at Roxbury. A man called at the house of Dr. A. G. Cummings for advice. The Doctor was not in. Mrs. C. asked him into the parlor. A moment after, a little girl, only child of the Doctor, came into the room, when the stranger seized her and cut her throat. The mother sprang forward to protect the child, and was herself cut in the head. The assassin then rushed into the street and cut his own throat, and fell dead. The child died instantly.—The man's name is Ephraim G. Baggett.

**FEARFUL ENCOUNTER.**—Lyman Williams, said to be from Waterford, Conn., while in a fit of mania on Tuesday last, marched through the streets of Philadelphia, with two loaded revolvers in his hands, threatening to shoot whoever should approach him. Mr. John Fagan undertook to intimidate and arrest, the police having failed to do so, but Williams fought desperately, and 15 shots were exchanged before he could be secured. None of the shots took effect.

**THE CRYSTAL PALACE.**—The Crystal Palace covers a larger area than any other single building in the world. It has been erected with a speed that substitutes weeks for years in all analogous cases; yet the number of hands employed by Fox and Henderson, the contractors, in the actual labor of construction, has seldom exceeded two thousand at a

The first synagogue in the State of Illinois was consecrated at Chicago on the 13th of June.—The Rev. S. M. Isaacs, of New York, conducted the ceremonies, and deliver the consecration address.

On Thursday last as the laborers on the railroad, about 7 miles from Covington, Ky., were in the act of splitting a large rock by powder, a charge prematurely went off, killing one man, and so severely injuring three others that they are not expected to survive.

The income of the English Wesleyan Methodist Missionary Society for 1850 is one hundred and four thousand six hundred and sixty-one pounds sterling.

The Going Snake Temperance Society, Cherokee Nation, has for officers, Hon. Six Killer, President, Young Squirrel, Vice President, Sam Grasshopper, Secretary.

The Augusta Democrat states that the late Jas. B. Hill, of Staunton, left by will all his property, (some 5 or 6,000 dollars) to be applied to the education of the poor children in Staunton.

### OBITUARY.

DIED, At New Vernon, after a severe illness of about two weeks, in which she suffered severely from Inflammatory Rheumatism, Miss ELIZABETH TUTTILL, daughter of Mr. Benson Tutthill, in the 15th year of her age. She was perfectly sensible of her approaching dissolution, and calmly awaited the hour for her departure. We understand by those who were with her in her last moments that she gave evidence of a hope in the Redeemer, and told her anxious friends that she felt no fear of death. May the Lord sanctify the bereavement to her fond parents and surviving brothers and sisters, and other friends and relatives, who feel and mourn their loss.

### OLD SCHOOL MEETINGS.

An Old School Baptist Meeting is appointed to be held with the Tuscarora Baptist Church in Juniata county Pennsylvania, to commence at 10 o'clock, on the Saturday before the fifth (not the first, as by mistake stated in the former insertions of this notice,) Sunday in August next.

This little church is located within a mile or two of the Patterson Depot, on the Columbia, or Pennsylvania State Railroad about midway between Philadelphia and Pittsburgh. Old School brethren and sisters, and especially ministers of our order, are most earnestly and affectionately invited to attend. Elders S. Trott and Geo. L. Elgin, have promised to attend. Brethren from a distance, will inquire at the Patterson Depot, for brother John P. Shitz, who will be at the Depot with a conveyance to take them to the meeting.

### RECEIPTS.

|  |         |
|--|---------|
| New York.—D Williams \$1; E Bidwell 1; J Gilmore, for B Blauvelt 1; Joseph Conklin 2; John Gilmore, (for Jas Minton, N J, 1; and Chs Graham N Y 1.) 2. | \$7 00  |
| Ky.—Eld George Marshall, for J McDonald 2; E T Clarkson 1; James M Teague 5; Eld Jas W Dudley 2; A L Woodson 2.  | 12 00   |
| Ohio.—John Frazee 1; J Dickerson 2.  | 3 00    |
| ALA.—Elder B Lloyd 3; G B Douthit 5; M J Thompson 3.30.  | 11 30   |
| GA.—J M Holly 1; Eld D C Davis 5.  | 6 00    |
| PA.—Hugh Maddon Esq 1; Aaron Hover 1; Eld B Pitcher, (for Mary Smith 1, H Lowery 2.) 3; Daniel Vail 2.   | 7 00    |
| ILL.—Isaac P Smith 3.66; S D Shephard 50.  | 4 10    |
| LA.—Elder Tho Jenkins 5; Eld E Poston 1.   | 6 00    |
| N. J.—Peter Chamberlain  | 1 00    |
| S. C.—Jonathan Mickle  | 1 00    |
| VA.—M P Lee Esq.,  | 1 00    |
| Total,   | \$59 40 |

NEW AGENTS.—Elder John Hood, and G. B Douthit, Alabama; Elder B B Piper, Ia.

### LETTERS RECEIVED.

Elder J H Walker, Dr G Westervelt, Elder Geo Marshall, Dr J Dudley, John Frazee, Elder A J Coleman, John W Livingston, A S Woodson P M, D L Fisk P M, Elder B Lloyd, Eld R Burritt, Eld J M Theobald, J M Holly, Hugh Maddon Esq, Wm L Beebe, Eld Tho Jenkins, P Chamberlain, J Dickerson, G B Douthit, Jas M Teague, Jonathan Mickle, M P Lee Esq, Eld D C Davis, Daniel Vail, John Gilmore, Eld Jas W Dudley, Eld John Hood, A L Woodson, Eld B Parks.

## POETRY.

From the Boston Waverly Magazine.

## Pleasures of Life.

It is folly to talk of this world as a waste,  
Where pleasures and gladness are ever unknown,  
Where joy as a phantom delusive is chased,  
And sorrow and gloom hold their orgies alone.  
It is folly to say that "this life is a dream,"  
Or this earthly existence "a tale that is told"—  
That earth's fleeting pleasures are not what they seem,  
And that earthly enjoyments will flee from our hold.

It ne'er was intended that mortals should be  
Exempted from trouble, from sorrow and care:  
Yet, because that from trials we cannot be free,  
Shall we yield up to sadness, to doubt and despair?

We are traveling onward, indeed, to the tomb,  
We are floating along in the swift stream of time,  
But then there are joys that our passions illumine,  
And hopes that aspire to a happier clime.  
Life is not all a dream, as we are often told,—  
It is something more noble, more precious by far—

'Tis a treasure more precious than silver and gold,  
Or than diamonds and jewels of Golconda are.  
Then why should we waste it in murmurs and sighs,  
And think it yields nothing but trouble and care?

The insects, I ween, that we almost despise,  
Do not grieve or repine at the burdens they bear.  
All nature is lovely—the woods and the vale  
By Infinite Wisdom with beauty are graced—  
The scarlet-dyed rose, and the lily so pale,  
Would not bloom in such beauty in a barren waste;

Then why, why should man, as he roams round the world,  
Where ultimate beauty is oped to his gaze,  
Be insensible quite to the charms here unfurled,  
And in gloom and distrust pass one's happiest days?

There is pleasure in living, there's comfort in life,  
Though there are dark spots that o'ershadow the way;  
And there are misfortunes, and something of strife,  
That darken some hours as they're gliding away.

There's something in life worth living to gain,  
There is something on earth beside sorrow and gloom,  
And 'tis folly to be always murmuring at pain,  
And sighing for the silent repose of the tomb.

## The Truest Voice.

BY FRANCIS BROWN.

Voice of the morning! sweetly wild  
As the tameless tones of a forest child;  
Breaking from rocks on the mountain steep,  
Walking the wilds of the woodland deep:  
Calling the sun to his upward way,  
And man to the hopes of another day.

Voice of the twilight! sad and low,  
Sighing where valley-fountains flow—  
Breathing deep by the ruined towers,  
Lingering late with the folding flowers,  
Stilling the throb of the ocean's breast,  
And hushing the weary world to rest.

Voice of the midnight! deeply lone,  
Filling the soul with thy solemn tone,  
Calling up thoughts like the troubled waves,  
Waking the echoes of ancient graves,  
Telling of hidden things that lie  
Far in the past eternity.

Voices of the earth! ye have many tones;  
Where forests wave, or the ocean moans,  
There is no silence—for deep and strong  
Rolls on the tide of eternal song,  
Thro' Nature's realms; but its holiest part  
Is heard in the depths of the human heart.

Voice of the absent! ringing still  
Thro' the spirit's shade like a hidden rill;  
Perchance but a lonely stream of tears,  
Yet sweet with the breath of our brighter years:  
Forever thy wandering waves roll on  
Thro' the withered roses of summer gone.

Voice of the dead! that returns at times,  
Like a bird from the far untraveled crimes,  
Though sent in the wintry hours of life,  
And heard in the pause of the tempest's strife,  
Yet breathing still of those brighter skies  
That shine where our land of promise lies!

## The Mother.

BY MISS ALICE CAREY.

A King whose wisdom much renowned of old,  
Brightened his palace like a star of gold,  
Sat in his hall of judgment, firm, yet mild,  
When thither came two women with a child.

'Tis mine, O King! 'tis mine, the mother cries;  
Nay, said the other, thou but speakest lies!  
The child is mine, and in my bosom lay,  
When this false woman stole it thence away.

Then, said the King, let each be reconciled;  
Bring in the sword; divide the living child!  
And she whose child it was not, spake again,  
Saying, Righteous judgment! straitway be it slain!  
Nay, said the other, all I have I'll give,  
To the last farthing, so the child may live!

And the King said, in accent sweetly mild,  
This woman is the mother of the child!  
So shall it scatheless from the ordeal part,  
Rock'd by the beating of her faithful heart.

## ASSOCIATIONS.

Dansville, N. Y. March 28, 1851.

**BROTHER BEEBE**—Please give notice through the Signs, that the *Allegany Old School Baptist Association* will be held, if the Lord will, at the Baptist meeting house in Dansville, Steuben Co., N. Y., on the first Saturday and Sunday in July next. We affectionately solicit the attendance of all ministers of the Old School order; and likewise a general attendance of brethren and sisters from a distance.

AARON BOWEN.

The *Sciota Association* will commence her next session, on Saturday before the 3d Sunday in August, 1851, commencing at 10 o'clock, A. M., with the Pleasant Run church, a few miles east of Lancaster, Fairfield County, Ohio. Come and see us.

Yours, &amp;c.

GEORGE AMBROSE.

THE *SILAM ASSOCIATION* have appointed their next annual meeting to be held with the Pleasant Hill church, Marion Co., Oregon Territory, commencing on Saturday before the first Sunday in July next, at 11 o'clock, A. M.

The xxiv Anniversary Meeting of the *EBENEZER BAPTIST ASSOCIATION* will be held, Providence permitting, with Mt. Carmel church, Luray, Page County, Va., commencing on Friday before the first Lord's day in August next.

THE *CORRESPONDING MEETING* of Old School Baptists in Virginia, will be held, the Lord willing, with the church at Occoquan, Prince Wm. County, Va., commencing on Thursday before the second Sunday in August next, at 11 o'clock, A. M.

The lxxxv Annual Meeting of the *KETOCTON ASSOCIATION* will convene with the church at Goose Creek, Fauquier Co., Va., on Thursday before the third Sunday in August next.

The next session of *RAPPAHANNOCK ASSOCIATION* will be held, God willing, with Good Vine church, Culpepper County, Va., on Thursday before the fourth Lord's day in August next.

The next Annual Meeting of *PATTERSON'S CREEK ASSOCIATION* will be held with the Union church, Hampshire Co., Va., to commence on Friday before the fifth Lord's day in August next.

The *CONESAUGA ASSOCIATION* will hold her next session with the Coahulla church, 5 miles North of Dalton, Murray Co., Ga., commencing on the first Saturday in August next.

THE *LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION* will hold her next Annual Meeting with the church at Sardis, Gordon Co., Ga., (12 miles east of Calhoun,) to commence on Saturday before the second Sunday in August next.

THE *TOWALIGA PRIMITIVE BAPTIST ASSOCIATION* will hold her next session at Sandy Creek Meeting House, Butts Co., Ga., 7 miles South East from Jackson, on Thursday before the first Sunday in September next.

The next meeting of the *OCMULGEE ASSOCIATION* will be held with the Tizah church, Putnam County, Ga. on the road leading from Eatonton to Madison, by way of Shepherds, 7 miles N. W. from Eatonton, commencing on Saturday before the Second Sabbath in September next.

The *Yellow River Association* will hold her next meeting, with the church at Rock Spring, De Kalb County, Ga., 4 miles East of Flat Shoals, on South River, on Saturday before the fourth Sunday in September next.

The *Conn's Creek Regular Baptist Association* will hold her next meeting with the church at the Forks of the Little Buck Creek, Marion Co., Ia., on Friday before the first Saturday in September next.

The *Salisbury Baptist Association*, have appointed their next annual meeting to be held with the church at Salisbury, Somerset Co. Md. to commence on Saturday preceding the fourth Sunday in Oct. next.

We are requested to earnestly and affectionately invite the Old School brethren and sisters generally, and especially ministers of our order to attend this Association.

The *Lexington Association* will meet with the church in Lexington, Green Co., N. Y., on the first Wednesday and Thursday in September next, at 10 o'clock, A. M.

The *Mount Pleasant Association* will meet with the church at Bethel, Switzerland County, Ia., on Friday before the first Saturday in September next.

The *Licking Association* will meet with the church at Bald Eagle, Bath County, Ky., on the second Saturday in September next.

The *Beulah Baptist Association* will hold her next session with the church at Shiloh, Tallapoosa county, Ala., 12 miles east of the Double Bridges on Tallapoosa River, on the road to Oak Bowery, and 12 miles north of Notasulga, commencing on Thursday before the third Sunday in September next.

The *Miami Association* will hold her next session with the Sugar Creek church, at Centerville, Montgomery Co., Ohio, on the Turnpike from Labanon to Dayton, commencing at 10 o'clock, A. M., on Friday before the second Sunday in September next.

The *White Water Association* will meet with the church at Blue River, Rush Co., Ia., on Friday before the second Saturday in August.

The *Greenville Association* will meet with the Still water church, 11 miles N. E. Greenville, Dark Co. Ohio, on Friday before the 4th Sunday in August.

The *Mad River Association* will meet with Sugar Creek church, Allen Co., Ohio, on Saturday before the 1st Sunday in September.

The *Muskingum Association* will meet with the York church, Morgan Co., Ohio, on Friday before the 4th Sunday in August.

The *Salem Association* will meet with Crew's Creek church, Kenton Co., Ky., on the 3d Tuesday in September.

The *Lebanon Association* will meet with Blue River church, in Henry Co., Ia., on Friday before the 3d Sunday in August.

The *Mud Creek Association* will be held at Providence Meeting House, Jackson Co., Ala., commencing on the fourth Saturday in September, 1851.

The *Jumata Association* will meet with the Springfield church, Huntingdon County, Pa., on Friday before the third Sunday in October next.

The *Paint Creek Association* have appointed their next annual meeting to be held with the Concord church, in Cass County, Michigan, two miles West of Cassopolis. The time is not stated in their last year's Minutes, but as their last meeting was held, August, 10, 11, and 12, the time of the next will probably correspond with that of the last year.

The *Primitive Baptist Association*, Mississippi, will meet with the Coila church, in Carroll county, Miss., on Saturday before the third Sunday in September, 1851.

The *Primitive Ebenezer Association*, (of Georgia) will hold their next associational meeting with the Friendship church, in Wilkinson county, Ga., four miles north of Irwinton, commencing on Thursday before the fourth Sunday in September, 1851.

## NOTICE.

## Southern Baptist Messenger, and Signs of the Times.

Persons wishing to take both papers will be supplied with one copy of each for one year by forwarding one dollar and fifty cents, POST PAID either to Wm. L. Beebe, Lexington, Oglethorpe Co., Ga., or to Gilbert Beebe, Middletown, Orange Co., N. Y. This arrangement has been entered into by the publishers of the two papers with a view of bringing our terms within the limited means of our brethren; and to enable us to furnish the papers at this reduced rate, it will be necessary that payment be forwarded strictly in advance. By this arrangement our patrons will be supplied with four papers in each month, embracing a general correspondence of the Old School Baptists, throughout the United States, and at, comparatively, a very small expense.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed post paid.

TERMS.—\$1.50 per annum: or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

## LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gilead."

VOL. XIX.

MIDDLETOWN, N. Y., JULY 15, 1851.

NO. 14.

## POETRY.

### The Captivity.

"Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away, for he shall return no more, nor see his native country."—Jeremiah xxii. 10.

O, PROUD Jerusalem! thine hour  
Of fearful recompense has come!  
God frowns upon thee from on high—  
His righteous hand has sealed thy doom!  
Darkness shall be on Salem's heights,  
Mourning and death within her walls;  
Her sons shall fall by spoiler hands,  
Or pass away in captive thralls.

Mourn not the dead! for they shall lie  
So peaceful in their native soil;  
They bow not to the tyrant's rod,  
Nor pine 'mid sorrow, pain, and toil:  
They see not Zion's temple fall,  
And all her sacred walls o'erthrown—  
They hear no bloody victor's shout,  
Nor Judah's agonizing moan.

Oh, mourn for those who pass away  
With lingering eye and beating heart—  
Who, with a last despairing glance,  
To long captivity depart!  
Oh, mourn for them!—for anguish hours  
Await that sad and tearful band  
Who go, in bondage and in shame,  
To perish in a stranger land.

The olive tree shall bend with fruit  
Upon the sunny mountain's brow;  
The grapes upon Engedi's vines  
Hang purpling in the summer's glow;  
And, flashing in a cloudless sun,  
Shall Jordan's waters onward sweep;  
But far away shall Judea's sons,  
By Babel's streams sit down and weep.

The Holy Land shall still be fair,  
When Priests and Princes all are gone—  
When Zion's tuneful choirs are hushed,  
And broken is the altar stone.  
The clustering fruit shall hang untouched,  
No hand the teeming fields shall reap;  
For desolate shall Judah lie,  
And all his lands their Sabbath keep.

### The Rain-Drop.

It fell upon my burning cheek—  
A single drop of rain:  
I upward glanced, its source to seek,  
But upward glanced in vain.  
The sky was clear, the sun was bright,  
No cloud was drifting nigh;  
'Twas but one breath of vapor light,  
Condensed as it flew by.

Yet, 'twas the self-same power that made  
And poised this earthly ball,  
Which in its flight that vapor stayed,  
And caused its gentle fall.  
Nor was it downward sent for nought:  
It broke a dark day-dream,  
Dispelled a train of painful thought,  
And woke a noble theme.

I turned from all the charms of earth,  
From cisterns rent and dry,  
To Him who gave the planets birth,  
Yet hears the ravens' cry.  
I dwelt on all his wondrous grace  
To lost mankind—to me;  
And vowed no idol more to place  
Where he alone should be.

O Lord, accept my contrite vow,  
My carnal thoughts control;  
Impress thy signet on my brow,  
Thy likeness on my soul!  
Be thou the sovereign of my heart,  
And make that heart thy throne;  
Till I shall see thee as thou art,  
And know thee as I'm known!

### Hope.

"Seek not unmingled bliss on earth;  
'Tis oft the home of sorrow;  
The joys that hope to-day gives birth,  
May perish on the morrow.

Yet think not memory lives to pain  
With lonely thoughts of sadness;  
Its dreams, not altogether vain,  
Have gleams of future gladness."

## COMMUNICATIONS.

For the Signs of the Times.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. lxi. 10.

It would be impossible for the mind of man to contemplate a more endearing subject, than the one presented in this scripture. Lost and ruined in the fall, his only hope and salvation are here presented, and the only character in heaven or earth who could lay a finger to the recovery of man is here manifested, and the channel through which mercy and pardon reach lost and offending man, is here delineated. The chapter commences with language at once bold and sublime. The Savior breaks forth saying, The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound—To proclaim the acceptable year of the Lord, and the day of vengeance of our God, and to comfort all that mourn. This scripture not only points out the salvation of God, but it also portrays the wretchedness attendant upon sin. Man, under the curse of that law which he has violated, has no ground to expect mercy only through a holy and unchanging God, and that consistent with his justice. Without the evidence of an interest in his love, all is dark, dreary, and disconsolate. Although he may enjoy the blessings of this world in a good degree, yet these blessings must terminate in this world, for we brought nothing into it, and it is certain that we can carry nothing out; and death and eternity present but a gloomy scene, if in this life only we have hope in Christ. And the church of God, without some evidence of the presence of her Lord and Master, is thrown into weeping and lamentation. The children of Israel sat down by the rivers in Babylon, and they wept when they remembered Zion. But when the Lord appeared in their deliverance, and turned them from their captivity, their mourning was turned into rejoicing. Hence the church says in the text, "I will greatly rejoice in the Lord." He alone is her deliverer, and her condition, whether we look at her collectively, or the members thereof as individuals, is such, that none but God can deliver therefrom, and bring rejoicing to the soul. The text has to do with the salvation of God which is revealed through Christ. The similes used in the text are most appropriate to the facts. Leaving national Israel and turning our attention to the children of God, by nature, being under the power and bondage of sin, and trace them in their deliverance therefrom, we find the final object aimed at in the text. They were alienated and enemies in their mind by wicked works, and had brought upon themselves sorrow and wretchedness, shame and confusion. But the Lord

had declared that for their shame they should have double, for their confusion they shall rejoice in their portion. When by the Holy Spirit they have been quickened and made sensible of themselves as sinners, they are filled with shame and confusion, and they are made sensible of their unworthiness, their filthy and polluted state before God. They cry Unholy and unclean—they smite on their breast and cry unto God for mercy; and when it is his pleasure to remove the sense of their guilt and condemnation, and to reveal Christ to them as their Savior, and instead of looking to themselves and their sinful state, they are directed to, and are permitted to see Christ in his mediatorial character, and are led to realize that in him they are accepted, that they are heirs of God, and joint heirs with Christ, the first born among many brethren, and that in him they inherit the blessing of the Father, even the double portion, (for God blessed them with all spiritual blessings in heavenly places in him) the heart that was filled with shame, and that face that was veiled in confusion, is now already rejoicing in the Lord, and beaming with joy in God.

There are two things necessary for us to understand before we can adopt the language of the text. The first is, for us to have a realizing sense of our lost and polluted condition as sinners, which can not be really known while in an unregenerated state. It is true, that a natural religion may excite natural feelings, and those feelings will rise and fall in accordance with the movings of the circumstances which surround us, and which prompt these exercises of the natural mind. But in the unfolding and applying the things of God to the child of grace, all is the work of the Spirit, and is dependent alone on the will of God, and the creature is exercised just as God is pleased to lead him, under the teachings of his Spirit. These teachings shew his children their condemnation by the law, and that their righteousness is as filthy rags. This is important for them to know, for the salvation of the Lord is adapted to them as lost sinners. Another thing which is important for them to know, or at least to have a suitable sense of, is, that Christ is their Savior, and consequently his righteousness is theirs. For we, like the prodigal, are clothed in rags, and they wretchedly filthy. And all our righteousness, said an inspired man of God, is as filthy rags. We cannot approach our Father with a plea of self commendation or justification in our wicked course as sinners before God; but we are compelled to adopt the language of the prodigal and confess our sins, and own our unworthiness, and beg for mercy. And how rejoicing to the soul, when the Father smiles and takes away our filthy rags, and covers us with the best robe, or manifests to us that the righteousness of Christ is imputed to us, and the spirit of adoption is sent into our hearts, and we can cry, Abba Father. How changed the circumstances, as they appear to us. Once we were standing before our Father clothed in rags, filled with shame

and confusion, and were trembling like guilty criminals before the judgment seat; but now our mouths are filled with laughter, and our tongues are loaded with praise, and we rejoice greatly in the Lord, and our soul is joyful in our God. The more wretched our condition was, in our lost state, the more elevated will be our affections, the more lofty the praise, the greater our rejoicing, and the sweeter the joy. This rejoicing does not terminate with the first manifestation of love to the soul, but it springs up and bursts forth through all the pilgrimage of the saints in this vale of tears, and their rejoicing and joy on earth will end in everlasting rejoicing in glory. And whilst here on earth, if a journey of forty years awaits them, their garments will neither wax old nor decay. As they travel onward in their experience, they learn more and more of the riches of God's grace, and if in his purpose they are led for a season through a dry and barren land, the songs of joy have not departed forever, nor are the praises of God hushed into silence. If their pathway leads them over the rugged mountains, and sometimes down the craggy steeps, they are not left to thirst and weep in a barren waste. They are now and then brought into a fertile plain, where their earthly tent is pitched for a season, and where the crystal rills from the river the streams whereof make glad the city of God, flow softly and gently down, and where with rapturous delight they drink, and drink again, and are led to say, Although the fig tree shall not blossom, neither shall fruit be in the vine, the labor of the olive shall fail, and the fields shall yield no meat, the flock should be cut off from the fold, and there shall be no more herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation. The figures used in the text set forth the cause of this rejoicing, and the reason why the soul is joyful in her God. Having made a passing remark relative to the spirit of adoption being sent into the heart to enable the believer to cry Abba Father. I will not stop here to enlarge on the expression, *my God*; but will merely remark, that without some evidence in or manifestation to the soul of our union to God in Christ, none can say in truth and verity, my Lord, and my God. Says the text, My soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. It is a fact worthy of notice that in the case of the prodigal son heretofore referred to, that notwithstanding his profligacy, wretchedness, pollution, shame and misery, the relationship of father and son did not cease to exist. It was a natural tie, and it was bound by the Creator, and it was not to be sundered by the prodigality of the son. Yet, when he came to himself he could not claim the blessings thereof, for well did he know, and deeply did he feel that he had forfeited all. Should any object to this as a figure, perhaps they will admit it as an accommodating illustration. He came to himself, was clothed in his right mind, and could contrast his Father's good-

ness with his own vileness. His Father had dealt tenderly with him; but he in return had acted the most ungrateful and rebellious part, and it is love, wonderful and strong, that will have mercy on such rebels. Said John, Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! The garments of salvation present the entire covering of the saints. The text says, He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. The righteousness with which God covers his children is a perfect one; there is no defect in it. Uncomely filthy and polluted as they are in themselves, this righteousness presents them holy, unblamable, and unreprouable in the sight of God. Watts said,

"He took the robe the Savior wrought,  
And cast it all around."

I will not say that Christ wrought out this righteousness. Jeremiah said of Christ, This is the name whereby He shall be called The Lord our righteousness. Daniel said, It is an everlasting righteousness, and that Christ should bring it in, (not work it out.) If it is an everlasting Righteousness, when was it begun? and when was it finished? and when was it in progress and incomplete? Paul says it is the righteousness which is through the faith of Christ, the righteousness which is of God by faith. This is a perfect righteousness and is imputed to the believer, and he is made the righteousness of God in Christ.—Was not the Godhead the life of the church in Christ, and this righteousness in unity before the world was? and as such, is it not made manifest through the appearing of the Wonderful Counselor, the Mighty God, the Everlasting Father and Prince of Peace, in the flesh? Should I here differ from my brethren, I shall not set stakes and contend with them. But to my mind this view of the righteousness of the church not only appears in a scriptural light, but it presents to the mind a theme of the most devout and sublime contemplation. Christ brought it in, and he also brought in life and immortality, or brought them to light through his resurrection from the dead. This life was that which he laid down and took again. And thus I understand that the bringing in everlasting righteousness, is the making manifest the righteousness of God by Jesus Christ. In this robe the church is complete in him who is the head of all principality and power.—Christ died to redeem the church from the curse of the law, and rose from the dead for her justification. And the rejoicing of the church arises from the fact, that in her fallen state, all was shame, confusion, poverty and wretchedness, and they not only stared her in the face, but she was actually submerged into all their painful realities, and not a vestige of righteousness was found upon herself, and she lay a helpless captive under the law. But Christ redeems her with his own blood, clothes her with the robe of righteousness, and in him she receives the double portion, the inheritance of the first-born, and all things are hers, and she is Christ's, and Christ is God's. He raiseth up the poor out of the dust, and lifteth up the beggar from the dung hill, to set them among princes, and to make them inherit the throne of glory.

They are not raised up to sit among princes in shame and confusion, and to utter mournful lamentations, on account of their pollution, poverty and filthy garments, for they have been taken away, a change of raiment has taken place, and they are greatly rejoicing in the Lord, their souls are joying in their God, for he hath clothed them with the

garments of salvation, and covered them with the robe of righteousness. They are raised up to inherit the throne of glory, for they are heirs of God, and joint heirs with Jesus Christ, and the throne of glory is theirs by inheritance of the double portion in the First Born or Elder Brother. Perhaps some poor desponding one is saying, these things cannot be for me, although in them I can see beauties divine, and my soul is drawn out after them, but I cannot call them mine; I am all pollution and cannot get into the pool, for while I am getting ready another steppeth in before me. If the Lord should not appear as your righteousness until you get ready, by a preparation of yourself, you must sink to rise no more, but forever remain in your polluted condition. But his eye is upon you, and he knows all the workings of sorrow within. He well knows your inability, and blessed be his name, he will appear to you at the proper time, and speak peace to your mourning soul; for he is sent to comfort all that mourn. Satan may hiss his falsehoods in your ears, he may stand by you to resist, but to make the effort and prove himself a conquered foe is all that he can do. The angel of God's presence will stand by, and with an omnipotent hand will perform all the pleasure of that God who is enthroned in light and glory, and by whose will and power the change of raiment is made. Cast therefore all your care on the Lord, for he careth for you.

Another figure in the text, and one which is full of consolation, requires a passing notice. It is that of the bridegroom and the bride. The bible abounds with figures and illustrations upon this point. One, for instance, is, the Father chooses the Bride for his Son. And in the case of Abraham's sending his chief servant to bring a bride for his son Isaac, there are some important facts that are worthy of consideration. Abraham administered to that servant a most solemn and important oath, that he would not bring a bride from among the Canaanites; she must be brought from the kindred of Israel, and from that kindred only. When the servant came to the well, God revealed the thing in a way (as it related to the person, who was the bride) that excluded all human agency or forecast from the transaction. The servant put a ring upon her face, and bracelets upon her hands. And when the servant saw that the promised angel had gone before him, he appeals to the father and mother of the damsel, but they discover that the thing is from the Lord, and at once declare that they have no control over it, and they cannot speak to him good nor bad, and finally the damsel herself is appealed to, and she said, I will go.—The bride is made willing in the day of the power of the bridegroom. When we look at the ornaments which were put upon her, in a literal sense, we would say that they were for the adorning of her person. The saints are not only covered with a justifying righteousness as a robe, but they are also adorned through the operation of the Spirit of God in their hearts. When the Holy Ghost is sent to a sinner, he always leaves visible tokens of his Master's love; a work is begun which will be carried on until the day of Jesus Christ—Life is communicated. And although the first exercises may be a pensive sigh, the broken hearted groan, the burning tears, the sinking countenance, the cutting convictions and Godly sorrow for sin, yet these are priceless jewels in the eyes of him who sent them, and they are those which none but he can give. Thus it is that believers are comely, not only in their righteousness as a robe, but in their conformity, (through

the operation of the Spirit) to the image of Christ. The renown of the church has gone forth for her beauty, for it is perfect through the comeliness which I have put upon her, saith the Lord of Hosts. How changed the scene. From shame and confusion, from poverty and rags, and from the dust of the earth on which the serpent alone can live, she is exalted to inherit the throne of glory, and is covered with the prince's robe, which is like the smell of Lebanon. Well may she greatly rejoice in the Lord, and well may her soul be joyful in her God, for he hath clothed her with the garments of salvation, and covered her with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. This the Lord of hosts performs, and it is a matter of rejoicing with the saints that this manifestation is not dependent on circumstances. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations. The proclamation has gone forth, and it bears the invincible seal of high heaven. The soul often sends forth her cry, Lord, are these things mine? While I profess to have a hope, is it that which is an anchor to the soul, both sure and steadfast, and that which entereth into that within the veil? How wisely adapted to the children of God is his grace. While it draws from all his ransomed ones unceasing praises, it feeds and fills their souls with holy gratitude; and while it throws an unfading glory around the throne, it refreshes the church here below, and enables her to rejoice in the God of her salvation, for she knows in whom she has believed, and she is persuaded that he is able to keep that which she has committed to him against that day, and as she inherits and possesses all things in Christ, can sing,

"If God is mine, then present things,  
And things to come are mine;  
Yea, Christ, his word, and spirit too,  
And glory all divine."

Yours in love,

WM. SHARP.

Southampton, Pa., June, 1851.

For the Signs of the Times.

ELDER REED BURRITT'S REPLY TO SISTER ALMIRA SMITH, ON 1 PETER, iii. 18—22.  
(Concluded, from Page 99.)

Verse 19th. "By which he also went and preached to the spirits in prison." and Verse 20, "Which sometimes were disobedient," &c. Various are the opinions of men upon this passage; but such light as I have I freely give. That God's ministers are active in preaching the gospel, there is no doubt, though they are compared to earthen vessels, trumpets, and ram's horns, through which the Lord God, (Christ) speaks to the children of men. Zech. ix. 14, with whom, as I understand the Scriptures, God has had no correspondence since the fall, except it has been through Jesus Christ, and let the instrument be what it may, through which the sound is made, Christ is the preacher; he is the one that fills the trumpet. Thus he preached through Noah to the generation that then was, which Peter calls, "the world of the ungodly," and Noah a preacher of righteousness, 2 Peter ii. 5. He preached while he was building the ark, which shows that although he was a preacher he was a man of business. His days were nine hundred and fifty years; how many of them he spent in preaching, we are not informed, nor how many were quickened by the Spirit of God and comforted and instructed under his ministry: but it appears that eight including himself were all that entered the Ark, and

were saved, while the ungodly perished in the deluge and went to hell, in which prison they were shut up when Peter wrote his epistles. But I have no idea that Christ has preached to them since Noah entered the Ark, God's long-suffering at that time, as I understand, was his long suffering, or patiently enduring their wickedness, while the Ark was preparing, see Rom. ix. 22.

Wherein few, &c. were saved by water, the like figure whereunto even baptism doth also now save us. The Ark I view as a figure of the covenant of grace. Noah and his family, a figure of Christ and his elect. The seven which were with Noah was a perfect and scriptural number: they were all related to Noah, were all in the Ark with him, and the Lord shut them in, before they were on the water. They were all adult persons, and were all overwhelmed with waters when all the fountains of the great deep were broken up, and the windows of heaven were opened, and they were saved by water; the like figure whereunto even baptism doth also now save us, (not the putting away the filth of the flesh but the answer of a good conscience toward God,) by the resurrection of our Savior Jesus Christ.

Baptism does not save, it is the answer of a good conscience, such as none but regenerate persons have; infants have none at all; and how one can have a conscience for another, the scriptures do not inform us. Lexicographers differ in giving their definition of the word baptize: but, "Let God be true, and every man a liar." The dictionary made by the Holy Ghost, defines baptism to be a burial. Rom. vi. 4. Col. ii. 12, which signifies that we are dead to the law, and of course dead to sin, and that we have arisen to newness of life. By it we acknowledge the resurrection of Christ, and of our own bodies, which are very important items of the christian faith. We also acknowledge by it our filthiness, and need of being washed.—Some have objected to immersion because they deem it too much for a delicate lady or gentleman to submit to: but the church of God can do very well without such gentry.—But to return, Christ was delivered for our offences, and raised again for our justification, Rom. iv. 25. Baptism directs to Christ and his resurrection; not only in its mode but also by being baptized in his name, hence he is fully acknowledged in the ordinance. It is calculated to bring enjoyment of salvation to the candidates; though they may not always realize that rapture of joy being incumbered with the imperfections of the flesh; yet if properly instructed in the nature and design of the ordinance, it must direct their mind to Christ and his resurrection for justification. I have often thought that John the Baptist, and the apostles pursued a course somewhat different from that practiced by the baptists since I have been acquainted with them: John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him. It does not appear that he waited until they had realized a pardon of their sins; and on the day of penitence, when they were pricked in their heart and cried, What shall we do, Peter said unto them "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost." &c. And when the Eunuch asked Philip what hindered his being baptized, Philip answered, "If thou believest with all thy heart, thou mayest: and he said, I believe that Jesus Christ is the Son



of God." But it does not appear that he was brought into the liberty of the gospel before he was baptized; but after it he went on his way rejoicing. Every penitent sinner believes that Jesus Christ is the Son of God, especially if they have heard the gospel preached. It is one thing to be a child of God, and another thing to realize that it is so, and to enjoy the liberty and privilege, and ability to receive God as our Father. It is because we are sons that the spirit of adoption is given to us, whereby we cry Abba Father. Gal. iv. 6.

To them that believe on his name, he gave power to become the sons of God, and yet they were born of God before they believed. John i. 12. & 1 John, v. 1.

The apostle does not say that we are saved by baptism: omit that part of the text included in a parenthesis, and it will read thus, "the like figure whereto even baptism doth also now save us, by the resurrection of Jesus Christ." Paul says that we are justified by faith, and yet it is by faith that we receive a righteousness that justifies us.

From this passage and also many other parts of the bible we learn that baptism is not only a very significant ordinance of the gospel, but a very important one. The Savior himself says "He that believeth and is baptized shall be saved." Ananias said to Saul, Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 16.

What ordinance or institution of the gospel has ever been honored of God, or received the approbation of heaven in the manner and to the extent that baptism has? The Son of God himself was a subject of it.—And when he came up out of the water, Lo! the heavens were opened and the Spirit descended like a Dove and lit upon him, and a voice from heaven was heard, saying, "This is my beloved Son in whom I am well pleased." How can any who have any understanding of divine things speak so diminutively of the ordinance as some do, who call it a non-essential, saying, in substance that God has instituted an ordinance that is of no consequence? I sometimes fear that the brethren do not treat it with as much importance as they ought, especially the "Dry Baptists."—Why tarriest thou? Arise and be baptized, and wash away thy sins."

The ascension, exaltation, and dominion of Jesus Christ, set forth in the 22 verse, are so plainly and so clearly presented in the New Testament, that I should think I need not dwell long upon this part of the text. Christ has ascended up into heaven as our fore-runner, and he ever lives to make intercession for us. The apostles call him our blessed hope, both sure and steadfast, that hath entered within the veil; so that notwithstanding Zion's ship is at sea, her anchor has entered the port to which she is destined, and her cable is perfect, eternal and immutable, and the great apostle to the Gentiles asks, "Who shall separate us from the love of Christ?" Heb. vi. 19—20, Tit. ii. 13. Rom. viii. 35. 39. He is on the right hand of God, where Stephen saw him, Acts vii. 55., which shows that he had accomplished his work in a way acceptable to God. I do not understand that God is at the right hand of God; but that the Mediator is there, in which character he reigns, and will reign, until all enemies are put under his feet, 1 Cor. xv. 15—25. All power in heaven and in earth being given unto him, he has power over all flesh, to give eternal life to as many as the Father has given him. Matth. xxviii. 18. John xvii. 2. Angels, and authorities, and powers, being

made subject to him. Angels, good and bad, wicked men and devils, the great and the small, all hold their dominion from and under Jesus Christ. See 1 Kings xxii. 22. Job. i. 12., and ii. 6, Mark v. 2—13., and John xix. 11. How patiently therefore ought we to endure afflictions knowing that they are all under the direction and control of our divine Master, and designed for our good. Job says "Shall we receive good at the hands of the Lord, and not evil?" "Whom the Lord loveth, he chasteneth." Our rulers in the civil department, are all under the dominion of Christ who careth for us. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 31—32.

Thus I have given what light I have on the text, and if any of the brethren have different or farther light on the subject, I hope they will be free to give it. I presume the columns of the Signs will be opened for them.

REED BURRITT.

Burdett N. Y. June, 1851.

For the Signs of the Times.

White Hall, Ky., June 14, 1851.

BROTHER BEEBE:—It has been about fifteen years since I first professed to be a disciple of Christ, and whether I am one in deed and in truth or not, there are some things in regard to which I can say, "that whereas I was blind, now I see." I always from my earliest recollection intended to be a christian, and having been raised by religious parents, had the opportunity of hearing much religious conversation. The christian exercise was the principal subject of discourse. In this way I became acquainted with what they called their "experience," and verily believed if ever I traveled that road I would know I was a christian. But with all my traditionizing, all my acquired stock of knowledge, when it pleased God who separated me from my mother's womb, and called me by His grace, as I trust, to feel and realize my condemnation, I could not recognize a single way mark. My repentance was not that "Godly sorrow" spoken of by the apostle. If I said, "God be merciful to me a sinner," it was not from true conviction of soul; but I had only learned it from others. It was nothing but hypocrisy in me. I did not then know that precious text, "I will lead the blind by a way they know not, in paths they have not trod," &c. Such were my fears that I had only learned these exercises from others, that I wished I never had heard a christian experience. After struggling with my convictions at times, through a period of several years, instead of getting better, I seemed to be getting farther out of the reach of mercy, "the accepted time," and the "day of salvation," I thought were past and gone from me. My prayers now seemed not half so sincere as when I first said, God be merciful to me a sinner.

The terms of the new covenant are, "They shall not teach every man his neighbor, saying know the Lord." This I found to be the truth, for my friends tried it, the preacher tried it; "cant you understand that Jesus Christ died for sinners? believe on Him!" Alas, they only seemed like Job's comforters, that they were mocking me. I saw no beauty in Him, (Christ) at that time, that I should desire him; yet I would have given the world, if I had possessed it, to see how such a sinner as I could be saved. This teaches me the truth of another text, "No man can say that Jesus is the Lord but by the Holy Ghost."

Brother Beebe, I cannot tell the day, nor the month, nor the year of my deliverance from condemnation through faith in Christ—"But whereas I was blind, now I see." I got to see, that is, to believe that Jesus is the "way, and the truth, and the life." So foolish was I that I thought a sinner might become acquainted with the way and not be in it; so slow was I to learn that to trust in Jesus is to be a christian. "He that heareth my word and believeth on Him that sent me, hath everlasting life." "I in you, (by grace) and you in me, (by faith:) yet it was a death struggle to part with my traditions. Can a sinner pass from death to life and not know it? I must know I am a christian or I never will take up the cross. Christians recollect the time of their deliverance, therefore I have had none. I was indeed a poor doubting Thomas. O, how great has been the goodness of God to poor sinners! "Thomas, reach hither thy hand"—"be not faithless, but believing." Because thou hast seen, thou hast believed; but *blessed are they that have not seen, and yet have believed.*

I think I did realize the blessing of my Lord and Master, when, after waiting several years hoping and trying to get better, I became willing to pick up my little hope and tell it to the church; after I tried to throw it away and get a better, or, at least a brighter one, but it continued to be the "anchor of my soul," and is more precious than all the world beside. The day of my baptism was the brightest day of my pilgrimage. "I sat down under His shadow with great delight, and his fruit was sweet unto my taste." It was communion season—tears of love and praise flowed freely, and I could say with the spouse, "My beloved is mine, and I am His."

Since that period, I have realized the truth of another scripture. "In this world ye shall have tribulation." Fightings without and fears within, trials, sorrow, and temptations.

"In this wide wilderness I roam,  
Far distant from my blissful home;  
My earthly joys are from me torn,  
And oft an absent God I mourn."

"No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it worketh the peaceable fruit of righteousness to them that are exercised thereby."

I think christians should habituate themselves to consider the rod of affliction, no matter through what instrumentality it comes, whether our brethren, the corruptions of our nature, or an ungodly world, as directly from the hand of our heavenly Father for our profit. This will lead us to examine ourselves, and by prayer and supplication to God endeavor to ascertain our own faults, and correct them; "For in many things we offend all."

How beautiful to see a disciple clothed with humility, and in his right mind, sitting at the feet of Jesus, hearing his word, and walking in his commandments, not rendering railing for railing, but contrariwise blessing. Like his Master, who, when he was reviled, reviled not again: when he suffered, threatened not, but committed himself to Him that judgeth righteously.

The Lord grant that we may all be thus minded.

Yours in the gospel,

JAMES W. DUDLEY.

For the Signs of the Times.

Mount Vernon, Ia., June 19, 1851.

BROTHER BEEBE:—I have been requested to give a relation of my experience through the *Signs of the Times*, and I might refer my brethren to almost every number of your paper for a great part of my experience, for nearly or quite all of them contain the rela-

tion of some of God's children which accord so precisely with my own, that I can extend to them the right hand of fellowship. But as it is not only my exercises, during the six weeks in which I was under a sense of condemnation and guilt, that they desire me to relate; but also an account of nine years of wandering in darkness and confusion of mind, together with my call to the work of the ministry, &c. I feel disposed to comply with their request, providing you may think my statement worthy of a place in the Signs.

In the spring of 1829, when I was in my 17th year, residing in Allen Co., Ky., I first discovered that I was a guilty sinner before God. My judgment had long been convinced that I was a sinner; but I supposed that by suitable prayer and repentance, I could easily become good enough for God to have mercy upon me; but now, to my astonishment, I saw that I was a sinner of a different type than what nature had taught me. I saw that it was my desperate nature that had produced all the irregularities of my youth; and I thought that all eyes were upon me, as a poor guilty sinner. This was just at the time when the mistress of witchcrafts was introducing *anxious benches* into the religious machinery of her craft, and they were called *mercy seats*! and sometimes "mourners' benches." After hearing a short address from a young preacher, from these words, "The Son of man is come to seek and to save that which was lost;" these *mercy seats* were fixed, and the mourners invited to come to them. I felt that I was the greatest sinner in the house, and that I needed the prayers of the people of God, if any poor soul did, and so I ventured up with the general current that was rushing up to the preacher. Perhaps there were twenty professed mourners around me; some were sobbing and in tears, and others were uttering loud groans. All appeared to me to be real mourners but myself; I could not shed a tear, I dared not utter a groan; and I thought that every one could discover the deceit that I was practicing on them, for all the others, except myself could mourn.—Suffice it to say I never went again to the mourner's bench; but I went often, very often to a beautiful arbour formed by a few grape vines over some small trees which were left in my father's pasture, and there alone tried to pour out my soul in prayer. But oh! such feebleness, such guilt, and such deceit as attended me! I never could believe that, until I should become better, and could pray better, that God would have mercy on me. I found that I could not please myself with the best things that I could perform; and how much less could I please a holy God who would accept of nothing impure. At length I went one evening, at about twilight, to a secret place, and I thought that it would be of no use to ever try again. But my burden left me, and I was calm and serene; but I had no idea that this could be religion. I thought that if I really experienced a saving change, I should be raised shouting. I retired to bed, and slept much more soundly than I had for many nights, and on the next morning I went out to pray—but, oh! how changed was every thing! My burden was gone, and I felt light and calm. I kneeled down under a cherry tree to try to pray, but these words seemed to produce a thrill all over me, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." I now felt an indelible agony. I was confident that I had been desiring religion; but now I had looked back. My burden was gone, and I had got nothing for it. Which way to turn, or how to do, I

knew not. Here a scene began of darkness and distress of mind which lasted for nine years—but I must leave a description of it and my call to the ministry, for another paper. And as I have a little space left, I will say to the scattered family of God, that the revival has not ceased; I have baptized six, since my letter of March 3d. Brother Humes has baptized three, and Brother Halcombe five. I also visited a church on the second Sunday in this month, when four united with the church by experience; so the work does not as yet decline.

Yours in gospel bonds,

B. B. PIPER.

For the Signs of the Times.

Marshall Co., Ala., May 26, 1851.

BROTHER BEEBE:—I have been receiving the *Signs* for the last twelve months or more, and I feel disposed to write you a few lines. I am at a loss for language to express myself when speaking of heavenly and divine things; but as I have to write you on business, I will say something concerning the churches in our (Mud Creek) Association, embracing churches in Madison, Jackson, and Marshall counties. I have never seen but one letter published in the *Signs*, from within the bounds of this association, and that was from the hand of our esteemed brother, Elder Peter Maples. His health is not good; but when he is able, he spends much of his time in the ministry, and we feel confident that the Lord has called him to that work, and will enable him to finish the work he has given him to do. There seems to be much coldness in the churches of my acquaintance; but thanks be to our God, for his goodness to us. Brotherly love continues and abounds, and we are at peace one with another. We have but few ministers in our bounds, but we have reason to praise our heavenly Father, through whose goodness they are enabled to all pull the same way, like a company of horses in Pharaoh's chariots, having nothing in view but the glory of God, the welfare of Zion, and of the kingdom of our Lord and Master Jesus Christ, who is the great and glorious Head of the church. When I speak of churches, I only mean the little branches, which are scattered, one here and another there, throughout these low grounds, where the Lord has been pleased to locate them, according to his own purpose and wisdom; for they are all one body, of which Christ is the one Head.

Brother Beebe, we are told in the scriptures that false teachers shall rise up, and even of our own selves shall men arise speaking perverse things, to draw away disciples after them. It is the duty of these little branches of the church of God to be upon the alert, and to pray the Lord to give them wisdom and understanding, that they may be able to detect these false teachers, and false spirits by the scriptures, before they cause divisions among them; for where two spirits occupy one house, there will be wars and rumors of wars, biting and devouring; and wherever such teachers get the ascendancy the old sheep are driven from the house, and the weaker lambs are taken captive by them at their will. In the bounds of our association we are generally poor in regard to the things of this world, and those suckers have visited but little amongst us. They can do better in warmer climates, where they can shear the flocks twice a year. True, we have not been entirely clear of them; for they prowl around sometimes to see if they can make some proselytes, as they are great sticklers for that kind of works.

Brethren, I hope you will pray for me.—

When I read the communications in the *Signs*, there seems to be a sweetness in them; the words and language seems to be seasoned with grace.

May the Lord, if consistent with his will, hold up your hands, my brother, and enable you to fight the good fight of faith, and to lay hold on eternal life.

GEORGE CHENAULT.

N. B. As soon as convenient, I request you to give your views, through the *Signs*, on Songs v. 3. Give yourself room to write at full length on the subject.

G. C.

For the Signs of the Times.

Rome, Pa., June 17, 1851.

"CHARITY SUFFERETH LONG AND IS KIND." 1 Cor. xiii. 4.

BROTHER BEEBE:—The word *charity* is much abused at the present day, by the religious world. They seem to think that if a man gives liberally to what they call *benevolent* purposes, that he has charity; but they have forgotten, if they ever knew, that if a man should give away all the substance of his house to feed the poor &c. and had not charity it would not profit him. Charity, that heaven born spirit which never had beginning of days nor end of life, and which none but the redeemed of the Lord, know anything about, is the wine of the Kingdom, and sweetens all the religious duties, and enlivens all the hopes of the child of grace. Many waters cannot quench it, neither can the floods drown it. David says, Behold how good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head &c., as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore." Psa. cxxxiii. Charity is in company with every other grace, and every heaven-born soul has a manifestation of the same spirit, and it leads them to love and fear God, reverence his word, abhor themselves, love the brethren and esteem them better than themselves. Without this principle there can be no heaven or happiness. Love worketh no ill to his neighbor. It was love that led the Lord Jesus to leave the glory that he had with the Father before the world began, and come into this world and become a man of sorrow and acquainted with grief, and all his labors were wrought in love. Having loved his own, who were in the world, he loved them to the end. Love is an attribute of the great I AM, and every child of grace, is made a partaker of this and of every other attribute of God. Hence it is said, "Christ in you, the hope of glory." Where this principle is in exercise in the saints, they come together without the noise of axe or hammer; and their fellowship and communion is sweet while they are together.

Permit me to say to the brethren and sisters scattered abroad, Little children, Speak often one to another through the "*Signs of the Times*," for your welcome epistles come to us like good news from a far country, and they are to us like cold water to a thirsty soul.

Brother Beebe, I have had some thoughts of sending you an account of my experience especially when reading the experiences of others. There is such oneness in their exercises, and language as truly shows that they are all led by the same Spirit, it is the same Spirit, but different operations—But I must close, subscribing myself your unworthy brother.

JACOB WICKIZER.

P. S. June 30th, I have just returned from the Chemung Association, where we hoped to have seen you, but were disappointed—Still we were well supplied with ministers from the east. Elders, Bromé, Purington, Hollister and Bolch were with us, and we had truly a refreshing season, and not a jarring note, we were made to sit together in heavenly places in Christ Jesus, and did realize how good and how pleasant it is for brethren to dwell together in love.

A. J. W.

For the Signs of the Times.

Falmouth, Ia., June 9, 1851.

BROTHER BEEBE:—Through the goodness of our merciful God, our almost unprofitable lives have been spared to the present time, and we have been blessed with a reasonable degree of health and temporal comforts, for which we desire to thank God. When we contemplate the goodness of our Lord and Savior towards us, poor unworthy worms of the dust, we feel ashamed of our rebellious course, and disobedience to his government.

Brother Beebe, I have been a reader of the *Signs* for about eight years, and I feel happy to know that we have a medium through which the children of God can communicate their thoughts, and speak of the boundless goodness and mercy of God towards them. I can truly say it has been a consolation to me to read the communications of my brethren and sisters who are scattered so far abroad upon the earth. There is so much harmony and oneness of sentiment throughout all the correspondence in the *Signs of the Times*, touching the experience of the brethren and sisters, I feel confident that they have all been taught of God, in the same school of Christ, and by the same teacher, which is Christ the Lord. And we are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. When we consider the frailty of our nature, our proneness to run after strange things, and that we are surrounded by so many who are crying Lo here! and Lo there! and so many new inventions and plans are adopted by them to draw away disciples after them, we are constrained to say, Keep us, O Lord, by thy power, and lead us in thy ways, and cause us to follow after thee, and to place our whole dependence in thy name; for, in the Lord Jehovah is everlasting strength. Under his banner will his people rally and fight the good fight of faith; rejoicing and confiding in the hope which is set before them, knowing that Jesus ever liveth to make intercession for them who trust alone in him, and have no confidence in the flesh, or in any thing they can do, or that any poor puny man can, with all their boasted means and instrumentalities, do for them. We know that unless we are born of the Spirit of Christ we are none of his; that we must be renewed in the spirit of our minds, before we can be the willing subjects of his government.—For the carnal, or natural mind is enmity against God; it is not subject to the law of God, neither indeed can be. We must have the spirit of Christ dwelling in us, or we cannot view him as our Savior, and we must be stripped of self-righteousness, before we can rely alone upon his righteousness for our justification before God.

Brother Beebe, I have often thought of you, and of the sermon I heard you preach when you was out here with us at the White Water Association; and I can truly say that your preaching was refreshing to the sheep and lambs of Christ, and we would all be glad to see you and hear you preach once more among us.

Our next associational meeting will be held with the little Blue River church, in Rush county, Ia., and if God in providence should send you to us, you would be received by the brethren with gladness of heart, and be made a welcome visitor among us. May God in mercy watch over us all and guide us into his truth, and make us useful one to another, is my prayer for Jesus' sake.

Yours in gospel bonds,

WILLIAM H. BECK.

For the Signs of the Times.

Warren Co., Ohio, June 24, 1851.

BROTHER BEEBE:—The last ten days, ending on yesterday, has been as full of pleasure and interest to me, as any ten days that I ever spent in my life. Elder Seymour Craig met me at Tapscott meeting house, on Saturday, the 14th inst., and I parted with him on last Sunday, after meeting was over at Centreville. In our tour we visited the following churches—Tapscotts, Mount Pleasant, Winchester, Elk Creek, Hamilton and Rossville, Fairfield, Lebanon, and brother Craig preached at Bethel, on the same day that I was called on to preach the funeral of Wm. P. Barkalow, of Franklin, one of the oldest settlers of the Miami Valley. Mr. Barkalow was not a professor of religion, but, I have no doubt, but what he was a subject of regenerating grace. He was about 83 years old. He was attacked with cholera morbus on Saturday night, the 14th inst., and died on the following Wednesday. His funeral was preached to an unusually large audience, on the 20th inst., from Rev. xiv. 13. On Saturday, the 21st, I met brother Craig again at my house in Lebanon, and on that day we met with the church at Centreville. We had a very interesting meeting with the church at Centreville, both on Saturday and Sunday. We have very large congregations at Centreville in general, but on last Sunday we had the largest congregation that I ever saw at that place. As before observed, after meeting on Sunday, I parted with brother Craig. May the Shepherd of Israel reward him for his labors among us. There were no "Foolish unlearned questions," or "Doting about questions and strife of words" introduced by him among us. His object in his preaching appeared to be, to exalt Christ as the Savior of lost and perishing sinners; and he exhorted the believers in Christ, to live in peace, in love, and in harmony; and, "To be DOERS of the word, and not HEARERS only," in every sermon he preached among us.

On Monday I had an appointment at Middle Run, a small church that is, and has been destitute of a pastor, ever since our beloved brother, Elder George Reeves, moved to the state of Illinois. After preaching, the door of the church was opened for the reception of members, whereupon three persons came forward and related their hope in Christ, and were received for baptism. Two of them were baptized on that day, and the other one expects to be baptized in a month from that time. I had the pleasure of baptizing one there in the month of March; and brother Hezekiah Stutes baptized one there in the month of April. May the Lord bless his little flock at that place, and preserve them from the spirit of strife and contention that is now devouring the peace and prosperity of Zion in many places.

May God Almighty bless you, my brother, and enable you in all your labors, whether as preacher or editor, to pursue those things which make for the peace of Zion, and things whereby one may edify another.

SAMUEL WILLIAMS.



For the Signs of the Times.

Licking Creek, Pa., July 1, 1851.

BROTHER BEEBE:—Through the mercy of God I am still on the land of the living. After my return home from the Baltimore Association, I was taken sick with a fever, and was for about three weeks very sick and nigh unto death; but, blessed be the God and Father of our Lord Jesus Christ, for his kindness to me, a worm of the dust, I am so far restored to health as to be able to go about the house, and to ride out a little, and I hope this may find you, and yours enjoying the smiles of a kind providence.

I noticed, in the 12th number of the Signs, an error in regard to the time appointed for our Old School meeting. It is in that paper wrongly stated, that the meeting is to commence on Saturday before the first Sunday in August, but it should be on Saturday before the FIFTH Sunday in August next, at 10 o'clock, A. M. If you will refer to the Minutes of Baltimore Association, you will find the appointment was for the Saturday before the fifth, and not first Sunday. You will please correct the mistake as soon as possible. We have a great desire that you, dear brother, should attend with us.

Yours in love,

JOHN P. SHITZ.

For the Signs of the Times.

Lakeville, N. Y., July 8, 1851.

BROTHER BEEBE:—We have just returned from the Allegany Association, which was held at South Dansville, where we had a time of refreshing from the presence of the Lord. The season was harmonious, and a goodly number of ministers were in attendance, and all the preaching was good and of the same kind, and not a jarring note was heard. Indeed, to us who reside at Lakeville, and have to hear popular preaching or none at all, it was a time of rejoicing.

Since my brother Hezekiah has been called home, we have had no one to break to us the bread of life, and the Old School brethren have more than half removed to different places, and we feel very much alone; yet God has comforted our hearts at this meeting, and blessed be his name.

Yours in haste,

ERASTUS WEST.

For the Signs of the Times.

Winchester, O. March 18, 1851.

BROTHER BEEBE:—I would like to write you something worthy of publication, that would be calculated to edify and comfort the readers of the Signs, especially those by whose communications, on doctrinal, practical, and especially experimental subjects, I have been so often comforted myself; but whenever I light upon any of my former communications, published in your paper, they look to me, when compared with those of others, so flat and insipid that I think that they had better not have been published.

But still, notwithstanding all this and many other things which seem to hedge up my way, I feel a great desire to write and send you a statement of my experience, or of how I was brought from nature's darkness, as I hope into the light and liberty of the glorious gospel of Christ. It is possible that I may before long overcome all my difficulties and hinderances; for the theme is still fresh in my mind, although many years have passed away since that glorious and blessed day in which I was first enabled to rejoice in the Lord Jesus Christ as my Savior.

It is my desire and prayer that the God

and Father of our Lord Jesus Christ, may be with and keep you, and enable you to still continue the publication of the Signs of the Times, for the edification of the afflicted, tried, and tempest-tossed children of God.

Your unworthy brother,

JOSEPH TAYLOR.

## EDITORIAL.

MIDDLETOWN, N. Y. JULY 15, 1851.

### An Able Ministry.

In the *Western Recorder*, a New School Baptist paper, published in Louisville, Ky., we find a long article, commenced, and to be continued, on the subject of *an able ministry*. The article purports to be written by a certain piece of bloated mortality, identified by the title and name "Rev. James M. Pendleton." From some expressions in the article, we suspect the writer is laboring to show what is necessary to constitute an able minister of Jesus Christ; but, poor fellow, he pokes about miserably in the dark. The elements most essential in his estimation, seems better adapted to qualifying ministers of state, or performers for the stage, than for those who are to be the humble ministers of the lowly Lamb of God.

The three requisites to constitute an able ministry, by this writer, are, 1. Mental capacity, [the lack of which has been wofully felt by the New School, since they have depended on their educational machinery for ministers, their schools have turned out upon community a greater per centage of learned block-heads than can be found among any of the professions of the age.] The 2d. *Is learning*. To the necessity of learned men for the ministry, much of his long windy article is devoted, and the 3d. Last and least of the trio, is called "*Ardent elevated Piety*." Nothing is hinted of a work of grace, to be wrought by the Holy Ghost on the heart. Not a word of a call or preparation by the God of heaven. In reference to these the writer says that "The day of inspiration is past, and men know nothing but what they learn." If the day of inspiration is past, and God has ceased to teach his people by the Holy Spirit, and nothing henceforth is known except by that kind of teaching, or learning, which is independent of, and distinct from the Inspiration of the Spirit, then Wo to the world, and Wo to the church of God in the world. And this is the position taken by the writer. Consequently the *ardent, elevated piety*, which he pretends to think necessary, is only a science, an art, a something learned independently of inspiration, and, of course without regeneration.—*Piety* is a term used by anti-christ as equivalent to true religion, but it is almost universally by them applied to a form of religion where the power of vital godliness is denied. The qualifying terms, *ardent* and *elevated* shows that they have so many degrees of piety, that they must distinguish the various kinds by as many qualifying terms. For instance, their *laity* may have *benevolent piety*, *confiding* in their learned ministers, scratch about and collect funds, and lay their goods at these false apostles' feet; but their clergy, requires a *piety elevated*, a priestly kind, a clerical piety, a sort that will make them *reverends, right reverends, and divines*; and so by an elevated kind of religion, raise their reverences a head and shoulders above the common people. And "an able ministry," must also have an *ardent piety*, a hand-working, laborious, toilsome kind of religion; such

a kind as the prophet Isaiah describes, that "cannot rest, but is continually casting up mire and dirt." He says,

"The day of inspiration is past, and men know nothing but what they learn. There have been professed ministers of Christ (there may be some still) who seemed to consider themselves specially commissioned to decry learning, and by consequence exalt ignorance. If there are advantages in ignorance, men of this class most disgustingly exemplify them. They suppose that God does not need the learning of ministers in the advancement of his cause. What a pity that they are not intelligent enough to know that a distinguished theologian has said with caustic and eloquent severity, 'If God does not need our learning, much less does he need our ignorance.' This class of preachers would have no texts from which to preach if learned men had not translated the Bible from Hebrew and Greek into English. From such antinomian, anti-missionary, anti-education ministers may the churches everywhere be delivered."

"From such apostles, O ye mitred heads, Preserve the church! and lay not careless hands On skulls that cannot teach, and will not learn."

The idea that God sanctifies ignorance and makes it subservient to the accomplishment of the objects of the ministry cannot be found in any "canonical book," and it will be a happy day for the Church and the world when it becomes an "obsolete idea."

Here we have evidently a dash intended for the Old School Baptists. The prayer of the writer, for the annihilation of those whom he calls *antinomian, anti-missionary, anti-education ministers*, shows that the Old Fashioned Baptists are intended; for upon no other class do the New Order deal out these epithets; and these are charged with decrying learning, and exalting ignorance. But is this true? When, where, and by whom, among the Old School Baptists has learning been decryd, or ignorance exalted? Human learning for human or temporal purposes is not without its advantages to mankind, and the Old Baptists would rejoice if we had schools in our country free from sectarian influence, where our children might drink deeply at the fountain of erudition; but we protest against the theory that it can qualify any man to preach the gospel of Christ. The Old Baptists do not object to ministers that are learned, provided their learning is not substituted for the work of God's Holy Spirit in qualifying them for the work of the ministry. Our position is this, That the gospel of our Lord Jesus Christ, is a divine revelation and not a human science. That no man, however learned in the wisdom of this world, can call Jesus Lord, but by the Holy Ghost. And that a revelation of Jesus Christ is made by the Holy Ghost, to and in the ministers of Jesus, and in all the members of his kingdom, whether learned like Saul, or unlearned like Peter and John. The classical and theological studies of Saul, only made him a persecuter of the church of God; and although a proficient in the religion of the schools, and a graduate from the highest of them, and possessing abundance of *ardent, elevated piety*, he was totally ignorant of the person, doctrine, and gospel of Jesus Christ, until he was taught it by revelation of Jesus Christ, by that God who had separated him from his mother's womb. And it is the same now; a provision of the New Covenant which God has made with his people, provides, with all the certainty of the sure mercies of David, by the oath and promise of Jehovah, by the two things wherein it is impossible for God to lie, that his people shall be all taught of God, and that they shall no more teach every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord. Not from the greatest of them to the least, but from the least

unto the greatest of them. Then let such mad men as Pendleton rave. Let them protest that the day of inspiration, and revelation by the Spirit, is past, and that nothing more is to be known of God, of heaven, of immortality, only as the sciences of this world are learned. God has told us otherwise, and all who are of God will respect his declaration; though it make every man a liar.

"*The eloquent severity*" which Mr. P. considers so caustic from this favorite Rabbi, does not touch the people to whom he directs it. They have never contended that God was in "need of learning or ignorance;" they have contended that God is in need of nothing, not even money, or men, or power, to spread his gospel and to gather in his elect, and accomplish all his purposes in earth, as his will is done in heaven. God is far above necessity or want. But we challenge Mr. Pendleton, or his "caustic theologian," to prove that God needs, *much less* our ignorance, than our learning. The assertion is untrue, God is no more in need of learning for his ministers than he is of ignorance. We distinctly and emphatically deny that God is in need of either, or of any thing else; consequently he cannot need one either more or less than he does the other. But we do affirm, without fear of contradiction, that God has chosen the unlearned in preference to the learned; the ignorant in preference to the wise and prudent; and the weak and base things of this world hath God chosen, while he has hidden the things of his Spirit from the wise, the learned, and the prudent, "That no flesh should glory in his presence." That God does magnify the glory of his might, through the weakness of his children, and glory of his gospel through the most illiterate and simple of his ministers, can be found recorded in all the "canonical books" of the New Testament. The absence of educational embellishment in the preaching of Peter and John, gave convincing evidence that they had been with Jesus; but the literary display of our modern graduates give evidence only that they have been at school. There is not, among all the lambs of the flock of Jesus, one to be found, however weak, illiterate or ignorant of the sciences taught by men, who cannot confound in fair argument, all the sons of Gamaliel that have ever been belched forth upon the Baptist profession, on matters of a spiritual and experimental import, and if Mr. Pendleton doubts this assertion, let him test the truth of what we say by actual experiment, and he will find that one of the Lord's poor, illiterate, despised disciples, can chase a thousand, and two of them can put to flight ten thousand of such "able ministers," as emanate from the schools of men.

### Sunday Schools, the Doctrines Taught in them.

We have a specimen of the doctrines taught in the Sunday Schools, in the following extracts from a letter published in the *New York Recorder*, purporting to be from a "Sunday School Teacher to her class."—Speaking of her ardent attachment and solicitude for them, she says,

"Can you tell me what has kept alive this flame? It is, that, in a measure, your eternal interests were committed to my care. I called to mind, when our intercourse commenced, that each one of you possessed an immortal soul, and upon your decision here depended your eternal happiness or misery.—In my hands was placed a Bible, which, with the aid of the Holy Spirit, was sufficient to lead you in the right path. This I was to study with you, and with all simplicity and earnestness, set before you the great truths contained therein. Had a casket, containing the most precious jewels of a friend, been committed to my keeping, would I not have

watched over them! How anxious would I have been to preserve them from tarnish or rust; how careful to secure them from the midnight robber! but what are all the jewels in the world when compared with one never-dying soul! Was it wonderful that I should entertain the most trembling anxiety, lest your great enemy, the devil, should secure you for his; lest some mistake on my part should be the means of leading you astray."

That this poor deluded teacher was herself the dupe of deception, and honestly believed and felt what she wrote we do not attempt to disprove or deny. She may have been under the strong delusion that the eternal interests of the children were in a *measure* committed to her, instead of being committed to safer hands; and also that the "measure" of her responsibility was so large as to involve the eternal destiny of their souls; that heaven and hell, as to their final abode in either, hinged on her manner of managing them. Neither their sins could sink them down to hell, nor a Savior's blood and righteousness save them therefrom nor fit them for the skies, unless she could drill them in some way or manner so as to make the blood of Christ effectual in their case. The eternal happiness or misery of these children, she says, depended on their own decision; consequently not on the purpose or grace of God; and their own decisions depended on the instruction they were to receive from their teacher.

Thus, in the Sunday Schools under patronage of the professedly Baptist churches, the doctrine of predestination to the adoption of children, of election, and justification alone by the righteousness of Christ, are all set aside, repudiated, and denied, and the struggle of life and death, heaven and hell, is represented to be between the Sunday School teacher and the devil. Their great enemy, the devil, might, according to her doctrine, secure these children as his own by some mistake on her part, in taking care to keep them out of his reach!

"This dear Savior has not purchased salvation, and then placed it out of your reach. He brings it, and offers it himself, and all he requires is, 'ask'."

This assertion is either true or false, and if we appeal to the bible to decide, where in that sacred book can any thing be found to sustain the doctrine, or any part of it? The Savior did not die to purchase salvation for any one. He is himself the salvation of all that are saved, and he was never bought or sold, excepting in the case of Judas. He has bought his people with his own blood, and they are his purchased possession; but he did not die to buy their salvation, nor to purchase heaven for them. The kingdom of glory was prepared for them before the foundation of the world, not to be bought nor sold, for it was and is the Father's good pleasure to *give* (not sell) it to them; and Christ told the mother of Zebedee's children that the seats in that kingdom "shall be given to them for whom they were prepared by his Heavenly Father." Instead of the Savior bringing and placing salvation within the reach of Sunday School children, and laying the responsibility of their reaching it, or missing it, upon the teacher, all was so completely settled in the counsel of eternity, that Jesus said the seats in his kingdom were not his to give; they were already disposed of; and the names of all who should occupy them were written in heaven from the foundation of the world. If it were true that the Savior has purchased salvation, and that he has placed it within the reach of sinners, whether in or out of the Sunday Schools; and farther, that he has brought it and offers it himself, and only requires this condition, that they shall ask for

it, the scriptures would so testify; but no such scripture can be found in the bible, and therefore we hesitate not to pronounce the doctrine false, delusive, and anti christian. Yet, such is, by their own showing, the doctrine of modern Baptist Sunday Schools. Can any true disciple of Jesus patronize these schools, or allow those under their parental or guardian care to attend them without manifestly disobeying the command of God, to "Come out from among them, and touch not their unclean things, and I will receive you, saith the Lord Almighty?"

### The Armor of God, or the Christian Uniform.

[Continued from page 101.]

The next piece of armor to be considered is the Shield of Faith. The quality, use and importance of this Shield, is stated in the text, with it the christian soldier shall be able to quench all the fiery darts of the wicked; hence "above all," the apostle directs that it shall be taken.

By the Shield of faith we understand *faith* itself, which if the right kind, is a shield to those that possess it, to protect them from all fiery darts.

There are many kinds of faith in the world, we read of faith even of devils; but neither the faith of devils nor the faith of men can protect the children of God from the assaults of their numerous and violent enemies. We have not room in this article to comment largely on the various kinds of faith entertained by the different classes of the professing and non professing world. Each kind may be known by the works which it produces, for instance, those who hold the papal faith, will confide in the Pope, say mass, and pay the priests for pardoning their sins—those who hold the arminian faith, as all ungodly men do, will fight against the truth, ridicule the Sovereignty of God, and go about to establish a righteousness of their own: hence a man's faith is known by his works, and the papal, pagan, and arminian faith is just as good as any religious faith, that can originate with men.—All these kinds are earthly, sensual, and devilish. But the faith which is a shield to the saints, belongs to the armor of God, which comes from God, which God has provided, and which he has once delivered to the Saints. Of this faith Jesus Christ is both the author and the finisher. It is the substance of things hoped for, and the evidence of things not seen. It is numbered by the inspired apostles among the things which he denominates *the fruits of the Spirit*, in opposition to the works and lusts of the flesh. The faith of God's elect differs as widely from all other kinds of faith, as holiness differs from sin—as the spirit of the gospel differs from the carnal passions of depraved human nature.

"Faith, is a precious gift  
Where'er it is bestowed,  
It boasts of a celestial birth  
And is the gift of God."

None but heaven born children possess it or know its peculiar qualities or value. As none can possess it until born of God, so none can be born of God and not possess it. Without it, it is impossible to please God; yet none can have it only as a gift of God; so we infer that the indispensable qualification to please God must come from him as a sovereign favor, before we can enjoy his approbation.—It being a production of the Spirit, it cleaves to things that are spiritual. Those who know its power, are by it constrained to trust alone in God, and have no confidence in the flesh.—It lays hold upon his word, relies upon his promises, and trusts alone in him for ultimate

victory and glory. Its wonderful achievements and victories, are many of them recorded in the eleventh chapter of the epistle to the Hebrews. Abel possessed it and God was pleased with him, and graciously accepted his offering; Cain was destitute of it, and to him and to his offering God had not respect. Abraham had this faith, and it it was counted to him for righteousness, and having it, he staggered not at the promise, which God had made to him. He by it rejoiced to see the day of the Redeemer, and saw it and was glad. It ever has been, and still is the distinguishing evidence of spiritual vitality, and all pretensions to piety, and godliness, in its absence are nothing else but delusion and vanity.

But in the immediate sense of our text, faith is brought figuratively to view as a *shield*, by which the soldiers of the cross shall be able to quench all the fiery darts of the wicked. Before we speak of its efficiency in quenching the fiery darts, it may be well to offer a remark or two on the darts to be quenched, and the certainty that such darts shall be hurled at the children of God, so long as they remain encamped in this militant state. Like the lilly among thorns, and as the bush in the midst of the flame that Moses saw, is the church of God in the world. Her God has chosen her in a furnace, and for his own glory and the best possible good of all his chosen people, the faith which he has given them must be tried. Indeed the trial of it is much more precious than the trial of gold that perisheth; and in the process, the dross shall be burned up, and the pure metal shall come forth at last like gold that is seven times tried. The christian is constantly besieged by the world, the flesh, and the devil; in each of these departments a mighty host of enemies to the faith of the gospel are to be encountered. The flesh, which is of the earth, earthy, leads the van with all of its corruptions, propensities, lusts, prejudices and desires in *rank and file*, and all these have full quavers of arrows, poisoned with the most deadly opposition to a life of godliness, and the working of that faith which is after godliness. The world leads on another wing of the combined army of the aliens. Its flatteries, baits, snares, gins, allurements, frowns, persecutions, proscriptions, and delusions; all these also bend their bow to dart their envenomed missiles, to disturb and distress the saints of God. And the devil also, with his legions of false spirits, false doctrines, false teachers, false interpretations of the dealings of the Lord with his children; false applications of his words, promises, instructions and admonitions, and ever ready, going about as a roaring lion, or in the guise of a very disinterested friend, but always on the same business, seeking whom he may devour. Thus situated, it is not strange that the christian should be constantly assaulted with a shower of fiery darts, and his life and eternal salvation would be greatly jeopardized, if it were not for the provisions of grace and mercy, which God has made for his ultimate triumph over all opposition. The darts of the wicked are called *fiery darts*, not only to express their violence, but also to illustrate the effect which they are calculated to produce when they hit, or pierce the christian. Some of the savage tribes of warriors have been in the habit of tinging the points of their arrows in deadly poison, that when they strike their victim they may prove more effectual, and the apostle seems to have had this savage practice in view. All the arrows which are hurled at the saints, are poisoned with some kind of inflammable poison, that when they strike the christian, they may in-

flame his passions, set on fire the course of nature, and if possible set it on fire of hell. The effect of these darts has been but too painfully known in the experience of the saints. How often have they given the most gratifying signs to the enemy that they have received the poison of the arrow. For instance, when the arrow of flattery has taken effect, though it be but a flesh wound, yet how soon the poison takes effect, the wounded soldier forgets what manner of person he is of; becomes heady, high minded, vainly puffed up, and begins to imagine himself some great one. Or if the arrow be that of persecution, if it be not quenched by the shield, will inflame the patient, and lead him to think his lot a very hard one. If it be an arrow from the full quaver of temptation, unless the shield of faith be interposed, the arrow will enter some-how between the joints of his harness, and by the temptation, he is led to doubt his adoption, or, if that be not doubted, he is tempted to cast himself from the pinnacle, or to run into some excess, whereby some evidence is given that the dart was fiery, and that his carnal nature is fully susceptible of its dire effects. In how many thousand ways, the execution of the darts of the wicked may be illustrated. When the christian soldier is caught napping, how easily, and sometimes almost imperceptibly is he wounded by an arrow, which, for the time being, consumes his zeal in the cause of truth; shuts up his lips in regard to the improvement of his gifts, in the church; and some times he becomes so desperately crippled that he neglects the assembling of the saints, as the manner of some is. His place is vacant in the house of prayer; and the world, or some carnal gratification has intervened between him and the privileges which he once so dearly loved. The poisoned dart may take effect upon his carnal appetite, inflamed by its poison he seeks the intoxicating bowl, eats with the glutton and drinks with the drunken; brings distress upon his brethren, reproach upon the precious cause of religion, and barrenness into his own soul. Among the arrows hurled at christians, perhaps none are more common than heresy; let the poison of this arrow be drank in by the christian, and the peace of Zion is disturbed, divisions, bickerings, bitings and devouring follows as a matter of course.

We might swell this article to an unreasonable length, in treating on this part of our subject, but we are admonished to hasten it to a close. The shield of faith is what the christian requires to enable him successfully to resist not only the fiery darts described in this article, but all the darts of the wicked. But, it may be asked, is not the christian always in possession of this faith? Certainly he is; but it is equally certain that he has it not always on, or in exercise as a shield.—Hence the admonition, *above all things to take it*. If this faith were always in exercise, and in use as a shield, how easily would it quench the dart that challenges our hope in God. With this precious faith gazing on the uncreated beauties of the Savior, what poisoned dart of satan would induce us to dismiss the heavenly vision. In full possession of this glowing faith, how much, rain, or snow, or mud, would be required to prevent us from mingling with the brethren in the social worship of God? Faith would quench the poison of the darts, and they would fall harmless at our feet. Without this shield we shall never be able to contend successfully with the wicked. Paul, who gives the admonition in our text, knew whereof he wrote; for he fought the good fight; but never until he had finished his course, did he lay aside this part of his



armor. He "kept the faith," and in the end of his warfare when called to ground his arms at the feet of his triumphant Leader, he knew that a crown of glory awaited him, and not him alone, but all who love the appearing of the Lord.

"O, for a strong, a lasting faith  
To credit what the Almighty saith,  
To trust the merits of his Son,  
And call the joys of heaven our own.  
Then should the earth's old pillars shake,  
And all the wheels of nature break;  
Our steadfast souls would fear no more  
Than solid rocks where billows roar."

(To be continued.)

### Endowment of Rochester University.

Extract from published proceedings of a Meeting on the subject, held with the Baptist church in Benton, N. Y.

"Whereas, Through the signal blessing of God upon the efforts of his people, nearly \$150,000 has been secured for the University endowment; and whereas \$75,000 is required for the adequate endowment of the Theological Seminary, and only \$34,000 is as yet subscribed, none of which is reliable until \$40,000 is obtained; therefore,

2. Resolved, That we deem it of vital importance to the future interests of our Zion, that the remaining \$41,000 of this sum be secured at the earliest practical period; and especially that the present subscription be raised to \$40,000, essential to its validity, by our approaching anniversary on the 8th of July next."

**Remarks.**—1. This new Church and State University is the joint property of the New School Baptists, and the State of New York—built partly by voluntary subscription of the friends of New Schoolism, and partly by money plundered by legislative log-rolling, from the tax payers of this State.

2. If the success of these religious stock-jobbers in raising from the church and State \$150,000, and the additional sum subscribed, of \$34,000, making \$184,000, is, as they claim, an evidence of God's smiles on their efforts, why is not the like successful fleecing of the public by Catholics and others evidence also of the divine favor?

3. In addition to the \$184,000 provided for, they publish to the world that the vitality or life, of their Zion, or the "future interests" of it depends on the raising of \$40,000 more.

The Old Baptists have great reason to rejoice that the Zion of God, has no interests, present, past, nor future; in time or in eternity, the vitality of which depends on any amount of gold or silver. All the vital interests of the church of the Living God, are secured in that covenant which is "Ordered in all things and sure."

**APPOINTMENT FOR PREACHING.**—Elder Thomas Barton will preach, if the Lord will, at the meeting house of the Harford church, Harford county, Md., on the third Sunday of the present month; on Thursday afternoon following, at Black Rock, and on Friday, Saturday and Sunday following, at Warren, Baltimore Co., Md.

### Miscellany.

#### Presbyterian Church Membership.

In an article on church membership, in a recent number of the Presbyterian, the following propositions are laid down:

"Now there are two, and only two ways, in which persons can become church members. 1. By a solemn act of covenanting with God and his people. And 2. By being born or otherwise belonging to those who are already in covenant with God." In relation to this latter point, the article adds, "The obvious truth is, that the children of believers are born into the church, and baptism only attests that fact to the world."

To this the Watchman and Reflector, takes the liberty to make the following pertinent remarks:

"Such is the Christianity taught by the Presbyterian. Where, we ask, within the whole wide realm of Romanism, can there be found a relic of Tradition more directly op-

posed to the simple teachings of the Scripture and to all that distinguishes Christianity from Judaism? What a doctrine to be taught in Protestant America in the nineteenth century of the Christian era, and three centuries after "The Great Reformation"—that children are members of the church, as well as of the state, by the law of natural birth! Surely, in vain did Christ's herald proclaim to the people, "Say not within yourselves, we have Abraham to our father," in vain did Christ himself teach Nicodemus, "a master in Israel," "Except a man be born again, he cannot enter into the kingdom of God;" in vain did Paul declare "They which are children of the flesh, these are not the children of God," and, "if they which are of the law be heirs, faith is made void, and the promise is made of none effect;" in spite of all these teachings, which belong to the very alphabet of a New Testament religion, the Presbyterian of this enlightened and liberal age, insists that membership in Christ's church depends on natural lineage, and that men inherit religion as they do their lands or property! There can be no sentiment more thoroughly papal, more decidedly anti-Christian, or more profoundly dangerous. It is the prolific germ of the worst corruptions of Christendom. Let it be legitimately developed, (as history shows it has been,) and we have a state-church, a widely-spread formalism, a traditional religion; and in a soil like that, the seeds of Romish error will strike their roots deeply, will rise aloft and interlock their branches, and cover the land with a dense and deadly shade."

#### TRUST IN GOD ONLY.

Rely not upon the world. It flatters for its own ends. The popularity it can give is evanescent, and those whom it applauds to-day, it will, when tired of its plaything, ridicule, scourge, and be against to-morrow. If God makes you popular, receive the dispensation humbly: as giving opportunities of usefulness; but remember, it is a fearful gift, a most perilous elevation, presenting you a prey for base and carping spirits to hawk at, liable at any moment, to a painful reverse, and worst of all, except you be most wakefully on your guard, sapping your spiritual life, and infusing through all your best thoughts and duties a detestable self-idolatry. If your lot be more humble, it will be more quiet, and need not be unuseful. Murmur not against it, but living for the best improvement of the influence you have, await your elevation as a faithful servant, on that day when the inequalities of time shall be more than compensated by the retributions of eternity.

**THE INDIAN'S MEMORIAL.**—Some of the different tribes of the Western Indians have united in contributing a memorial to the Government, in the shape of a block of stone for the Washington Monument. The following is the inscription which it will bear when finished:—

#### THIS STEP

THE RED MAN GIVES TO THE PALE FACE  
TO BUILD HIM A PATH IN A BETTER  
HUNTING-GROUND.

**PEAT FOR LOCOMOTIVES.**—Experiments are being made in France to give peat the place of coal, as fuel for railways. There is little, if any, doubt of the complete success of the experiment, and there is no reason why it should not be improved in this country. We have thousands and millions of acres in the Union of peat land that is entirely waste, and will be until some such use is made of it as the French are making.

**TOBACCO.**—The Convention of Congregational Ministers, at the late anniversary meeting in Boston, raised a committee for gathering statistics relating to "the pecuniary and moral bearings" of tobacco, whether in the form of smoking, chewing or snuffing.—*Christian Secretary.*

We suppose tobacco is to be the next subject of agitation in the North. Anti-Masonry has had its day, and abolitionism is on its last legs. Some new theme of agitation must be devised, or the persons of "one idea" in the septentrion regions of our Republic will be deprived of the means of livelihood.

We shall expect next, to hear that the use of tobacco involves a violation of all the commandments in the Decalogue; and that non-fellowship will be proclaimed against every individual, from Cook's Inlet to Key West, who will not fraternize with "The Fraternity of the Anti-Tobacco, Smoking, Snuffing and Chewing Association"! This cloud, at present no larger than a man's hand, may be the precursor of a tornado which will shake the foundation of our civil and religious institutions. Fanaticism usually works most effectually with insignificant means.

**THEOLOGICAL DISCUSSION.**—A deliberate and public discussion has commenced between Rev. Alexander King, of Dublin, and Father Ignatus, the Passionist Monk, formerly a minister of the established church of England by the name of the Hon. and Rev. G. Spencer. The controversy is to be carried on in the form of a regular weekly correspondence between Mr. King and Father Ignatus, through the columns of the Dublin *Warder*, and those of the *Freeman's Journal*.

The terms of the discussion, as mutually agreed upon, and signed by the parties, are as follows:—

"We the undersigned, have agreed to carry on a controversial correspondence on the difference between Protestantism and the Church of Rome, in two Dublin papers, namely, the *Freeman's Journal* and *Warder*, the editors of which have kindly agreed to insert our respective letters.

"We enter this correspondence in the earnest hope that it may promote the cause of truth and unity; and with the determination, by the grace of God, to avoid with the utmost care all such expressions as may wound or diminish the spirit of charity in ourselves or others.

"The letters will appear in both papers on the same day, and will if possible follow each other at a week's interval.

"IGNATUS OF ST. PAUL, Passionists.

"ALEX. KING, Independent Minister.

#### Presbyterian Traditionism.

Not long since, the Presbyterian published at Philadelphia, put forth an article entitled "Protestant Baptism in Rome," congratulating its readers on the advancement of pure Christianity in Rome as indicated by the fact that a baptism had been performed at Rome by a Protestant clergyman. One would suppose, from the announcement, that the Protestant ranks had received a convert from the errors of Romanism, in the eternal city; but what will be the surprise of our readers when they learn the facts, which are simply these:

A Presbyterian clergyman, Rev. Mr. Jacobus, of Brooklyn, New York, sprinkled an infant child of the Rev. Mr. Hastings, the chaplain, and remarked on the event, "I count it a chief pleasure of my journey to perform this sacred rite in Papal Rome according to the simplicity there is in Christ Jesus." The *New York Recorder* no iced this remark in several clear and forcible comments, illustrating the folly of attempting to oppose the Papacy by supporting Papal rites. "So long," it said, "as Protestants will count it their 'chief pleasure' in visiting the pontifical city, that they can put holy water on little children, a mummery to which the Scriptures are a stranger, the Papacy has little to fear from that quarter."

**TRUTH—ERROR.**—Truth courts investigation, but error shrinks from scrutiny. Truth fears no evil from the most rigid examination, but error always fears the consequences. Truth is immutable and will stand criticism. Truth, like its author, is eternal, and will exist amidst the wreck of matter and the crush of worlds, while error will be swept away with the refuge of lies. The more you examine truth, like gold, the brighter it shines. Truth is not tarnished by inspection, but discovers more splendor. Any system which shrinks from scrutiny, discovers corruption in its premises, and is unworthy the attention of an intelligent mind.

The Prussian Upper Chamber has rejected a proposal to open its sittings by prayer.

#### OBITUARY.

Utica, June 23, 1851.

**BROTHER BEEBE.**—I am requested by the widow of our brother, the late JOSEPH OSBOURN, to give notice, through the Signs, of his departure to the world of spirits, which took place on the 8th day of December, 1850, in the 81st year of his age.

Brother Osbourn had been a professed disciple of the Lord Jesus Christ about 60 years, and during

that lengthy period maintained an unshaken confidence in the great plan of salvation by sovereign grace—such is the testimony given me concerning him.

His last illness was short, continuing only about three days; but the nature of his disease was such that his mind became delirious, and consequently he could not converse with his friends who called in to see him. His widow informs me that the day he was taken ill, but before she discovered any symptoms of sickness, he came into the house and sat down by the stove, making the following remark, "I believe my departure is near at hand." Those who knew him best, entertain the fullest hope that he has gone to that blest world where sin and sorrow can never enter.

Yours as ever,

THOMAS HILL.

P. S. His residence, for the last fourteen years, was in Deansville, Oneida county, N. Y.

T. H.

North Berwick, Me., July 9, 1851.

**BROTHER BEEBE.**—Please notice, in the *Signs of the Times*, the death of Mr. ROBERT FORD, who departed this life on the 27th day of June last, aged 81 years, 5 months and 19 days.

Mr. Ford had entertained a hope in Christ for more than fifty years, although he never made a public profession of religion, by following Christ in the ordinances of Baptism. But his mind was led clearly and fully into the doctrine which is held by the Old School Baptists, which he believed to be the doctrine of Christ. He said that a sense of his own unworthiness had prevented his uniting with the church; but still he remained firmly in the doctrine until his death, in which he calmly fell asleep without a struggle or a groan. His disease was consumption. He had been called to follow his wife to the grave about eleven months before his death. Her age being 79 years, 3 months, and 10 days. They had lived together in the relation of husband and wife more than 55 years. She also entertained a hope in the Redeemer at about the time her husband did; but, like him, she spent her days without uniting with the church, but they were both, in sentiment, decidedly Old School Baptists, and opposed to all the new systems of religion which have become so prevalent with the New School. They have left children, with numerous other relatives and friends to mourn their loss. I tried to preach, on the funeral occasion, to a large and solemn assembly, from Matth. v. 6.

WM QUINT, JR.

#### NOTICE.

#### Southern Baptist Messenger, and Signs of the Times.

Persons wishing to take both papers will be supplied with one copy of each for one year by forwarding one dollar and fifty cents, POST PAID either to Wm. L. Beebe, *Lexington, Oglethorpe Co., Ga.*, or to Gilbert Beebe, *Middleton, Orange Co., N. Y.* This arrangement has been entered into by the publishers of the two papers with a view of bringing our terms within the limited means of our brethren; and to enable us to furnish the papers at this reduced rate, it will be necessary that payment be forwarded strictly in advance. By this arrangement our patrons will be supplied with four papers in each month, embracing a general correspondence of the Old School Baptists, throughout the United States, and at, comparatively, a very small expense.

#### OLD SCHOOL MEETINGS.

An Old School Baptist Meeting is appointed to be held with the Tuscarora Baptist Church in Juniata county Pennsylvania, to commence at 10 o'clock, on the Saturday before the fifth (not the first, as by mistake stated in the former insertions of this notice,) Sunday in August next.

This little church is located within a mile or two of the Patterson Depot, on the Columbia, or Pennsylvania State Railroad about midway between Philadelphia and Pittsburgh. Old School brethren and sisters, and especially ministers of our order, are most earnestly and affectionately invited to attend. Elders S. Trott, and Geo. L. Elgin, have promised to attend. Brethren from a distance, will inquire at the Patterson Depot, for brother John P. Shitz, who will be at the Depot with a conveyance to take them to the meeting.

## POETRY.

## Temptation.

Ye tempted souls, reflect  
Whose name 'tis you profess;  
Your Master's lot you must expect—  
Temptations more or less.

Dream not of faith so clear  
As shuts all doubtings out;  
Remember how the devil dared  
To tempt e'en Christ to doubt.

"If thou'rt the Son of God,"  
(O, what an IF was there!)  
"These stones here, speak them into food,  
And make that Sonship clear."

View that amazing scene!  
Say, could the tempter try?—  
To shake a tree so sound, so green  
Good God! defend the dry!

Think not he now will fail  
To make us shrink and droop;  
Our faith he daily will assail,  
And dash our every hope.

That impious IF he thus  
At God incarnate threw,  
No wonder if he cast at us,  
And make us feel it too."

To cause despair's the scope  
Of Satan and his powers,  
Against hope to believe in hope,  
My brethren, must be ours.

But, if, and hows are hurl'd  
To sink us with the gloom  
Of all that's dismal in this world,  
Or in the world to come.

But here's our point of rest;  
Though hard the battle seem,  
Our Captain stood the fiery test,  
And we shall stand through him.

## A Mother's Love.

BY MRS. M. D. WILLIAMS.

The fountain of a mother's love,  
Exhaustless, silent, pure and deep,  
Enduring as yon orbs above—  
A mother's love can never sleep.

Nor wayward act of erring child,  
Nor cold ingratitude can keep  
A mother's yearning bosom still—  
Her changeless love can never sleep.

Think not a mother loveth less,  
Because temptation leads astray,  
From virtue, peace and happiness—  
Think not that less her soul would pray.

When restless passions tempt away  
Our child from home, love's fountain deep  
Is troubled, till the safe return,  
A mother's love can never sleep.

And can a mother e'er forget  
Love's vigils o'er her child to keep?  
She may, "but I will not forget,"  
Our God is love, and never sleeps.

Webster, Mich., Oct. 20.

## Come, Holy Spirit, come.

Come, Holy Spirit, come,  
Mercies revealing;  
Make this cold heart thine home;  
Quicken its feeling;  
Then shall my song ascend  
Softly to God, and blend  
With notes that never end,  
Through heaven pealing.

Come, like a ray of light  
Tranquilly beaming,  
Chasing the shades of night,  
Waking the dreaming.  
Give me again to see,  
As it was wont to be,  
His love who ransomed me,  
From the cross streaming.

Come, Holy Spirit, come,  
Thou that delightest  
All to console who roam  
Sad, and invitest  
Mourners in faith to go  
Where healing waters flow,  
Still let me pleasures know  
Purest and brightest.

## ASSOCIATIONS.

The Sciota Association will commence her next session, on Saturday before the 3d Sunday in August, 1851, commencing at 10 o'clock, A. M., with the Pleasant Run church, a few miles east of Lancaster, Fairfield County, Ohio. Come and see us.

Yours, &c.  
GEORGE AMBROSE.

The xxv Anniversary Meeting of the Ebenezer Baptist Association will be held, Providence permitting, with Mt. Carmel church, Luray, Page

County, Va., commencing on Friday before the first Lord's day in August next.

The Corresponding Meeting of Old School Baptists in Virginia, will be held, the Lord willing, with the church at Occoquan, Prince Wm. County, Va., commencing on Thursday before the second Sunday in August next, at 11 o'clock, A. M.

The lxxxv Annual Meeting of the KETOCTON ASSOCIATION will convene with the church at Goose Creek, Fauquier Co., Va., on Thursday before the third Sunday in August next.

The next session of RAPPAHANNOCK ASSOCIATION will be held, God willing, with Goard Vine church, Culpepper County, Va., on Thursday before the fourth Lord's day in August next.

The next Annual Meeting of PATTERSON'S CREEK ASSOCIATION will be held with the Union church, Hampshire Co., Va., to commence on Friday before the fifth Lord's day in August next.

The CONESAUGA ASSOCIATION will hold her next session with the Coahulla church, 5 miles North of Dalton, Murray Co., Ga., commencing on the first Saturday in August next.

The LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION will hold her next Annual Meeting with the church at Sardis, Gordon Co., Ga., (12 miles east of Calhoun,) to commence on Saturday before the second Sunday in August next.

The TOWALIGA PRIMITIVE BAPTIST ASSOCIATION will hold her next session at Sandy Creek Meeting House, Butts Co., Ga., 7 miles South East from Jackson, on Thursday before the first Sunday in September next.

The next meeting of the OCMULGEE ASSOCIATION will be held with the Tizah church, Putnam County, Ga., on the road leading from Eatonton to Madison, by way of Shepherds, 7 miles N. W. from Eatonton, commencing on Saturday before the Second Sabbath in September next.

The Yellow River Association will hold her next meeting, with the church at Rock Spring, De Kalb County, Ga., 4 miles East of Flat Shoals, on South River, on Saturday before the fourth Sunday in September next.

The Conn's Creek Regular Baptist Association will hold her next meeting with the church at the Forks of the Little Buck Creek, Marion Co., Ia., on Friday before the first Saturday in September next.

The Salisbury Baptist Association, have appointed their next annual meeting to be held with the church at Salisbury, Somerset Co. Md. to commence on Saturday preceding the fourth Sunday in Oct. next.

We are requested to earnestly and affectionately invite the Old School brethren and sisters generally, and especially ministers of our order to attend this Association.

The Lexington Association will meet with the church in Lexington, Green Co., N. Y., on the first Wednesday and Thursday in September next, at 10 o'clock, A. M.

The Mount Pleasant Association will meet with the church at Bethel, Switzerland County, Ia., on Friday before the first Saturday in September next.

The Licking Association will meet with the church at Bald Eagle, Bath County, Ky., on the second Saturday in September next.

The Beulah Baptist Association will hold her next session with the church at Shiloh, Tallapoosa county, Ala., 12 miles east of the Double Bridges on Tallapoosa River, on the road to Oak Bowery, and 12 miles north of Notasulga, commencing on Thursday before the third Sunday in September next.

Miami Association will hold her next session with the Sugar Creek church, at Centerville, Montgomery Co., Ohio, on the Turnpike from Labanon to Dayton, commencing at 10 o'clock, A. M., on Friday before the second Sunday in September next.

White Water Association will meet with the church at Blue River, Rush Co., Ia., on Friday before the second Saturday in August.

Greenville Association will meet with the Still water church, 11 miles N. E. Greenville, Dark Co., Ohio, on Friday before the 4th Sunday in August.

The Mad River Association will meet with Sugar Creek church, Allen Co., Ohio, on Saturday before the 1st Sunday in September.

Muskingum Association will meet with the York church, Morgan Co., Ohio, on Friday before the 4th Sunday in August.

Salem Association will meet with Crew's Creek church, Kenton Co., Ky., on the 3d Tuesday in September.

Lebanon Association will meet with Blue River church, in Henry Co., Ia., on Friday before the 3d Sunday in August.

The Mud Creek Association will be held at Providence Meeting House, Jackson Co., Ala., commencing on the fourth Saturday in September, 1851.

The Juniata Association will meet with the Springfield church, Huntingdon County, Pa., on Friday before the third Sunday in October next.

The Paint Creek Association have appointed their next annual meeting to be held with the Concord church, in Cass County, Michigan, two miles West of Cassopolis. The time is not stated in their last years Minutes, but as their last meeting was held, August, 10, 11, and 12, the time of the next will probably correspond with that of the last year.

The Primitive Baptist Association, Mississippi, will meet with the Coila church, in Carroll county, Miss., on Saturday before the third Sunday in September, 1851.

The Primitive Ebenezer Association, (of Georgia) will hold their next associational meeting with the Friendship church, in Wilkinson county, Ga., four miles north of Irwinton, commencing on Thursday before the fourth Sunday in September, 1851.

The next annual meeting of the Maine Predestinarian Conference will be held with the Baptist church at North Berwick, York Co., Me., commencing on Friday, the 5th day of September, 1851, at 10 o'clock, A. M.

The Maine Predestinarian Baptist Association will be held, if God permit, with the church at Jay, Franklin Co., Me., commencing on Friday, the 12th day of September, 1851, at 10 o'clock, A. M.

TYGART'S VALLEY RIVER ASSOCIATION will meet with the Valley church, Randolph Co., Va., (near Beverly) on Friday before the fifth Sunday in August, 1851, at 11 o'clock, A. M.

## RECEIPTS.

NEW YORK.—Elder Thomas Hill \$1; John Gilmore, for Wm Tiebout 1; Benj Horton 1; Mrs Eliza Reed 1; Hiram Horton 1; John Axford, for A Manser 1; Jas N Harding 8; J R Williams 2; A M Douglass 2; Erastus West 2; E Potter 1. \$20 00

IOWA.—Susan R Price 1; Anson Richardson, 75. 1 75

ILL.—A T Green 2 00

IA.—S L Black 1 33

TENN.—T L Daniel 1 00

OHIO.—Elder S Williams 5 00

N. J.—Mrs Martha Phillips 1 00

PA.—Elder H Alling, for A Knapp 2; J T Anderson, 75; Eld Tho Barton 4. 6 75

KY.—Elder G M Thompson 2 00

WIS.—D Douglass, for H C Miller 1 00

VA.—John Burroughs 1 00

MAINE.—Lot Gould 1 00

LA.—Solomon Bonds 2 50

## For Pamphlets &amp;c.

N B Page, 10; Eld B B Piper 1; D S Woody, 10. 1 20

Total, \$47 33

## LETTERS RECEIVED.

S Gray P M, J H Day P M, B N Page, T L Daniel, Eld Tho Hill, Eld S Williams, S Blackwell, P M, S L Black, Eld S Trott, Eld B B Piper, Eld H Alling, Eld G M Thompson, Jacob Wickizer, Phebe Ann Lewis, B V Page, Jas Hoover P M, D Douglass, D S Woody, Wm F Kercheval, John Axford, Solomon Bonds, John Eubank, Jas N Harding, Eld J Sidebottom, D L Stichler P M, John P Shitz, J R Williams, P Preston, D C Bloomer, P M, A M Douglass, T Gray P M, Jas H Snow, A Morris, E West, Eld Tho Barton, D J Yager, John Holbert.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month by GILBERT BEEBE.

To whom all communications must be addressed post paid.

Terms.—\$1.50 per annum, or if paid in advance \$1.75; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

## LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

ALABAMA. Elders, B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, J. Lewis D. Moore, and Peter Maples, Elijah Bell E B Turner, John Hood and G B Douthitt.

CONNECTICUT. Elders A. B. Goldsmith, Gen Wm. C. Stanton and Wm. N. Beebe.

DELAWARE. Elders, Peter Meredith, L. A. Hall, and brother W. Hitch.

DIST. OF COLUMBIA. A. Mackintosh and Joseph Grimes.

FLORIDA. Elder Seaborn Jones.

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INDIANA. Elders, W. Thompson, D. Shirk, J. W. Thomas, R. Riggs, B. Parks, S. Jones, J. P. Bartley, J. F. Johnson, John Richards, E. Poston, J. E. Armstrong and brethren B. Cares, J. Romaine, W. Spidler, H. D. Banta, T. D. Clark, H. D. Conner, Gilbert C. Mills, G. W. Marlow, John W. Blair, E. Staggs, John Rankin, John Brandom, A. H. Bryan, D. H. Wheeler David Long, Doct. Hiram Duncan, Alexander Elder, Eld. B B Piper.

ILLINOIS. Elders, Tho. Threlkeld, Cyrus Wright, brethren, N. Wren, J. Stip, Dr. Ambrose, A. Sanford, E. Tonnehill, D. Bartley, I. P. Smith, David P. Lee.

IOWA. Eld. J. H. Flint, W. M. Morrow and brethren I. S. Price, Geo. Judah, I. Keith.

KENTUCKY. Elders, Tho. P. Dudley, S. Jones, J. H. Walker, Wm. Gosney, D. Sullivan, Lewis Jacobs, Geo. Marshall, H. Cox, James W. Dudley, M. Gossett, J. H. Gammon, Jas. L. Fullilove, G. M. Thompson, and brethren, A. Vannmeter, C. Mills, J. M. Teague, Wm. Heston, Wm. Manning, Lewis Neal, M. Lassing, H. Con, B. Mitchell, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle.

LOUISIANA.—Eld. Z. Thomas, J. Perkins, Esq.

MAINE. Elders, J. Steward, J. L. Purington, D. Whitehouse, R. W. E. Brown, J. A. Badger, Wm. Quint, Jr., and brethren, J. Perkins and Wm. Green.

MASSACHUSETTS. Eld. Leonard Cox, and brethren, David Hart and Amasa Pray.

MARYLAND. Elder Wm. Marvin, and brethren, Wm. Sellman, Jas. Jenkins, H. Choate, L. F. Klipstine, J. G. Dance, Whitfield Woodford, Lewis R. Cole and James Lownds of Baltimore city.

MISSISSIPPI. Elders, J. Barrett, J. Lee, S. Carterberry and brethren, A. Eastland, T. M. Petty, W. Hill, A. Buckley, J. Showes, John Wilbanks and J. C. Wilkinson.

MISSOURI. Eld. H. Louthan, D. Lenox, R. Jones, Jas. T. Tompkins, and brethren, J. Thorp, Wm. Thorp, L. L. Coppedge, G. W. Zimmerman, Esq., Wm. Brewster.

MICHIGAN. Elders, J. P. Howell, E. G. Terry and brethren, A. Y. Murray, W. H. Horton, Esq., Amos Holmes, Esq.

NEW HAMPSHIRE. Joel Fernal.

NORTH CAROLINA. Eld. C. B. Hassell, B. Cooper, brethren, J. S. Battle, J. K. Green and R. D. Hart Archibald Staton.

NEW YORK CITY. J. Gilmore, 92, Sixth Avenue.

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NEW JERSEY. Elders, C. Suydam, G. Conklin, and brethren, Geo. Doland, Geo. Slack, Wm. H. Johnson and E. Rittenhouse, Samuel H. Stout.

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OREGON TERRITORY.—John Stipp.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., AUGUST 1, 1851.

NO. 15.

## POETRY.

### The Light House.

The scene was more beautiful far to mine eye,  
Than if day in its pride had arrayed it;  
The land breeze blew mild and the azure arch'd  
sky.  
Looked pure as the spirit that made it.  
The murmur rose soft as I silently gazed,  
On the shadowy waves playful motion;  
From the dim distant hill, till the light-house fire  
blazed.

Like a star in the midst of the ocean—

No longer the joy of the sailor boy's breast,  
Was heard in his wildly breathed numbers;  
The sea-bird had flown to her wave-girdled nest,  
The fisherman sunk to slumbers,  
One moment I looked from the hill's gentle slope.  
All hushed 'as the billow's commotion;  
And I thought that light-house looked lovely as  
hope,

That star on life's tremulous ocean.

The time is long passed, and the scene is afar,  
Yet when my head rests on its pillow;  
While memory sometimes rekindle's the star,  
That blazed on the breast of the billow;  
And in life's closing hour when the trembling soul  
flies,

And when death stills the heart's last emotion;  
Oh! then may the seraph or Mercy arise  
Like a star on Eternity's ocean!

T. CAMPBELL.

### The House of God.

Thy mansion is the christian's heart,  
O Lord, thy dwelling-place secure?  
Bid the unruly throng depart,  
And leave the consecrated door.

Devoted as it is to thee,  
A thievish swarm frequents the place;  
They steal away my joys from me,  
And rob my Savior of his praise.

There, too, a sharp designing trade,  
Sin, Satan, and the world maintain;  
Nor cease to press me, and persuade  
To part with ease and purchase pain.

I know them, and I hate their din;  
Am weary of the bustling crowd;  
But while their voice is heard within,  
I cannot serve thee as I would.

O for the joy thy presence gives!  
What peace shall reign when thou art here?  
Thy presence makes this den of thieves  
A calm, delightful house of prayer.

And if thou make thy temple shine,  
Yet self-abased will I adore:  
The gold and silver are not mine;  
I give thee what was thine before.

COWPER.

"MY SOUL CLEAVETH TO THE DUST; QUICKEN THOU ME,  
ACCORDING TO THY WORD."

My spirit fain would spread her wings  
To seek her native skies;  
Forsaking earth's discordant tones,  
For heavenly harmonies.

She fain would sing an angel's song,  
Would burn with seraph's love;  
A pilgrim and a stranger here;  
Would seek her rest above.

But oh! earth's fetters are too strong  
Earth's pleasures are too dear!  
Earth's praises, with enticing voice,  
Enchain my spirit here!

Away! ye glittering bands of dust!  
My Savior, quicken me  
To see, to feel how vile the chains,  
And set the captive free!

### Utility of Trials

Wert thou never exposed to the blast forlorn—  
The storms of sorrow—the sleets of scorn;  
Wert thou never refined in the pitiless fire,  
From the dross of thy sloth and mean desire:  
Wert thou never taught to feel and know  
That the truest love has its roots in woe.  
Thou would'st never unriddle the complex plan,  
Or reach half way to the perfect man.

## COMMUNICATIONS.

For the Signs of the Times.

*Observations on the Arminian notion of the freedom of the human will, and an inquiry into the mode of proceeding in a free-agent's converting himself, or changing his will to a right state, &c.*

If we understand Arminianism, (I mean the Arminianism, so called, of modern times) it teaches that a certain measure of grace is imparted to all mankind, and that that grace is efficacious or inefficacious, successful or unsuccessful, just according to the will of the individual. It therefore follows, that the individual who is saved, is saved not because of the efficacy of grace, but because of the volitions of his own mind; and therefore divine grace is not efficacious in his salvation: it is the work of man, and not of God. And it also follows that the individual who is lost, is lost not because grace did not make the effort to save him, but because that grace had not the efficacy, the power to bend his stubborn will, and subdue him to the obedience of faith. This is the legitimate and unavoidable inference to which we are brought.

When I speak of modern Arminianism, or the Arminianism of modern times, I do not mean the doctrine of James Arminius, sometime professor of Divinity in the University of Leyden; but I mean Pelagianism, or something so analogous to it as not to be distinguished from it, that has arisen up in modern times, although it disclaims the name and assumes that of Arminianism. The preachers of what is called Arminianism in modern times, hold so much to the doctrine of man's free-will abilities, and the merit of good works as virtually amounts to the discarding of the doctrine that mankind are in a fallen and totally depraved condition by nature. They hold forth, and declare from the pulpits that man, having received power to do good, has only to will in order to perform it; and this willing power (or power to will aright) they say he possesses in himself.

They place goodness too much in external acts, instead of the inward affections. For, how, according to this system, are you to begin to change your will to a right state?—"Why, by reforming your external conduct and beginning to act aright," they will tell you; which external reforming and acting aright presupposes a will to reform and act aright, otherwise you reform and act aright without any will to do so. Thus the will is to operate from without inwardly, i. e., it is first to operate on the conduct, and by that means produce a greater degree of will, or perhaps I might say, a more efficacious will within you: For surely you must have some will to do so before you will reform and act aright, (unless you reform and act aright without any will to do so.) And yet your reformation and external good conduct is to enable you to will aright. And so the will to do rightly is made by them, both the fountain or source, and the effect of your reformation

and good conduct, for it is to operate on the actions; and yet you are to get this good will (or will to do rightly) by this operation of the will on the external actions; so that the will to do good is both the cause and effect of itself.

Ask one of them how you are to acquire a will to do rightly, and (if he does not tell you *have the will*) he will tell you to put what will you have into operation—"begin to act aright," he will tell you. And as a reward for these efforts of yours, they hold that God will give you a right will; and if you persevere in this way of doing good and refraining from all evil, God will reward you with saving grace or true religion; and that it is by persevering in this right course that you are to get to heaven. Thus the external conduct is made the source and fountain of all the grace and glory that ever you will fall heir to or inherit, except of the little spark of grace or goodness, or will to do right, which you have in you by nature.

This is to make the Almighty out as the barterer rather than as the giver of life and salvation. You are to give him your obedience, and he is to recompense you with a heart both to will and to do his own good pleasure, and with life eternal if you persevere. But Saint Paul enquires, Who hath given to him, and it shall be recompensed unto him again? And to this question we might reply, "Our pseudo-arminians." For according to their system of doctrine, they give him external obedience, and he recompenses them with grace and glory; that is, he recompenses them with grace, and if they hold out faithful he will recompense them with glory.

Now, brethren, which receives your most hearty approval, this system of bartering, or the doctrine of the gospel? The doctrine of the gospel is, To him that worketh not, (that is with the view of meriting justification and eternal glory by so doing) but believeth on him who justifieth the ungodly, his faith is counted for righteousness. Rom.

I admit that outward reformation and a habit of correct conduct so far influence the will, as custom has influence on the bent of the mind, but no farther. And that you acquire an inclination to act correctly, or to a religious course of conduct by habitually acting correctly or performing religious duties, is not to be attributed to grace in the heart, but to habit in the practice. The force of habit is acknowledged to be very great, inasmuch that it has become a maxim to say, Adopt that course of life which is the most useful, and custom will make it the most agreeable.\*

Now habitual good conduct is a very good thing in its place; but who expects to get to heaven by it? Why, the legalist; or, in other words, a great many who call themselves Arminians. Religion, they tell you, begins in the practice of what is right; and as you practice you acquire more inclination and will

\* Pythagoras is said to have given this precept to his disciples, "Optimum vitæ genus eligito, nam consuetudo facit jucundissimam."

to do rightly: and if you persevere on, or hold out faithful, you will get to heaven.—"This" say they, "is working out your salvation with fear and trembling, which you know, say they, the scripture commands us to do. If God work in you both to will and to do of his own good pleasure, it is by your beginning to do your part first; and as you improve grace given, you will acquire more grace. You cannot expect to acquire anything by being still. Begin to act, that is the way to get religion. Who ever made a crop, say they, without tilling his ground? Arouse from your slumber, and habituate yourself to doing good, and to the practical part of religion, and thus you will acquire a greater willingness to discharge the duties of religion.

But all this is, in truth, founded on the principle that habit makes disagreeable things more tolerable. They call that grace which has its seat in nature; but it is because the scriptures attribute every thing good in man to the free and unmerited grace of God. That which is effected in you by the force of habit, they say is effected by the grace of God. It was, say they, by your improving a spark of grace that was in you from the time you came into the world, that you got more grace; and by still improving more grace as you get it, you may arrive at sinless perfection; that is, you may go from one degree of holiness to another, till there is no more sin remaining in you; which is but saying in other words, "Accustom yourself to holiness of conduct, and you will acquire holiness of heart." So that there is nothing more in such religion than what has its foundation in the principles and constitution of our nature. Not by grace but by nature are such religionists saved: not through faith, but through habit or custom, and that of themselves and not the gift of God, saving and excepting that he gives the nature and constitution that we have, and has so constituted us that custom may be said to be a kind of second nature. Who does not perceive that such religion as this is only natural religion, and that not a particle of it is revealed in the scriptures? Yet such religionists will tell you that salvation is wholly of grace. But they use this expression because, as they say, God has put a little spark of grace or goodness into the heart of every man, which he is to improve, and by that means get more grace, until he gets religion, and indeed until he gets to heaven. It is all of the grace of God, say they; but it is because (as they hold) God planted the first seed, which you are to cultivate till you get a harvest. Yet you cannot pass a greater insult on such religionists than to call them legalists. They call themselves Arminians, but they count it a reproach to be called legalists. They say they are as far as any persons from expecting to get to heaven by their works. Yet, according to their system, you are to work for religion, and to work for heaven; for you are to work out your salvation with fear and trembling, as already mentioned.

It is not the name that one assumes, that

determines his religion, otherwise it would be sufficient for any one to call himself a christian. In nothing is there a greater difference between names and things than in religion. All that shines indeed is not gold or silver. But gold and silver have not a thousandth part as many counterfeits as religion. And the legal scheme of preaching greatly multiplies the instances of *self deception*, which is an awfully more important thing than merely calling denominations by wrong names. In reference to such a scheme of salvation, it may be said, There is a way that seemeth right unto a man, but the end thereof are the ways of death,—a maxim that is twice repeated in the writings of the wiseman, Solomon. And as there is more hope of a fool than of a man that is wise in his own conceit, so there is more hope of an outbreathing sinner than of one that is righteous in his own estimation. And it was for this reason, viz., because they trusted in themselves that they were righteous and despised others, that our Savior said to the chief priests and elders of the people, The publicans and harlots go into the kingdom of God before you. *Matth. xxi. 31.*

After all that has been conceded, and may truly be acknowledged with regard to the power of custom, yet such is the depravity of human nature, that it is impossible that custom alone (without the renovating influence of the grace of God) should make religion sit easy with the natural man. Such is the bent and bias of the human mind to that which is evil, that though one should practice the outward duties of religion (which our modern Arminian friends call being religious) the inclination to return to a course of open sin is so great as not to be overcome merely by the force of custom. But though the power of custom be great in other things, yet in accommodating and reconciling the mind to a course of religious self-denial, that power will uniformly be found utterly to fail; and unless God, by his Spirit, change the heart, or, in other words, unless the sinner be born again, he will still love his idols, and after them he will go. All that the natural man does in denying himself ungodliness and worldly lusts, and trying to live soberly, righteously, and godly in the present evil world, is an uphill business; his inclination to enjoy the honors, and profits, and sinful pleasures of this vain and fleeting world remains unchanged until God, by his Spirit, works in him a loathing of sin. Then, and not till then, will he see the vanity of all earthly things: and then, and not till then, will he have a will and inclination to serve God aright, and yield entire obedience to his commands.

You may wean an infant from its mother's breast, and a sinner may perhaps by the force of what the Arminian calls "his good resolutions," wean himself measurably from some one sinful practice; but to wean himself, in any such manner, from the love of sin, is perhaps what no sinner has ever done since the fall of our first father, Adam. Ordinarily when an unrenewed sinner resolves to break off from his sins, there is a proviso in the way. Some one, or perhaps two sins are excepted out of the catalogue of his grossly wicked practices. With these he begs to be excused from parting; and he hopes that notwithstanding this one or these two exceptions, he will obtain the favor of God and be permitted to go to heaven. He resolves to be very particular in all other matters, and thus he will make a compromise with God. He resolves perhaps regularly to fill his seat at church, and to join with those who sing and pray in the worship of God, but still says,

with Naman the Syrian, "In this or that one failure to deny myself, the Lord pardon his servant." And to use a similitude of Mr. John Bunyan, if he finds it inconvenient to go to Mr. Legality, he will just go to his son Civility, to find some refuge from the hauntings of a guilty conscience, and to give him some little contentment with regard to the state of his soul. But such a religionist as this has never been convinced how holy is God's law, and what a hateful thing sin is; never been convinced how good a God he is against—whom he has been sinning against all his days, and consequently what a hell-deserving sinner he is, notwithstanding his reformations and resolutions of amendment.

Notwithstanding a sinner might arrive at what he might account sinlessness touching the letter of God's law, if once the Spirit of God illuminate the mind he will find pollution within; he will find that his nature is depraved, and conclude that his native depravity alone is sufficient to damn a thousand worlds. You cannot get such an one to rest contentedly for one moment in an unregenerate state. He concludes that Mr. Legality is a cheat; and as for his son, Civility, notwithstanding his simpering looks, that he is but an hypocrite, and knows not how to relieve a burdened sinner. And as for Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph, he knows not how to come at him. "He is far away in heaven, and I am upon earth," says he; "Oh that I knew where I might find him, that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me." "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." *Job xxiii.*

He lays aside all hope for a time, and all efforts to better his condition, and gives himself up for one that is lost beyond all remedy. He concludes that there is but one step between him and death, and that hell is just in the rear of death. Such is the forlorn condition that the awakened sinner finds himself in when God illuminates his mind by his Spirit, notwithstanding the quietude of conscience that the legalist finds in his reformations. The one pins all his hopes on his external reformations, the other can't rest contentedly without the new birth, and concludes that the change that is necessary is so great and so radical, that he despairs for a time of its even taking place with him.

Now, I know that all we say on the subject will not convince the Arminian that he is wrong, unless God, by his Spirit, make application of the truth. But all God's children are taught by him, and they know the truth when they hear or read it; and they know that by the deeds of the law shall no flesh living be justified in the sight of God; for that by the law is the knowledge of sin. And whatever their attainments may have been in a religion that had not Jesus in it, they count them all but loss for the excellency of the knowledge of Christ Jesus the Lord, for whom they are willing to suffer the loss of all things, and to count them but dung and dross, that they may win Christ and be found in him; not having their own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

JOHNATHAN MICKLE.  
*Ridgeway, July 6, 1851.*

For the Signs of the Times.

*Kiddville, Ky., June 20, 1851.*

BROTHER BEEBE:—As it has become my duty to write to you again, I feel inclined to say a few things to the poor and the afflicted who have no confidence in the flesh. The natural man never can hate himself and his own life; he is a stranger to the sorrows, fears and groanings of the poor, who, through divine tuition, are made to abhor themselves, and to repent in dust and ashes. The pride of the human heart is so great that nothing short of the power of God can humble us, and make us willing to be saved by grace.—God, who worketh all things after the counsel of his own will, makes known the humiliating doctrine of the total depravity of the human heart, to all his children, in such a way that they can never, consistently with the heavenly teaching, have any confidence in the flesh; for all who are taught of God do know, and are ready to testify that the heart is deceitful, and desperately wicked. But this they never will acknowledge, until God, who commanded the light to shine out of darkness, shines in their hearts; and it is this light that reveals to the poor blind and dead sinner, his wretched, helpless, and justly condemned condition. Being quickened, the spirit of the mind renewed, and the eyes of the understanding enlightened, and the heart circumcised to love the Lord God. In view of the perfections of the divine law, and his own carnal and rebellious nature, and justly condemned state as a fallen sinner, the renewed soul cries out, I am undone! All former hopes, prospects, and comforts now forsake him, and he looks for relief, but no relief can find. Ah! my soul can never forget the hours, the gloomy hours of dark despair and anguish, when under a sense of the purity of God's holy law, and my ruined, sinful and justly condemned situation, I could see no way for relief. But he who gave us eyes to see him, bids us look unto him, and the moment we have a view of Jesus as the end of the law, hope springs up, and a new prospect opens to our view. Our former righteousness is but filthy rags, and it becomes odious to our view; and we desire to be stripped of it, and clothed with that better robe, the perfect righteousness of Jesus Christ.

The sinner thus taught of God, can never delight in talking of his own righteousness or good works, the righteousness of Christ alone is the theme of his conversation. When fears arise, and gloomy doubts oppress the soul, and strong temptations assail on every side, a view of Jesus by an eye of appropriating faith dispels them all, and gives a joy that the world can neither give nor know any thing about. O, that christians could always feel their own poverty, wretchedness and wants; there would then be no ostentation or haughtiness in the church of Christ; but each one would feel less than the least of all saints. I verily believe that one of the peculiarities of a christian is, that he sees more imperfections in himself than in others, and more of the marks, or evidences of christianity in his brethren and sisters than in himself. While this is the case, the child of God is willing and desires to lay at the feet of his brethren, and it is often a wonder to him, how the people of God can bear with or have fellowship for him.

"Poor and afflicted, Lord, are thine,  
Among the great, unfit to shine."

Yet, poor, penniless, and helpless as they may feel, they are heirs to an inheritance that is incorruptible, undefiled, and that fadeth not away. Poor in this world, rich in faith, and heirs of the kingdom. Then let him that

walketh in darkness and hath no light, trust in the name of the Lord, and stay upon his God; and ever remember that, "There remaineth a rest to the people of God."

Yours in tribulation,

G. M. THOMPSON.

For the Signs of the Times.

*Frederick Co., Va., June 25, 1851.*

BROTHER BEEBE:—(If I may be allowed thus to call you,) I would again, if you think my thoughts worth communicating, speak through your comfort-speaking messenger to the Israelites scattered abroad through our wide spread land; some of whom may be in Egypt, some just now arrived at the Red Sea, and some perhaps ready to follow Joshua, or Jesus, through Jordan: and perhaps some girt about with feeble armor, ready to fight the enemies of the cross, and of truth, the Canaanites. I would confer a little with the dear soldiers of Emmanuel about our journey, which I think is figured out plainly to us by the journey of the ancient Israelites from Egypt to Canaan. I do not know whether I will succeed to the satisfaction of brother Beebe and others, or not; but I write this letter more to draw out from brethren and sisters, their views on many of the types, shadows, and figures of the Old Testament, that points to, and represents the New Covenant, which God in his mercy made with his Son ere time began, for the new creation, or the heirs of the promise, than I write with full assurance of being right on all points.

Brethren and sisters, in whatever my opinion disagrees with yours on any of the types, please give us yours; you will, by so doing, not offend, but gratify any lover of the truth, as far as you go, according to truth. Believe me, dear brethren, it is far from my desire or design to cause any jar in christian correspondence, or in the fellowship and unity of the Old School family. I am rejoiced to see the moon (a figure of the church) and each star (each member) reflect the light of the Sun of Righteousness. Therefore, brethren, perhaps the moon and stars may attain enough of the adorable Creator's light, to assist us in discovering what these shadows are, and what they point to. We are informed that every scribe instructed unto the kingdom of heaven, is like a householder who brings forth out of his treasures things new and old. *Matt. xiii. 52.* Now brethren, to proceed on, or concerning this journey we can give only a part at this time. Brethren, it appears to me that the sojourning of ancient Israel in Egypt, is a figure of spiritual Israel's sojourning in nature's darkness; their release, a figure of the release of a saint from the external service of sin; the Egyptians, figurative of our sins, &c. Their travels to Canaan, figurative of the experience of the child of grace, till arriving at the gospel rest, and till he denies himself and puts on Christ by profession—Moses, figurative of the law, and also of the Lord Jesus; the Red Sea, a type of the Redeemer's blood; the manna, a figure of our Lord's body; the brazen serpent, figurative of him that became sin for us, that we might be the righteousness of God in him. The bitter waters of Marah, that they could not drink, our bitter trials and tribulations, bitter ordinances, and traditions of anti-christians and their bitter, and polluted, and perverted gospel. The tree that Moses cut and threw in the water, our Lord Jesus, that tree of life spoken of in Revelations, &c.

Now we will return back to the Israelites in Egypt. We read that their burthens became so great under Egyptian task masters, that they cried to the Lord for help: and



who of us has there been, dear saints of Jesus, when he or she was quickened, did not feel the burden of sin, and cry to the Lord for help? None. The Israelites' burdens were increased by the task masters, and became intolerable. And does not the burden of the saint, as he is still more enlightened, become still more and more odious, loathsome and burdensome, till it becomes intolerable? Moses was sent by God to the Israelites as a deliverer, who, with the rod of God, wrought many miracles in the land of Ham, till the first born of Egypt were slain; and not till then did God choose to deliver them. Did not God also punish our stubborn, and selfish hearts, by miracles that brought into them something like the ten plagues of Egypt, destroying every sign of life, and all prospects of prosperity till our first born, reigning, or most easily besetting sin was yielded, or given up, before he vouchsafed to release us from the service of Satan to serve him. The Israelites partook of the Paschal Lamb, on the night of their departure, with their loins girded, their shoes on their feet, and their staff in their hand. Exodus xii. 11. So I understand that the child of grace, by virtue of the antitypical Lamb's atonement receives help of God—receives fortitude and strength sufficient to enable him to take his staff, and with his loins girt about with truth, living now no more on the leaven of the Pharisees, (hypocrisy) but the unleavened bread of sincerity and truth, makes Queen Esther's resolve, "I will go to the King, which is not according to the law, and if I perish I perish;" (Est. iv. 6.) or, as the poet says,

"And if I perish I will go,  
I am resolved to try;  
For if I stay away I know,  
I must forever die."

Well the children of Israel pursued their journey, "And the Lord went before them by day," in a pillar of a cloud to lead them in the way, and by night in a pillar of fire to give them light, to go by day and by night. He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people. Exo. xiii. 21, 22. My dear brethren, what does this pillar of a cloud and fire represent to us? "It was darkness to Pharaoh's host at night, but light to Israel." Ex. xiv. 20. The Lord went in the cloud, and the fire, as we have just read. Brethren, did this figure represent God's law and justice on the dark side, next to the children of wrath, and his grace on the bright side, towards them that are not under the law, but under grace? Or did it figure out the three that bear witness on earth, the Spirit, the Water, and the Blood, which three agree in one? 1 John v. 8. Or the letter and spirit of the gospel, or the Old and New Covenant? or is it a shadow of something else concerning Christ's spiritual kingdom? Please give us your views on it, brother Beebe, if you can spare the time. If brother Beebe does not, I hope one of my esteemed brethren, William Marvin, or Thomas Buck will do it. An explanation of this figure will be entirely new to me, and perhaps to some of the rest of that people who dwell alone, and are not reckoned among the nations. I understand that as national Israel was thus led by the Lord, so the quickened sinner in like manner is led to see that God's law is holy, just, and good; and is led also to see himself unclean before God, in a state of condemnation by his law, his body is mortal, and what will be the doom of his immortal soul. He now, like Peter, cries, Lord save! or, What shall I do to be saved. He then tries to struggle into life by some do and live system, till his efforts fail, his strength is gone, and his hope is fled; then, like na-

tional Israel at the Red Sea, he is obliged to stand still and see, not his own salvation of duties, but the salvation of the Lord, the salvation of grace, of favor without merit. He is, like Israel at the Red Sea, which I understand to be a figure of Jesus' blood, and now when he has given up all for lost, and believes his sins unpardonably great,—all at once O, what inexpressible surprise! What a scene of wonder opens up before him; the *Rod* interposes—a way is opened up—a new and living way is manifested, a fountain in the house of king David for sin and uncleanness—He, as national Israel, is delivered from his enemies; they are overthrown, washed away, his burthen is gone, his hope revives, his joys arise, his ankle bones receive strength, his eyes opened, his tongue is loosed, and his joys burst out into songs: he has a new song put into his mouth, like typical Israel; "The Lord is my strength and my song, he has become my salvation." Exodus xv. 2. The delivered soul, here, like Israel, thinks it is safe, just as long as faith abides, it thinks its troubles are over, and that it will go on its way rejoicing to Canaan. But like Israel he soon finds himself in the desert, and without water too. As they thirsted, he also, poor infant, wants something for his new nature, he hungers and thirsts after righteousness; well he is called blessed, and receives the promise, "He shall be filled." Matth. v. 6. He now desires his blessedness to continue—desires a closer walk with God, but feels that aching void mentioned by the poet, that the world can never fill. Well, the Israelites came to Marah, which was so called because its waters were bitter. Exodus xv. 23. The new born soul also comes to bitter waters while thirsting; not only to tribulation, and crosses, and oppositions, but often when he hears preaching it savors too much of means, it is bitter; it is like the wild gourds of the young prophets, no better than death in the pot. He thirsts and thirsts, but cannot partake—no, not till this bitterness is destroyed, this poison killed. But in all cases Israel went to Moses. Here Moses was shown a tree, which, when it was thrown into the waters they became sweet. Exodus xv. 25. Well brethren, as this tree is a figure of the tree of life spoken of in Revelations, which is our Lord and Redeemer, does not he in like manner sweeten bitter things to us? Is not he the meal to kill the poison of wild gourds? Is not he the sum and substance of the gospel, that which sweetens the gospel? But is it gospel to the grained bands of Emmanuel, to tell them that their leader has done all he can, and that they must do the balance? Do not they want him to continue before them? Who is to kill Goliath for them, but this true David? Is it gospel or good news to the poor, naked, destitute beggar, to tell him that his king has liberated him from condemnation of some crime, but now he is commanded to work him out a robe to wear to the marriage supper of the king's son, when at the same time he has neither tools nor material? What will he make it of? Fig leaves, I suppose, (like father Adam.) Will this be a wedding garment? Shall we go to this kind of work brethren? If Jesus leaves us to do a part what will become of us? We will be found at last without a wedding garment, and be speechless. But as Moses, the minister of the circumcision of the flesh was applied to in all trying cases, by national Israel, so we have no other medium of recommendation to God, no minister of the circumcision of the Spirit, save the Lord Jesus. But this kind of gospel that we have hinted at is bitter, like Marah. And we come to many other bitter things, brethren, besides

this perverted gospel, and to whom shall we go to sweeten our adversity? To mammon. What shall it profit a man if he gain the whole world and lose his soul? or what shall a man give in exchange for his soul? But to proceed. Israel came to Elim, where there were twelve wells and three score and ten palm trees. Exo. xv. 29. Well we may say Israel was well supplied at this time. I understand the wells to represent the twelve tribes, twelve apostles, &c., and the seventy palm trees, the seventy disciples of our Savior. But we will leave this figure also for some other brother's views, and proceed. We pass on now with Israel to the wilderness of sin, between Elim and Sinai. Here they came to the wilderness of sin. Well, did they sin? We read, Exodus xvi. 2, 3, that they murmured against Moses and Aaron, and manifested a hankering after Egypt's flesh pots, and observed to Moses and Aaron, Ye have brought us forth into this wilderness to kill this whole assembly. Now, brethren, although this murmuring was directed against Moses and Aaron, it is evident that it was against the searcher of the hearts, and tryer of the reins of the children of men. They had already seen, like the doubting saint, that their whole deliverance and journey thus far was one continual scene of miracles; yet they either doubted God's goodness, his power, or that he was *Truth*, and could not lie. Like the twelve apostles of the Savior when in a desert place, doubted how so great a company was to be fed, for they had but five loaves and two fishes; Matth. ix. 12, 13; and they did eat and were all filled, 17th verse. These had seen many miracles wrought by Christ, yet, like national Israel, they thought of starvation, with the God of heaven and earth by their side. How is it with us, brethren? Are we doubting God's goodness and *truth*? No, says the saint of Christ; but I often doubt of being one of Christ's jewels, one of the chosen, called, and faithful of Christ. Well, Israel murmured, and what did God give them in exchange for it? Then, said the Lord unto Moses, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. Exodus xvi. 4. And, brethren, what did they prove to be? The bread was rained for them; their murmuring was recompensed with *good*; for *evil*, received they *good*: and did they for this manifestation of favor from God, keep his law? What said Stephen to them afterwards on this subject? Ye stiff necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as did your fathers, so do ye. Which of the prophets have your fathers not persecuted? And they have persecuted them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers, who have received the law by the disposition of angels, and have not kept it. Acts vii. 51—53. Thus, it appears that neither these Jews, in the time of the apostles, nor their fathers kept the law; and thus it has always been. Thus was Israel proved, and thus are the spiritual Israelites proved: and although as Saul of Tarsus, he may be a Pharisee awhile, he will find, by Christ's word (which is *truth*, and which will make him free) that except his righteousness exceed that of the Scribes and Pharisees, he cannot enter the kingdom of heaven. But concerning this manna, (a figure of the true bread from heaven, even the body of our Divine Master) we would give a thought or two. It was to be gathered every day of six, on the Sabbath it was not found. It was not to be hoarded up,

else it bred worms and stunk. Is it not plain by this figure, that God is able to supply us day by day with our daily bread; as he commanded his disciples to pray; and also plain that spiritual food is given according to our necessities, and that it cannot be laid up on earth; it must be laid up where neither moth nor rust corrupteth; here on earth it will breed worms. Where then the necessity of the study of divinity? Where the necessity of Theological Seminaries? Where this need of studying sermons and letters? I have heard preachers, when commencing their sermon, complain of barrenness, emptiness, poverty and coldness, and preach better sermons than in common. Studied sermons and letters will not keep. It has been the habit of our Patterson's Creek Association in years gone by, to appoint a person to preach the introductory sermon for the next year. This practice did not keep, for God did not always will according to the appointment. We still appoint a brother to write a Circular letter for next year, and I think some worms are getting into this hoarding up. And now, brethren, as I think that my letter is growing too large to be precious, I will stop. If one of the dear saints gets any comfort from it, let him give God the praise.

May the Lord revive his Zion, and enable those of his household to dwell in love, if it is his will.

I remain, to this day,

Your very unprofitable brother,

WILLIAM D. ENGLE.

For the Signs of the Times.

Tuscaloosa County, Ala. July 3, 1851.

BROTHER BEEBE:—In the 12th number of the present volume of the Signs, the Delaware River Association says in her Circular Letter, that, "God has not ordained the preaching of the gospel as an instrument or means of regenerating sinners." Now if the Association be correct in the above assertion, I confess that I have had wrong views on that point for many years. And now, my dear brother, if you concur with the Association on this subject, (and I presume you do, by your putting it in your columns,) I should like to know whether God has any means by which he quickens and regenerates his chosen people? If God has not ordained the preaching of the gospel as the ordinary means, (when attended by his Spirit) of regenerating his people, I frankly acknowledge that I do not know what the following scriptures mean. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. i. 16. "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." 1 Cor. i. 18. "It pleased God, by the foolishness of preaching to save them that believe." 1 Cor. i. 21. "And hath brought life and immortality to light through the gospel." 2 Tim. i. 10; "And he saith unto them, Follow me and I will make you fishers of men." Matt. iv. 29;—"And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." Luke v. 10; "And Jesus said unto them, Come ye after me, and I will make you to become fishers of men." Mark. i. 17. And in the Acts of the Apostles, xxvi. 17—18, we find that Paul was sent to the gentiles to open their eyes, and to turn them from darkness to light and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me."

That the work of regeneration belongs to God, let all the earth proclaim, and every ton-

gue confess, that it is true; and that his ministers are instruments and the gospel the means by which he often performs this great work, is most assuredly true also. Not that Paul nor any other minister has the power to open the eyes of the blind, or to unstop the ears of the deaf, or quicken and regenerate dead sinners, O no! But God calls and qualifies men to preach the word, or the gospel, and when the word or gospel is preached, and attended by the quickening influence of the Holy Spirit, the work is done; for he says his word shall not return void, but shall accomplish. &c. Moreover we understand that the word of the Lord is quick and powerful, and much sharper than any two edged sword.

Now if God has not ordained the preaching of the gospel as an instrument or means of regenerating sinners, where is the necessity of Paul's preaching to the unregenerated gentiles, or to any but those who have been regenerated? Again, if the preaching of the gospel is not the means in the hands of God of regenerating sinners, why did Jesus command his disciples to "Go into all the world and preach the gospel to every creature? Or what encouragement would brother Beebe, or any other minister of Christ have to go and preach the gospel to unregenerate sinners?—It is clearly manifest that the apostle Paul underwent many trials, troubles, losses, crosses, and imprisonments, and preached the gospel night and day, that he might by all means, save some.

In conclusion permit me to say, I verily think that the preaching of the gospel is the ordinary means of salvation; or in other words, the means of many poor sinners believing in Christ; and the Lord, no doubt may have other means by which he brings his people to a knowledge of the truth. I would be glad to hear brother Beebe on this subject.

Yours in christian love,

JOHN BROWN.

For the Signs of the Times.

McConnellville, N. Y. Feb. 2, 1851.

BROTHER BEEBE:—This old trembling hand has once more taken up the pen to try to write a few lines, to tell you and the dear people of the Lord, what I have received from your explanation of the text in Hebrews, which you published a short time since; particularly that part in which you dwell on the word *fear*; and when you gave your views on the loved words in the prophecy of Mal. iii. 2—3., it seemed so consistent with the whole tenor of God's word, and with the experience of every child of God, and indeed what you have said all the way through, I believe is truth. Thanks be to the Lord, for enabling his children to write for the comfort and edification of one another. I have been thinking that when any of the people of God receive edification from an interchange of views through the Signs, if they were to specify the particulars as brother Thayer did in his letter in the Signs, when speaking of the "Poetry of the last century." He said it was "worth its weight in gold." It gave a lift to my poor feeble feelings; to think that I had brought that poetry 3500 miles across the broad waters, and that it had made glad the heart of one of God's dear children, I feel that I am amply rewarded; but this is not all, for God made it a blessing to me many years ago; for which I desire to bless his name. It is written, "Who hath despised the day of small things?"

I will try to give a little more of my early experience, in which, I have had a mixture of

glimmering light and darkness, to walk through for three or four years. Sometimes the Lord has given me some passages of his word which would suit my case; if I could only lay hold of them; and they have kept my poor soul from sinking down into despair. It is said, "Who is she that looketh forth as the morning?" and I have thought that my experience has been something like the breaking forth of day; for the light was so small that I was a long time before I could see its glimmerings; and then darkness would be so great, and the enemy tempting me to give it up, and saying that it is all in vain for me to think about religion. And then again the devil would call me a hypocrite; and all this time I did not know that these suggestions came from Satan, but thought it all came from my own corrupt nature. And it seems to me that as the light broke in upon my mind, I beheld so much of my vile nature and affections, together with such awfully hard thoughts of God, that he would certainly strike me dead in a moment. This seemed to torture my poor soul worse than all, to think that I should have such thoughts of God. And such words of God would be ringing in my soul; "They shall meditate terror."—"The backslider in heart shall be filled with his own ways." until I thought my case was desperate and truly pitiable. I was neither fit company for God's people, nor for the people of the world. Then again the words of David come to my mind, "Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God, for I shall yet praise him." My faith seemed to try to lay hold of these precious words, and my hope seemed to be a little revived, and a little confidence seemed to be given me, and then I cried to the Lord in these words of Job. "Oh, that I knew where I might find him!" On that evening I went to the house of a friend where I saw and read a part of a piece of Mr. Huntington's writings, called "The child of Liberty in legal bondage." and if he had been in my inmost soul and seen all my thoughts, he could not have described my case more clearly. This also helped my feeble faith, my hope was strengthened. I may well say, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

I have had many doubts whether it was best to send this to you, or to commit it to the fire: for if it should hurt any of the weaklings of the Lord's flock I should be very sorry.

Your unworthy, brother if a brother at all.

JAMES SHETHER.

For the Signs of the Times.

Dallas County, Ala., July 9, 1851.

BROTHER BEEBE:—Wishing to avail myself of an opportunity to send you a copy of the Minutes of our Association, and hoping to be able to see you soon, prompts me to write you once more.

We truly have nothing to glory in here.—Our political horizon is dark; there are many among us who openly avow the doctrine of *Secession* as the only hope of the South, and I am sure that nothing but the most pacific measures on the part of the North, can secure the perpetuity of our happy government. There is an opinion prevailing among us, that all the religious denominations are divided into Northern and Southern, on the subject of Abolition. The division of the *Methodist Conference, and the Baptist Missionary Board*, was a fate which might have been anticipated; for we find no authority in the bible for any such organization; and that which

originates with men, like man, must have an end. I have no doubt but the most bitter sectional feelings have been created between the North and South by the explosion of these organizations.

If I understand the scriptures, the Primitive, or Old School Baptists certainly do come nearer to its faith and practice, than any other denomination. I believe we, as a denomination, are willing to take Christ's word as our guide, and to obey his commands, "Render unto Cezar the things that are Cezar's and unto God the things that are God's," in doing which we must oppose the union of Church and State. Nor can we allow our religion to run into politics, nor our politics into religion. If I understand it, our religion is to be reconciled to God, through our Lord Jesus Christ; while we, like all other men, have the same duties to perform, socially, and civilly; indeed we ought to perform them more cheerfully; that we may set a good example for other men.

But, my dear brother, I fear that while we have the doctrine, we are wanting in the spirit. I think we need that charity that beareth all things, believeth all things, hopeth all things, endureth all things. I do hope the time is not far distant in which we shall exhibit to the world, the true spirit of the gospel as well as the doctrine.

I have been a laborer in the Lord's vineyard six or seven years, and for more than two years I have traveled and tried to preach more extensively than before. I have seen a great deal of prejudice against the Old School baptist, partly on account of our peculiar opinions, and partly from our positions being presented in a hard spirit.

I feel to thank God, in this day of delusion and substitution of *morality* for *regeneration*, and of having men's persons in admiration because of advantage, that we have many able expounders of the word of truth. I rejoice that we have such writers as Elders, Dudley, Trott, Thompson, Clark, yourself, and many others. You write sometimes in a hard but,—there it is; not my dear brethren; but as the apostle says, "It is sin that dwelleth within me." I believe I see a better spirit already. Lord give us all that spirit more abundantly. I think I now see some more favorable symptoms in the world, for the reception of the truth. Our congregations are larger, and more attentive; some who have been engaged in the monied operations of the church, are now willing to give them up.

If the Lord will, I expect to be in the city of New York soon, and if I can find time, I will pay you a visit, when we can confer more fully face to face.

We feel that we need the prayers of christians. I remain your brother in the Lord's Vineyard.

ELIJAH BELL.

For the Signs of the Times.

Mt Sterling, Muskingum Co., O., July 13, 1851.

BROTHER BEEBE:—If I may so address you, or use the appellation so dear to all the children of God who are scattered abroad throughout the length and breadth of this earth. Poor and unworthy as all of God's children feel themselves to be, they all depend on that all-wise Creator and preserver for all we need; and derive from him all we have and all we are, while here in the flesh; for

"While this body is our home,  
We are absent from the Lord."

But he has not left us destitute of that glo-

rious hope of immortality which is brought to light in the gospel of him who spake as never man spake. When his word of peace is spoken to us, what sweet comfort it brings such as the world cannot give nor take away. "In the world ye shall have tribulations, but in me ye shall have peace." Christ has said, "Be of good cheer, I have overcome the world." What can comfort a believer in Jesus Christ more amidst the trying scenes that they have to pass through?

Dear brother, I have been some what familiar with the "Signs of the Times," almost twenty years, and also many other papers, but none seem to me to adhere so closely to the scriptures as the Signs do. I do not say this because you publish them; for I have no personal knowledge of you. But I trust in the living God, and I believe that you also do, and thus the union is formed by the great Head of the church, The great Master Builder, fits and prepares all the timber, for his building, the temple in which he dwells, and over which he reigns. May he always guide and guard us, and may all our Baptist brethren look to him for all the Spiritual light, peace, and comfort they need.

I am fully persuaded that all who enter in by the door, shall go in and out and find pasture.

I have written these few lines to you; they are the first I have ever written to you or any other person, on the subject. It is about three years since I was baptized in the name of the great Head of the church. And as I had to write to you on business, I felt inclined to send you this to dispose of as you may think proper.

Yours in gospel love,

JAMES H. TURLEY.

For the Signs of the Times.

Berrien County, Mich., July 9, 1851.

DEAR AND BELOVED BRETHREN, scattered abroad through these United States, everywhere spoken against, but one in Christ Jesus, predestinated unto the adoption of children, and chosen in Christ Jesus before the world began—called of God to the fellowship of saints, and sanctified in Christ Jesus, may grace and truth be multiplied. Rejoicing in the God and Father of our Lord Jesus Christ, who hath counted us meet to be partakers of the inheritance of the saints in light, through rich and sovereign grace in Jesus Christ; and O my soul, what victories! what conquests! what blessings hath it brought to the poor and needy, the broken hearted and the heavy laden, the dying and the dead, the deaf and the blind, the lost and the undone. From the horrible pit it hath brought them, up from the miry clay it hath taken them out,—in the wilderness and desert it hath found them—led them about and instructed them, and established their goings. It hath broken their bands asunder and brought them forth from the prison house, and caused them to rejoice in the glorious liberty of the gospel. It hath provided and instructed them all in a dialect perfectly intelligible to every free born soul, but the height of nonsense to all the children and nations of the bad woman.

"It unites the children of God in love,  
And makes their number count but one;  
It bears the olive like the dove,  
And finds its fountain in the Son."

But oh, my brethren, rejoice with me while the victories of God's grace are still being made manifest, to the confusion of our enemies. Last Lord's day I had the pleasure of baptizing one of my near neighbors. I would that all could have heard her relate the wonderful things God had wrought in her behalf. The reason of her hope she gave to the joy



and full satisfaction of the church. No extra means or excitement—no anxious bench or distracted meeting graced this conversion.—God appeared in the old paths and took her from prison and from death, and brought her to his banqueting house, and his banner over her has been love. It does seem to me the Lord is, in some good degree, reviving his work, and visiting again his weary heritage. O, may the watchmen lift up their voice like a trumpet, and proclaim the glad news of salvation by Christ. I have attended both the Associations or Corresponding meetings this year in Michigan. We had truly a season of rejoicing. At both of the meetings the trumpet gave that certain joyful sound, "by grace are ye saved."

Now, my beloved brethren and sisters in Christ Jesus, I must bid you farewell. It was but little I designed to write for publication when I began, and I have overstepped my design. I commend you to God and the word of his grace, which is able to make you wise unto salvation, while I still remain,

A soldier of Christ, commissioned at large,  
To fight for the truth till I get my discharge.  
ELMORE G. TERRY.

### CORRESPONDING LETTER.

*The Chemung Old School Baptist Association assembled, by appointment, with the Asylum church, on Vaughn's Hill, Bradford Co., Pa., the 28th day of June, 1851, to the churches and Associations with whom she corresponds, sendeth christian love and salutation.*

BELOVED BRETHREN:—We desire to render praise and thanksgiving to our covenant keeping God, who hath mercifully preserved us through another year, and permitted us again to meet, to renew our social and covenant relation, whereby we stand connected with each other, and with the great Head of the church—an indissoluble union, founded in his blood, finished and confirmed upon the cross, according to the design of infinite wisdom. How refreshing to weary pilgrims in this vale of sorrow, to meet with fellow travelers in the way, who have endured the same trials, and met with like discouragements, and encountered the same formidable enemies as ourselves,—who possess the same hope and fear, and enjoy like precious faith with us. Their experience in the trials and afflictions that attend the path which the Lord's chosen people are traveling, enables them to aid their brethren by their counsel; and encourage the weak and feeble to press on toward the mark and prize of their high calling. They have learned to mourn with them when they are sorrowful, and to rejoice with them when their times of refreshing come; and in all things the children of God have a deep sympathy for each other.

The church of God ever have been a peculiar people, and diverse from all others; peculiar in their doctrine—peculiar in their practice, and peculiar in the principles which unite them together. They are of the same heavenly origin, begotten and brought forth into the light and liberty of the gospel, by the Spirit and power of God, without any human agency. They rest upon the word of the Lord as an immovable foundation, against which all the combined forces of all the enemies of the truth cannot prevail; and receive it as a perfect rule for the government of his church and people, while in the militant state, believing that all the religious schemes and inventions which men have introduced, are innovations which should be rejected by every over of truth.

Brethren, we are sensible that we are despised and hated by the popular religionists of the day, on account of the peculiarity of our doctrine and practice—but should this dishearten us? We think not: but rather give us new courage. Our blessed Savior was hated, and his doctrine rejected by the great body of the religious world of his day. This unholy principle of hatred and opposition to the truth, and to those who love it, has been manifest from the days of Abel to the present. Our Savior said, "Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Encouraging words! pronounced by Him who can control his enemies, and turn all their opposition to the truth, to the good of his church. Then, brethren, let us take the admonition of the apostle, to be careful of our walk and conversation—walking in the truth with all fidelity, as becometh those who have been chosen of God, and made heirs to an inheritance in the kingdom of our blessed Redeemer.

Dear brethren, our meeting has been harmonious—the preaching all of a piece, according to the word and testimony of our God. It has been truly a season of refreshing and joy to our souls. We have been comforted by your Minutes, and those ministering brethren who have come and associated with us. We wish you to continue your correspondence.

May grace, truth, and love abound among you, and all the assemblies of the saints.—Amen.

By request, the Association will meet with the Chemung church, Chemung Township, Chemung Co., N. Y., on Saturday before the last Sunday in June, 1852.

JACOB WICKIZER, Moderator.  
DANIEL DURAND, Clerk.

### EDITORIAL.

MIDDLETOWN, N. Y. AUGUST 1, 1851.

#### Reply to Brother John Brown.

The want of a clear understanding of each others views, has been, and now is a prolific source of contention and division among those who believe and love the truth. From habit education and provinciality of expression, those who in reality mean the same thing, are often led to misapprehend each other's views, and thereby seem to differ widely when the difference is much more in appearance than in sentiment. God is faithful in verifying his promise, and all the children of Zion are taught of God, the lessons which he gives them do not conflict; he gives them one heart and one mind, and he teaches them all to speak the same thing. They are one body, and one spirit, even as they are all called in one hope of their calling; one Lord, one Faith, and one Baptism; one God and Father of all, who is above all, and through all, and in them all. But still, as it has often been remarked, during the discussions which have been carried on by brethren, with all that measure of divine instruction God has bestowed on his children, they as yet *only know in part*; we have not yet reached that perfect state where that which is in part shall be done away, and where the saints shall see as they are seen, and know as they are known.

While our brother Brown raises objections to the sentiment expressed in the circular of the Delaware River Association, he incidentally acknowledges all that we understand the expression to which he objects to mean, namely, that neither apostles nor ordinary ministers of the gospel, can open the eyes of the blind, unstop the ears of the deaf, nor quick-

en or regenerate the dead. But God calls and qualifies men to preach the gospel; and when the gospel is preached, and attended by the quickening operation of the Holy Ghost, the work is done! This frank admission of brother Brown, is to our understanding precisely what the brethren of the Delaware River Association believe on that subject. Now, then, allowing brother Brown to mean what he says, as quoted above, and the circular to mean the same thing, the ground of difference must be in some particular mode of setting forth this doctrine of the utter impotency of preachers or preaching to quicken or regenerate dead sinners. The circular ascribes the quickening operation exclusively to God; and our correspondent, brother Brown, denies that even Paul, or any other minister, can open the eyes, unstop the ears, or quicken into life by their preaching; but the Holy Spirit alone can give life to the dead. But while thus far they agree in substance, they differ widely on the subject of *means* and instrumentality, &c., the circular taking the ground that God quickens and regenerates dead sinners without, and brother Brown that he quickens with the use of means, and that the means ordinarily used is the preaching of the gospel. Here seems to be a palpable contradiction; but let us examine into the difference. The circular does not dispute that God often quickens dead sinners while his ministers are preaching to them the preaching which God has bidden them; but it does deny that the preaching is the cause, directly or indirectly of giving life to the dead; that the simple act of giving life, is an act of God alone, in which he *makes bare his holy arm*; suffers it not to be covered with instruments or means. As when he created the world, he used no instruments. He spake the word, and it stood fast! He commanded, and it was done! So when he sends an arrow from his quiver into the heart of a sinner, that sinner is *pricked in the heart*. like those on the day of pentecost, and cries out, "Men and brethren, what shall we do?" The *pricking in the heart* is not done by preaching, for if that were the case, the same preaching that would prick one sinner's heart, would prick every sinner's heart that heard the same. To illustrate. The woodman uses the axe as his instrument for felling timber, and if it be said that the axe cannot of itself cut down the tree, so it may also be said that the woodman cannot execute the work without the instrument. Again, the same instrumentality, in the hands of the woodman will have the same effect on all the trees on which that instrument is applied. If preaching be the instrument of regeneration, and God has applied it to every creature, according to the commission, "Preach the gospel to every creature." The preaching, if it be an instrument, is addressed alike to every creature. How then does it come to pass, that while it is a savor of life to one class, it is a savor of death unto death to another class of the same congregation? It will not be argued by brother Brown that one class of sinners are easier quickened, are less dead in sins by nature, why then do some believe and others believe not, that some are profited by the words spoken, and others are not profited? The reason assigned in scripture is, that it did not profit some, because it was not mixed with faith in them that heard it. Brother Brown does not believe that faith is a production of the sinner, he holds that it is the gift of God, that Christ is the author and the finisher of it. If then faith is an indispensable qualification for hearing the gospel profitably, and qualifying faith is the immediate gift of God,

then it must be admitted that where this gift is bestowed the recipient of it is profited by the preaching of the gospel; but where this faith is not given, it is impossible for men to receive a saving benefit from the word preached. This matter is settled by the emphatic testimony of the word, Without faith it is impossible to please God; and we are farther assured that none can come unto God, unless he believes that he is, and that he is the rewarder of all that diligently seek him. This being the case, and our brother will not dispute it, the question arises, can any sinner possibly possess this living faith while he himself is dead, or before he is quickened, or made alive? That none can have faith in Christ until they are made alive, is fully established by our Redeemer's own testimony, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." John vi. 47. And as no sinner can have everlasting life and at the same time be dead; and as no sinner can have faith in Christ until he has everlasting life; and as the word preached cannot profit those who have no faith in Christ, it must unavoidably follow, that the giving of life is the exclusive work of God, by which the sinner is made alive, and thereby prepared to hear and be profited by the preaching of the gospel. The gospel of Christ is a spiritual gospel, the things proclaimed by the preaching of it are spiritual things; and the natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14. Hence the preaching of Christ crucified, even by the apostles, was a stumbling block and foolishness unto all who were not called of God; "but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. i. 23, 24. How then is it possible that the preaching of the gospel, which the unquickened sinner cannot possibly understand, discern or receive, which is to him a stumbling block, and a foolishness, until he is called of God, and a savor of death unto death, presenting only such things as God has hidden from the wise and prudent—how is it possible that it can be an ordinary, or extraordinary means of giving them life? With all due respect to the long cherished opinion of brother Brown, we cannot see how the thing can be possible. Indeed, brother Brown himself is aware of the difficulty, for he admits that the preaching cannot effect the work, that the Holy Spirit must give life before the preaching of Paul or Apollos can be received with joy and salvation.

But our brother cannot understand the meaning of those passages of scripture unless the preaching of the gospel is the instrumental cause of regeneration! It is not strange that brother Brown, or Beebe, or any other brother should fail to fully understand some portions of the scriptures; but it is to us somewhat surprising that he should regard them as setting forth the doctrine of intermediate causes, means, or instrumentalities in quickening dead sinners, when we cannot find the least allusion to the subject in any of them. Indeed we think it would be much more difficult for us to harmonize the doctrine of instrumental regeneration with these passages, than we think it possible that it should be for him to see what to us appears to be the plain and obvious meaning of these portions of the word. Our limits will not allow of a full examination of them; but we will briefly give our views on them, in the order in which he has presented them.

1. In Rom. i. 16, Paul does not inform us that the preaching of the gospel is the in-

strument in the hand of God, in saving them that do not believe, or them who are dead; for we have already proved, by the best possible testimony, that all who do believe have everlasting life. And Paul says the gospel of Christ, (not the preaching of it, but the thing itself, which is Christ, the power and wisdom of God,) is the power of—what? Is it the power of preaching? No. It is the power of God unto salvation, to every one that believeth, and every one that believeth hath everlasting life. And as many as were ordained to eternal life believed. But what is the gospel, or the preaching of it to the unbeliever, the unrenewed, the dead sinner? Is it the power of God unto salvation to him? By no means; it is to the Jews a stumbling block, to the Greeks foolishness, but unto all them which are called, to every quickened soul that believeth, it is Christ the power and wisdom of God unto salvation. But how is it to salvation to them who are already saved and called with a holy calling, &c? 2 Tim. i. 9. To such quickened souls the gospel presents Christ as their salvation—the whole purpose, plan, power, grace and glory of God's salvation is by the gospel presented, and by the Holy Ghost applied to them that believe, to them that are quickened, to them who are the called according to his purpose; but what does it present to the dead sinner? A root out of dry ground, in which there is no form or comeliness, a stumbling block, a rock of offence to them that stumble at the word, being disobedient, whereunto also they were appointed, death unto death. It is the proclamation of spiritual things which they cannot receive, discern, nor understand until God quickens them by his regenerating power and grace. Again, the preaching of the gospel shall save them that are born of God, and give evidence of the heavenly birth by their living faith, from delusion, heresy, and from being carried about by every wind of doctrine, &c. "Take heed to thyself, and to the doctrine; continue in them, for in doing this, thou shalt both save thyself and them that hear thee." 1 Tim. iv. 16. Was Timothy to save himself from going to hell? from the curse of the law? or was he to save them that heard him preach from perdition? or was he by heeding the doctrine, to regenerate himself and them that heard him? The thought is preposterous. He was already saved, in that sense, and called with a holy calling, not according to his works, but according to God's own purpose and grace which was given him in Christ Jesus before the world began.—What then was Timothy to save himself and his hearers from, by taking heed to himself and the doctrine, and continuing in them? From the anti-christian lies and hypocrisy, and doctrines of devils, of which the apostle had been writing in the preceding part of the chapter.

The next text quoted is so clearly and decidedly in support of our position, that we are surprised that our brother failed to discover it. "The preaching of the cross." What is it to dead sinners? Does it quicken them instrumentally, or what effect does it produce on them? Why, it is foolishness. They cannot comprehend it, nor receive it, nor know it, until God shall give them life, until God shall unstop their ears and open their eyes, and reveal himself to them as he does not to the world. But what is it to them that are born again—that are saved, and have an ear to hear what the Spirit saith to the churches? What is it to them? "Unto us which are saved, it is the power of God." Not the power of preaching, but the power of God.

The next text proposed, is 1 Cor. i. 21. "It pleased God, by the foolishness of preaching to save" dead sinners who do not believe, and regenerate them instrumentally? O, no; that was not what pleased God, or it would have been so; for he doeth his pleasure in heaven and on earth. Did it please God by the foolishness of preaching to save believers or unbelievers! Just look at the text! What does it say? "To save them that believe." Just so; that is exactly what we contend for. But why did not our dear brother quote the whole text? "Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world, by wisdom know not God; it pleased God, by the foolishness of preaching to save them that believe." God has displayed his wisdom, as well as his sovereignty, in hiding these things from all unregenerate sinners, for so it seemed good in his sight. The world by wisdom knew not God. For God has made foolish the wisdom of this world, so that the gospel, of salvation to the saints, is a stumbling block to the world, and will ever so continue to be until God shall give them life. Ezekiel could, in his vision prophesy to the dry bones, but he could not make them hear, nor could he give them life; but God could quicken them, and lay sinews and flesh upon them. Not by the instrumentality of Ezekiel's prophesying. But the Lord bid him prophesy, and said, I will lay sinews and flesh upon them, &c. But said the Lord, "O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you and ye shall live," &c. Ezek. xxxvii. 12—14. When God opens the graves of his redeemed, and quickens them into life, and puts his spirit in them, then, but not until then, shall they know the Lord, receive his message, believe his testimony, and have an ear to hear the gospel.

The next text in order is, "An! hath brought life and immortality to light, through the gospel." 2 Tim. i. 10. We would simply enquire whether the revelation of life and immortality is made to the living or to the dead? Is it not in this very text declared that this manifestation follows the abolition of death. Only read the whole passage. "Be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner; but be thou partaker of the affliction of the gospel according to the power of God, who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began; but is now made manifest, by the appearing of our Savior, Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." This life and immortality existed, and was treasured up in Christ, for all his people, unto whom it was given in him before the world began; but it could not be manifested through the law, for therein was the wrath of God revealed, but it is through the gospel, in distinction from the law. When Christ appeared in the fullness of his mediatorial righteousness, as the end of the law for righteousness to every one that believeth, he brought to light the destruction of death; for the sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ. He hath swallowed up death in victory, and hath brought life and immortality to light, through

the gospel, (not through preaching, but through the thing which is preached.) The gospel is one thing, the preaching of it is quite another thing. The gospel always reveals Christ as the life and immortality of his body, the church; but this secret, which Paul says has been hid from ages, or generations, and is now made manifest, has never been, nor ever can be brought to light where death is not first abolished. We ask brother Brown whether life and immortality ever shined into his heart until Christ had first appeared abolishing death—we appeal to the bible for an instance, and to the experience of all the saints of God, where ever this life and immortality was revealed while they were dead, or until they were quickened.

The figurative language of Christ, on several occasions, in calling his disciples *fishers of men*, is next brought as irreconcilable to our views of the exclusive work of God in quickening dead sinners. These disciples were to go forth into every city where Jesus himself designed to go, and seek the lost sheep of the house of Israel. They were not going to make sheep, or fish, but to look for those which God had already made. The Lord had some of these in Judea, and these disciples were in due time, that is, after the day of pentecost, to fish in the great sea of the gentile nations. See Rev. xvii. 15. The Lord's ministers are very fitly compared to fishermen, for they may toil all night, and catch nothing; but when the Lord Jesus gives the word, and at his command they let down the net, it is filled with living fishes. The doctrine which they preach has attractions for quickened souls, as the bait used by the fisherman has attractions for the fishes; but as the bait has no attraction for dead fish, so neither is there any thing in the gospel to attract sinners, until the Lord gives them life.

The next, and last passage quoted, is from Paul's vision, which he related in presence of king Agrippa; and this text is as strong in support of brother Brown's position as any that can be found in the bible. But this text says nothing about Paul or his preaching being instrumental in producing regeneration. All the eyes of the gentiles that Paul ever opened, were the eyes of quickened sinners; just as Ananias had opened his: for Ananias did not open Saul's eyes until the Lord had met Saul by the way, and quickened him, and taught him to pray. Just so Philip opened the eyes of the Ethiopian Eunuch after God had quickened him, and directed his mind to the book of Isaiah the prophet; and Peter opened the eyes of Cornelius and his household, after God had quickened him and them. The apostles' preaching to the gentiles was to turn them from darkness (paganism) to light, to the gospel, and from the power of Satan unto God. This is still a grand object of apostolic preaching to the quickened children of God, to so hold forth the uncorrupted word of truth, as to warn and admonish, and instruct living children of God, to withdraw from the abominations which are after the working of Satan, to turn them from delusion, heresy, idolatry, and from all that is incompatible with the life of godliness. And brother Brown himself admits that Paul could not open the eyes of dead sinners, where the Holy Spirit had not displayed its almighty power in making alive.

In conclusion, as we have noticed all the arguments, of our brother, and examined the scriptures to which he has referred us, and can find nothing to contradict the sentiment of the Circular, or to support the notion, that the Lord uses instruments in raising the dead;

we will say in conclusion, that it is the exclusive work of God to create, and also to give life to the dead. "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

"It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

BROTHER E. BELL'S LETTER, which will be found in this paper, contains a few expressions on which we feel disposed to make a few remarks. First we are glad to learn that there is a prospect of our being favored with a personal visit; may the Lord speed his journey hither, we greatly desire the privilege of his company. He can reach our dwelling in less than three hours travel from New York city, by the N. Y. & Erie Rail Road Express train.

With brother Bell and in common with all the brethren, we deeply regret that a dark and portentous cloud should seem to threaten the perpetuity of our federal compact; but we feel a consciousness that the Old School Baptists of the North have had no hand in its production—that they have never uttered the first word to exasperate, nor taken the first step to infringe upon the rights of their Southern brethren, and fellow-citizens. It is our firm belief that the various branches of anti-christ, and the newly invented religious institutions of the nineteenth century have been the principal agents in sowing the seeds of discord between the sister states of our great republic. But "let the potsherders strive with the potsherders of the earth," Isa. xlv. 9, our confidence is in him who is Head over all things to the church which is his body. Let the Old Baptists of the North and of the South, pray the Lord to avert the threatened danger, and long preserve our union, and as citizens, and as christians, may the Lord enable us to walk circumspectly. We fully agree with brother Bell, that our religion as christians, and our politics as citizens of the world should not be confounded together. Politics have no place in the church of God, neither has our religion to do with the management of our political government. If God shall allow the union to be divided or dissolved, and our civil, social and religious rights to be prostrated, it will be for some wise purpose in humbling his people, and he will overrule all things eventually for their good and his glory. As the domineering infatuation of anti-christian demagogues has exerted an influence detrimental to the cause of freedom and the rights of men, and of states, so let the influence of Old Schoolism be of a conservative character, and let us trust the event to God.

In regard to our supposed deficiency of the spirit of the gospel, as a church or kingdom of the Redeemer, we cannot fully agree with some of the views of our beloved brother.—The spirit of the gospel is the spirit of Christ, and except we have it we are none of his. The only infallible standard by which we are to test the purity of the spirit that is in us is found in the New Testament, and reads thus, "Be over, believe not every spirit, but try the spirits whether they are of God." How shall we try them? The apostle shows, "Hereby know ye the spirit of God, Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and is the spirit of anti-christ whereof ye have heard." "We are of God: he that knoweth God heareth us; he that knoweth not God heareth not us. Hereby know we the spirit of truth and the spirit of



error." 1 John iv. 1-6. According to our understanding of this rule, all who hear the apostles, and believe the doctrine which they establish, are of God, and have the spirit of God; and all who hear not the apostles, but reject their doctrine, are anti-christ, and are not of God; and by this rule we know the spirit of truth and the spirit of error. Christ has told us, that the Spirit of Truth, is a Spirit whom the world cannot receive, because it seeth him not, neither knoweth him. John xiv. 17. See also John xvii. 8.

In bringing the Old School Baptists to this test, brother Bell finds them in possession of the truth; believing that Jesus Christ has come in the flesh, and adhering to the apostles of Christ; and if so, John says they have the spirit that is of God, the spirit of truth, whom the world cannot receive, and hereby they are to know it.

It is not because of defection in the ministers of Jesus, that the world fails to receive the spirit of truth; Christ has given a different reason in the text quoted above, from John xiv. 17. They cannot receive it. They can receive any other spirit—but until they are born of God no sinner can receive the spirit of truth, nor hear the apostles.

Nor do we perceive any symptoms of a greater readiness on the part of the world to receive the testimony of the gospel than formerly. Until the Spirit of God moves upon the face of the great deep—until God says, "Let there be light!" there will be no change. But when God quickens dead sinners, he gives them an ear to hear what the Spirit says to the churches. By withholding such creature abasing doctrine as belongs to the faithful ministry of the word; by omitting all questions which are particularly offensive to the unregenerated, and by the substitution of that spirit which pleases the world, and by complimenting the various organized branches of anti-christ, as "Christian Denominations," or branches of the church of God; and by avoiding an exposure of her abominations, we may secure her seductive smiles, and in return we may be complimented as being very liberal, and charitable, &c. Our congregations may be enlarged and great accessions made to our churches; but after all, have we not reason to fear that instead of the world being converted and coming into the church, it is the church becoming corrupted and joining the world? We may safely depend on this, that the world occupies the same position in regard to the truth of God that she always has; and if we so modify it as to dispense with the offence of the cross, it will not indicate a reformation on the part of the world; but a sad degeneracy on the part of the professed church.

We do not make these remarks from an apprehension that brother Bell would compromise the truth, or that he would shun to declare the whole counsel of God; but rather because from his unguarded language some others may take advantages, and charge the old soldiers of the cross with fostering a bad spirit, because they contend earnestly for the faith once delivered to the saints, and uncompromisingly oppose and expose error and delusion.

The ministers of the Lord Jesus feel and confess to God, and to their brethren, how much they feel of their insufficiency for the great work whereunto God has called them; and often when laboring from year to year without witnessing any great ingathering into the church, they feel discouraged, and sometimes tempted to doubt whether God has indeed called them to the work. And if in

their afflictions, we charge them with holding the truth in unrighteousness—of holding the doctrine, but, having not the spirit, we then, instead of staying their hands, as Aaron and Hur stayed the hands of Moses, become to them like the miserable comforters of poor old Job.

We feel assured that brother Bell will take no exceptions to our remarks, as we entertain none but the very kindest feelings toward him as a beloved brother in Christ, whom we hope shortly to see face to face.

## The Armor of God, or the Christian Uniform.

[Concluded from page 111.]

"And take the helmet of salvation, and the sword of the Spirit which is the word of God." Eph. vi. 17.

The helmet is that piece of armor which protects the head, and is probably the most conspicuous of all the armor displayed by the soldier. It is the covering as well as the protection of the warrior. The helmets used in carnal warfare may be made of any material that is thought to be proof against the weapons of the enemy, but the christian soldier can confide in nothing short of the salvation of God, which is Jesus Christ; and he is not only the covering of his people, but the Head over all things to his church, which is his body and the fullness of him that filleth all in all. By taking this helmet, we understand an admonition to reject and discard every other confidence, and to rely alone on that salvation which Simeon embraced when he exclaimed, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation." What a perfect protection this helmet affords to all the redeemed of the Lord. However much the saints may be tempted, bruised, wounded, stricken and afflicted in their warfare, this helmet secures to them ultimate victory, and they shall be more than conquerors through him that has loved them. And the sword of the Spirit. Carnal weapons, whether offensive or defensive will not answer, because we fight not with flesh and blood; ours is a spiritual conflict with principalities and powers and the rulers of the darkness of this world, and against spiritual wickedness in high places. Carnal weapons have been and still are relied upon by anti-christ to support church and state religion, and even the legislatures of our states and nation have resorted to them, in taxing the people at large to support such religious establishments as the Chaplaincy, their Sabbaths, Divinity Schools, &c., but our Lord has admonished the subjects of his government, that "He that taketh the sword (that is the carnal sword) shall die by it. The word of God is the sword of the Spirit. The Holy Ghost makes use of this sword in putting to flight the armies of the aliens. It is quick and powerful, and sharper than any two-edged sword, to the dividing asunder of joints and marrow, of soul and spirit; and it is a discernor of the thoughts and intents of the heart. It is the sword of the Spirit; because the spirit always directs the saints to use it in all their combats with the enemy. Our carnal passions may lead us to use human policy, carnal reasoning, and worldly wisdom in defense of our faith and hope in Christ; but in their use we fall before our enemies; but when we are led by the Spirit of God, that Spirit directs us to fight only with the sword of the Spirit; all the execution we can do, must be in pleading what God has said. When our Redeemer encountered the arch-enemy of his people, he used this sword.—He met all the temptations of the devil by quoting what God had said. And thus when Satan tempts us to doubt the evidences of our adoption, or to deny our faith, or to run into iniquity, or what

ever may be the nature of the temptation, if we can meet him or any of his messengers with a "Thus saith the Lord," we are sure to put him or them to flight. But as the word of God is the sword of the Spirit, we cannot wield it successfully unless we are in the Spirit; but when governed by the Spirit, we are able to, not only stand in the day of trial, but one shall chase a thousand, and two shall put ten thousand to flight.

"My Captain sounds the alarm of war—  
Awake! the powers of hell are near!  
"To arms, to arms!" I hear him cry,  
"Tis yours to conquer or to die!"

Roused by the animating sound,  
I cast my eager eyes around;  
Make haste to gird my armor on,  
And bid each trembling fear be gone.

Hope is my helmet; Christ my shield;  
Thy word, my God, the sword I wield;  
With sacred truth my loins are girt,  
And holy zeal inspires my heart.

Thus armed we venture on the fight,  
Resolved to put our foes to flight;  
While Jesus kindly deigns to spread  
His conquering banner o'er our head.

In him we hope, in him we trust,  
His bleeding cross is all our boast;  
Through troops of foes he'll lead us on  
To victory and the victor's crown."

"Praying always, with all prayer and supplication in the spirit." No prayers can avail us anything which are not in the spirit; for we know not how to pray as we ought. We often ask and receive not because we ask amiss; and God in mercy withholds from us things which we ask him for, because the prayer has only expressed the desire of the flesh, and the things prayed for if granted would only be consumed on our carnal lusts. But the Spirit helpeth our infirmities, and directs our desires according to the mind of God. This spirit searcheth all things, even the deep things of God; and when we pray with all prayer in the spirit, we have an assurance that God will grant us our petitions. And watch thereunto with all perseverance and supplication for all saints, &c. We have great reason to watch our prayers as well as our walk and general deportment, lest we be found carrying to the throne petitions which are not in the spirit, or consonant with the teaching of that spirit of grace and supplication which God has promised to pour out on his children.

NUNNERIES.—A petition, signed by three thousand and ladies, has been presented, says the Presbyterian, to the Pennsylvania Legislature, requesting legislative enactments restraining and controlling the establishment of nunneries within the bounds of the State. It was referred to the Committee on Vice and Immorality.

## MARRIED.

On Tuesday, 15th ult., by Eld. R. C. Leachman, ELDER SAMUEL TROTT, to Miss ELIZABETH WILLIAMS, both of Fairfax County, Virginia.

On the 13th ult., (where, or by whom we are not informed, but we presume it was in Maskingum county, Ohio,) ANDREW J. CRAWFORD, to CATHERINE E. TURLEY.

## OBITUARY.

DIED, in Wallkill, on Thursday, the 24th, ult., MRS. LYDIA, wife of Mr. Lockwood Purdy, and daughter of Dea. Charles Harding, aged 47 years.

Sister Purdy had been a highly esteemed member of the New Vernon church for several years, and gave the most satisfactory evidence that she knew and loved the Lord. For years her health has been imperfect; but she was not confined to her bed in her last sickness but about 11 days, during which time she seemed to be sinking down rapidly under a bilious fever, which, together with other complaints, seemed to baffle the skill of the able physician who attended her.

In the first part of her confinement, a dense cloud of darkness seemed to be upon her mind, but when we visited her on the day before her decease, the cloud had broken, and we found her enjoying the smiles of the dear Redeemer; and in this happy and tranquil frame she continued, with pinions spread for her immortal flight, until her Savior gave her welcome signal, and her ransomed spirit leaped forth to embrace her God, and mingle with the glorified spirits in heaven.

## OLD SCHOOL MEETINGS.

An Old School Baptist Meeting is appointed to be held with the Tuscarora Baptist Church in Juniata county Pennsylvania, to commence at 10 o'clock, on the Saturday before the fifth (not the first, as by mistake stated in the former insertions of this notice,) Sunday in August next

This little church is located within a mile or two of the Patterson Depot, on the Columbia, or Pennsylvania State Railroad about midway between Philadelphia and Pittsburgh. Old School brethren and sisters, and especially ministers of our order, are most earnestly and affectionately invited to attend. Elders. S. Trott and Geo. L. Elgin, have promised to attend. Brethren from a distance, will inquire at the Patterson Depot, for brother John P. Shitz, who will be at the Depot with a conveyance to take them to the meeting.

The Old School Baptist Corresponding Meeting of Kentucky, will be held with the church at Mt. Gilead, Mason Co., Ky., commencing on Friday before the fourth Saturday in September next.—Brethren of the Old School Baptist order, and especially ministers are invited to attend.

## NOTICE.

Southern Baptist Messenger, Signer of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the payment must be made when the orders are forwarded. The orders and advance payment may be addressed, post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co., N. Y., G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

## RECEIPTS.

|   |         |
|---|---------|
| NEW YORK.—Mrs. T Comfort \$1; Hiram Webb 1; Mrs K Woodward 1.   | \$4 00  |
| OHIO.—Eld Julius C Beeman 2; Eld Eli Ashbrook 1; Jas H Turley 1.50; Eld Jas Janeway 1.33; John Fry 1. | 6 83    |
| VA.—Eld R C Leachman 15; Ann Bull 1; Ann Ambrose 1.   | 17 00   |
| LA.—J Antrim 1.50; Daniel Fewell, for S. and B. 4.  | 5 50    |
| ILL.—Elder D Tonnehill 4; J B Kaufman 1.  | 5 00    |
| MICH.—Elder E G Terry 1; James P Howell 1.  | 2 00    |
| IOWA.—Asa D Dolson 1; J S Price 3.  | 4 00    |
| ME.—Elder John A Badger   | 2 00    |
| KY.—Elder C Guthrie   | 1 00    |
| GA.—Jas Whittle, for Jas Newberry   | 3 00    |
| PA.—Eld J Furr  | 2 00    |
| N. J.—Miss Corwin   | 1 50    |
| Total,  | \$53 83 |

NEW AGENT.—Solomon P. Mosher, Ontario Co. N. Y.

## LETTERS RECEIVED.

Wm Sloan P M., Jonathan Mickle, N G Jones, Elder S Moreland, Eld. J C Beeman, Eld E Ashbrook, Eld Wm Quint, R H Ramey, Eld C Guthrie, Eld R C Leachman, W J McCreary P M., Eld John Badger, James Jenkins, Joseph Antrim, A Clark P M., Eld E G Terry, Daniel Fewell, Elder E Bell, John Gilmore, John Brown, Eld Geo Ambrose, Eld Geo L Elgin, Jas H Burley, Eld R C Leachman, Eld Jas Janeway, J W Coleman, Eld D Tonnehill, J B Smith, Jas Whittle, Eld J Furr, S F Dodd, P M., B Blackwell, P M., Roger Williams, John Fry, Ann Bull, J S Price, S P Sackett P M., Mrs C Johnson, Jas P Howell.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed post paid.

TERMS.—\$1.50 per annum: or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

## POETRY.

## On the Afflicted.

Pensive, doubting, fearful heart,  
Hear what Christ the Savior says;  
Every word should joy impart—  
Change thy mourning into praise.  
Yes, he speaks, and speaks to thee;  
May he help thee to believe;  
Then thou presently wilt see,  
Thou hast little cause to grieve:—  
"Fear thou not, nor be ashamed;  
All thy sorrows soon shall end;  
I, who heaven and earth have framed,  
Am thy Husband and thy Friend;  
I, the High and Holy One,  
Israel's God, by all adored,  
As thy Savior will be known,  
Thy Redeemer and thy Lord.

For a moment I withdrew,  
And thy heart was filled with pain,  
But my mercies I'll renew;  
Thou shalt soon rejoice again:  
Though I seem to hide my face,  
Very soon my wrath shall cease;  
'Tis but for a moment's space,  
Ending in eternal peace!

Though afflicted, tempest-toss'd,  
Comfortless a while thou art,  
Do not think thou canst be lost;  
Thou art graven on my heart;  
All thy wastes I will repair,—  
Thou shalt be rebuilt anew;  
And in thee it shall appear  
What the God of love can do."

NEWTON.

## BREATHING FOR GOD'S PRESENCE IN SOUL-TROUBLE.

Encompass'd with clouds of distress,  
And tempted all hope to resign,  
I pant for the light of thy face,  
That I in thy beauty may shine;  
Disheart'ned with waiting so long,  
I sink at thy feet with my load:  
All plaintive I pour out my song,  
And stretch forth my hands unto God.  
Shine, Lord, and my tears shall cease;  
The blood of atonement apply;  
And lead me to Jesus for peace—  
The Rock that is higher than I:  
Speak, Savior, for sweet is thy voice;  
Thy presence is fair to behold;  
I thirst for thy Spirit, with cries  
And groanings that cannot be told.

If sometimes I strive as I mourn,  
My hold of thy promise to keep,  
The billows more fiercely return,  
And plunge me again in the deep:  
While harassed and cast from thy sight,  
The tempter suggests with a roar,  
"The Lord hath forsaken thee quite;  
Thy God will be gracious no more."

Yet, Lord, if thy love hath design'd  
No covenant blessing for me,  
Ah, tell me, how is it I find  
Some sweetness in waiting for thee?  
Almighty to rescue thou art,  
Thy grace is immortal and free;  
Lord, succour and comfort my heart,  
And make me live wholly to thee.

## "Be Still, and Know that I am God."

PSALMS XLVI. 10.

Let me, thou Sovereign Lord of all,  
Low at thy footstool humbly fall;  
And while I feel affliction's rod,  
Be still, and know that thou art God.  
Let me not murmur nor repine,  
Under these trying strokes of thine!  
But while I walk the mournful road,  
Be still and know that thou art God.  
When and wherever thou shalt smite,  
Teach me to know thy sovereign right:  
And underneath the heaviest load,  
Be still and know that thou art God.  
Still let this truth support my mind,  
Thou canst not err nor be unkind;  
And thus approve thy chastening rod,  
And know thou art my Father, God!  
When this afflicted soul shall rise  
To ceaseless joys above the skies,  
I shall, as ransom'd by thy blood,  
For ever sing, "Thou art my God!"

MEDLEY.

## The Afflicted secure in Christ.

The Lord in Zion reigns,  
And will his people keep:  
'Tis he the universe sustains,  
And well secures his sheep.  
Though with afflictions sore,  
He may them exercise;  
Yet still his hand they shall adore,  
And still his love shall prize.  
Should poverty, and loss  
Of every kind of good,  
Conspire to make our weighty cross,  
Our helper still is God.  
May we forever trust  
And glory in his name:  
Jesus, the faithful, true, and just,  
For ever is the same!

## ASSOCIATIONS.

The *Sciota Association* will commence her next session, on Saturday before the 3d Sunday in August, 1851, commencing at 10 o'clock, A. M., with the Pleasant Run church, a few miles east of Lancaster, Fairfield County, Ohio. Come and see us.  
Yours, &c.,  
GEORGE AMBROSE.

The xxiv Anniversary Meeting of the EBENEZER BAPTIST ASSOCIATION will be held, Providence permitting, with Mt. Carmel church, Luray, Page County, Va., commencing on Friday before the first Lord's day in August next.

THE CORRESPONDING MEETING of Old School Baptists in Virginia, will be held, the Lord willing, with the church at Occoquan, Prince Wm. County, Va., commencing on Thursday before the second Sunday in August next, at 11 o'clock, A. M.

The lxxxv. Annual Meeting of the KETOCTON ASSOCIATION will convene with the church at Goose Creek, Fauquier Co., Va., on Thursday before the third Sunday in August next.

The next session of RAPPAHANNOCK ASSOCIATION will be held, God willing, with Goard Vine church, Culpepper County, Va., on Thursday before the fourth Lord's day in August next.

The next Annual Meeting of PATTERSON'S CREEK ASSOCIATION will be held with the Union church, Hampshire Co., Va., to commence on Friday before the fifth Lord's day in August next.

The CONESAUGA ASSOCIATION will hold her next session with the Coahulla church, 5 miles North of Dalton, Murray Co., Ga., commencing on the first Saturday in August next.

The LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION will hold her next Annual Meeting with the church at Sardis, Gordon Co., Ga., (12 miles east of Calhoun,) to commence on Saturday before the second Sunday in August next.

The TOWALIGA PRIMITIVE BAPTIST ASSOCIATION will hold her next session at Sandy Creek Meeting House, Butts Co., Ga., 7 miles South East from Jackson, on Thursday before the first Sunday in September next.

The next meeting of the OCMULGEE ASSOCIATION will be held with the Tizah church, Putnam County, Ga., on the road leading from Eatonton to Madison, by way of Shepherds, 7 miles N. W. from Eatonton, commencing on Saturday before the second Sabbath in September next.

The *Yellow River Association* will hold her next meeting, with the church at Roek Spring De Kalb County, Ga. 4 miles East of Flat Shoals, on South River, on Saturday before the fourth Sunday in September next.

The *Conn's Creek Regular Baptist Association* will hold her next meeting with the church at the Forks of the Little Buck Creek, Marion Co. Ia. on Friday before the first Saturday in September next.

The *Salisbury Baptist Association*, have appointed their next annual meeting to be held with the church at Salisbury, Somerset Co Md. to commence on Saturday preceding the fourth Sunday in Oct. next

We are requested to earnestly and affectionately invite the Old School brethren and sisters generally, and especially ministers of our order to attend this Association.

The *Lexington Association* will meet with the church in Lexington, Green Co., N. Y., on the first Wednesday and Thursday in September next, at 10 o'clock, A. M.

The *Mount Pleasant Association* will meet with the church at Bethel, Switzerland County, Ia., on Friday before the first Saturday in September next.

The *Licking Association* will meet with the church at Bald Eagle, Bath County, Ky., on the second Saturday in September next.

The *Beulah Baptist Association* will hold her next session with the church at Shiloh, Tallapoosa county, Ala., 12 miles east of the Double Bridges on Tallapoosa River, on the road to Oak Bowery, and 12 miles north of Notasulga, commencing on Thursday before the third Sunday in September next.

*Miami Association*, will hold her next session with the Sugar Creek church, at Centerville, Montgomery Co., Ohio, on the Turnpike from Lebanon

to Dayton, commencing at 10 o'clock, A. M., on Friday before the second Sunday in September next.

*White Water Association* will meet with the church at Blue River, Rush Co., Ia., on Friday before the second Saturday in August.

*Greenville Association* will meet with the Still water church, 11 miles N. E. Greenville, Dark Co. Ohio, on Friday before the 4th Sunday in August.

The *Mad River Association* will meet with Sugar Creek church, Allen Co., Ohio, on Saturday before the 1st Sunday in September.

*Muskingum Association* will meet with the York church, Morgan Co., Ohio, on Friday before the 4th Sunday in August.

*Salem Association* will meet with Crew's Creek church, Kenton Co., Ky., on the 3d Tuesday in September.

*Lebanon Association* will meet with Blue River church, in Henry Co., Ia., on Friday before the 3d Sunday in August.

The *Mud Creek Association* will be held at Providence Meeting House, Jackson Co., Ala., commencing on the fourth Saturday in September, 1851.

The *Junata Association* will meet with the Springfield church, Huntingdon County, Pa., on Friday before the third Sunday in October next.

The *Paint Creek Association* have appointed their next annual meeting to be held with the Concord church, in Cass County, Michigan, two miles West of Cassopolis. The time is not stated in their last years Minutes, but as their last meeting was held, August, 10, 11, and 12, the time of the next will probably correspond with that of the last year.

The *Primitive Baptist Association*, Mississippi, will meet with the Conla church, in Carroll county, Miss., on Saturday before the third Sunday in September, 1851.

The *Primitive Ebenezer Association*, (of Georgia) will hold their next associational meeting with the Friendship church, in Wilkinson county, Ga. four miles north of Irwinton, commencing on Thursday before the fourth Sunday in September, 1851.

The next annual meeting of the *Maine Predestinarian Conference* will be held with the Baptist church at North Berwick, York Co., Me., commencing on Friday, the 5th day of September, 1851, at 10 o'clock, A. M.

The *Maine Predestinarian Baptist Association* will be held, if God permit, with the church at Jay, Franklin Co., Me., commencing on Friday, the 12th day of September, 1851, at 10 o'clock, A. M.

TYGART'S VALLEY RIVER ASSOCIATION will meet with the Valley church, Randolph Co., Va., (near Beverly) on Friday before the fifth Sunday in August, 1851, at 11 o'clock, A. M.

The EBENEZER BAPTIST ASSOCIATION, (Old School) of Alabama, will hold their next annual meeting with the Bethel church, Montgomery county, Ala., commencing on Friday before the first Sunday in October, 1851.

The CUMBERLAND ASSOCIATION, Tenn., hold their next meeting with the church at Mt. Pleasant, Rutherford Co., Tenn., on Saturday preceding the fourth Sunday in September.

From the Minutes of Cumberland Association we learn the time and places of the next meetings of the following, viz:

RED RIVER ASSOCIATION, Providence, Logan county, Ky., Saturday before second Sunday in August.

ELK RIVER, Bean's Creek, Franklin Co., Ten., Saturday before the second Sunday in September.

WEST TENNESSEE, on Saturday before the first Sunday in October.

STONE'S RIVER, Ridge Meeting House, Wilson Co., Ten., on Saturday before the third Sunday in September.

BUFFALO, Shilo, Perry county, Tenn., on Saturday before the second Sunday in September.

ROUND LICK, Saturday before the first Sunday in September.

FOUNTAIN CREEK, Shilo, Marshall county, Tenn., on Saturday before the second Sunday in October.

DRAKE'S CREEK, Sulphur Springs, Simpson Co., Ky., on Saturday before the first Sunday in August.

## LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

ALABAMA. Elders, B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, J. Lewis D. Moore, and Peter Maples, Elijah Bell E. B. Turner, John Hood and G. B. Douthitt.

CONNECTICUT. Elder A. B. Goldsmith, Gen. Wm. C. Stanton and Wm. N. Beebe.

DELAWARE. Elders, Peter Meredith, L. A. Hall, and brother W. Hitch.

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KENTUCKY. Elders, Tho. P. Dudley, S. Jones, J. H. Walker, Wm. Gosney, D. Sullivan, J. Romaine, Geo. Marshall, H. Cox, James W. Dudley, J. Gossett, J. H. Gammon, Jas. L. Fullilove, G. M. Thompson, and brethren, A. Vanmeter, C. Mills, J. M. Teague, Wm. Hassmore, Wm. Manning, Lewis Neal, M. Lassing, H. Con, B. Mitchell, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle.

LOUISIANA.—Eld. Z. Thomas, J. Perkins, Esq.

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MARYLAND. Elder Wm. Marvin, and brethren, Wm. Sellman, H. Choate, L. F. Kiptine, J. G. Dance, Whitfield Woodford, Lewis R. Cole and James Lownds of Baltimore city.

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WISCONSIN. Elders, J. D. Wilcox, Titus Bishop and brother Ezer Livingston.



# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gilead."

VOL. XIX.

MIDDLETOWN, N. Y., AUGUST 15, 1851.

NO. 16.

## POETRY.

### The Crucifixion

"What scene is this?—Amidst involving gloom  
The moonlight lingers on a lonely tomb;  
No noise disturbs the garden's hallow'd bound  
But the Watch walking on their midnight round  
Ah! who lies here with marr'd and bloodless mien,  
In whom no form or comeliness is seen,  
His livid limbs with nails and scourges torn,  
His side transpierced, his temples wreathed with thorn?"

'Tis he, the man of sorrows! He who bore  
Our sins and chastisement.—His toils are o'er;  
On earth erewhile a suffering life he led,  
Here hath he found a place to lay his head;  
Ranked with transgressors he resigned his breath,  
But with the rich he made his bed in death.  
Sweet is the grave where Angels watch and weep;  
Sweet is the grave, and sanctified his sleep;  
Rest, O my spirit! by this martyr'd form,  
This wreck that sunk beneath the Almighty storm.

When floods of wrath that weigh'd the world to hell,  
On him alone in righteous vengeance fell;  
While men derided, demons urged his woes,  
And God forsook him,—till the awful close;  
Then in triumphant agony, he cried,  
—"Tis finish'd!"—bowed his sacred head and died.

Death, when he struck that noblest victim found  
His sting was lost forever in the wound;  
The grave, that holds his corse, the richest prize,  
Shall yield him back, victorious to the skies.  
He lives: ye bars of steel! ye gates of brass!  
Give way and let the King of Glory pass!—  
He lives: ye golden portals of the spheres!  
Open, the sun of righteousness appears.  
But, ah! my spirit faints beneath the blaze,  
That breaks, and brightens o'er the latter days,  
When every tongue his trophies shall proclaim,  
And every knee shall worship at his name;  
For he shall reign with undivided power,  
To earth's last bounds, to nature's final hour.

"Tis done!—again the conquering Chief appears

In the dread vision of dissolving years;  
His vesture dipp'd in blood, his eyes of flame,  
The Word of God his everlasting name;  
Throned in mid-heaven, with clouds of glory spread,

He sits in judgment on the quick and dead;  
Strong to deliver: Saints! your songs prepare;  
Rush from your tombs to meet him in the air:  
But terrible in vengeance; Sinners bow  
Your haughty heads, the grave protects not now:  
He who alone in mortal conflict trod  
The mighty wine-press of the wrath of God,  
Shall fill the cup of trembling to his foes,  
The unmingled cup of inextinguishable woes;  
The proud shall drink it in that dreadful day,  
While earth dissolves, and heaven is roll'd away."

Here ceased the prophet;—from the altar broke  
The last dim wreaths of fire illumined smoke;  
Darkness had fallen around; but o'er the streams  
The moon new-ris'n, diffused her brightening beams;  
Homeward with tears, the worshippers return'd  
Yet while they wept their hearts within them burn'd

MONTGOMERY.

## PRAYER.

BY MRS. LOUISE WORTHEN.

Prayer is the incense of the soul,  
The odor of the flower,  
And raises as the waters roll  
To God's controlling power!  
Within the soul there could not be  
This infinite desire  
To whisper thoughts in prayer to thee,  
Hast thou not lit the fire.

Prayer is the spirit speaking truth  
To thee whose love divine  
Steals gently down like dew to sooth,  
Or like the sunbeams shine;  
For the humblest soul that lives,  
As in the lowliest flower,  
The dew-drop back His image gives,  
The soul reflects his power!

At night, when all is hushed and still,  
And ev'n soft echo sleeps,  
A still small voice doeth o'er me thrill,  
And to each heart-throb leaps;  
It is the spirit-pulse which beats,  
Forever deep and true;  
The atom with its Author meets,  
As sunlight greets the dew!

## COMMUNICATIONS.

For the Signs of the Times.

Near Lexington, Ky., July 25, 1851.

DEAR BROTHER:—When I contemplate the present distracted and divided state of those whom we have been accustomed to recognize as "Old School Baptists," sorrow fills my heart.

The spiritual family of the Redeemer is destined to live and reign together in that world where discord will be done—where "sorrow and sighing shall flee away," and should they not cultivate christian love and fellowship while they sojourn here? Their interest is one, their hope is one, their inheritance is one; their enemies, although they are "legion," are one: should not, then, their efforts to promote union, harmony, and brotherly love, be one? Should they not present a common front to our enemies? In union there is strength. If, in the great essential truths of the christian religion, we are one people, I submit it to the prayerful consideration of brethren, should we suffer minor differences to put us asunder? Is it not probable that we all, or most of us, are too censorious? Too little disposed to "bear one another's burdens, and so fulfill the law of Christ"? Too little engaged in "studying the things that make for peace, and things wherewith one may edify another"? Too much disposed to dwell upon the faults of each other; and too little disposed to "Examine yourselves whether ye be in the faith: prove your own selves, know ye not your own selves how that Jesus Christ is in you except ye be reprobat"? I have been inquiring, with anxious solicitude, Is there no remedy? Is there no balm in Gilead? Is there no physician there? An old prophet said, "For the hurt of the daughter of my people I am hurt."

A remedy has suggested itself to my mind, and I feel disposed to submit it to the consideration of the brethren, premising thus much. I am conscious that I am a very imperfect being, and it is possible I cling too pertinaciously to opinions I have imbibed, and have too little toleration for the opinions of others. If such be the fact, I am more interested in being convicted of the error, than all the world beside. As "no prophecy of the scripture is of any private interpretation," should we not all feel entirely disposed to submit our views to the closest scrutiny of our brethren? If they convince us of error, we are the gainer. If we establish, by "holy writ," the truth of our theory, they are the gainers. Let us all remember "The wrath of man worketh not the righteousness of God."

It has been but too painfully manifested, that oneness of faith is not to be arrived at by controversy through the columns of a religious periodical. Too much misapprehension (I would hope, unintentional) of the positions taken by each other, and of the language employed to convey our opinions. It was said anciently, "In the multitude of counselors there is safety;" and, "Iron sharpeneth iron,

so a man sharpeneth the countenance of his friend."

When we hear a brother declare the ground of his hope in a precious Redeemer, and witness the heavings of his bosom, the sadness of his countenance under the apprehension of the just judgments of the law being poured out upon him, because of his innumerable crimes perpetrated against a Holy law; the deep fetched sighs, which tell but too plainly the burthen resting upon the heart, and then witness the shining or brightening up of his countenance in being led to the "fountain opened up to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness," and hear him sing the "new song that is put in his mouth,"

"Jesus is worthy to receive,  
Honor and power divine;  
And blessings more than we can give,  
Be Lord forever thine."

There is a confidence inspired—a love for him called forth, that no pen can give, no tongue however eloquent can convey. We are prepared to receive him to our embraces, "not to doubtful disputation," but confidently, as "an heir of the grace of life." Now for my plan. Let every Old School Baptist Association throughout the union, select, each, two or four messengers, to meet in general conference, at some central or convenient point, and enter into a frank, full and free interchange of their views of the great plan of salvation, revealed for the comfort, edification and instruction in righteousness, (of the spiritual family) "That the man of God may be perfect, thoroughly furnished unto all good works."

All christians agree that the Bible is the standard, that there is no conflict in its doctrine, and all should cheerfully submit their views to be tested by its sacred pages. If I know myself, I want to hold no principle, (religiously) that is not fully sustained by "thus saith the Lord."

Let it be distinctly understood, the object of the proposed meeting is not to form a system of faith and practice for the church, but after mature deliberation, to declare what they understand to be the system, published in the Bible. It is to be hoped that none will be found, so wedded to a system, or part of a system, as to be unwilling to yield it, when found to be indefensible from the Bible. The meeting will also consider, where there are discrepancies in faith or practice, how far those discrepancies should operate in preventing union and correspondence. Let each feel himself obliged to give such proofs as he relies on, (to his brethren) to sustain his point, especially when that point involves fellowship and harmony.

It is conceived that many opinions are held by brethren, the affirmation or denial of which should not interrupt christian union and fellowship. It is considered that all and every one would be slow to press upon the body, the reception of an article of faith, which he could not establish from direct scriptural au-

thority, or the fair analogy of scripture declarations.

Let a journal of the proceedings of the meeting be kept, and the conclusions arrived at, be published for the information of the brethren generally; and if desired, publish the yeas and nays on every point on which a vote may be taken.

Let the Bible proofs relied on to sustain each point, accompany the publication of that article.

I now propose noticing objections, and 1st. Old School Baptists have opposed conventions for the purpose of making laws to govern the church.

Answer. The proposed meeting is not liable to that charge, because we disclaim any authority over the churches, and because the object is only to ascertain how far we are agreed on what is taught in the holy scriptures, in point of faith and practice. To interchange opinions freely, to promote brotherly love and affection. It is not contemplated to resort to any unauthorized or unscriptural measure, to compass our end.

2d. The distance which separates the Associations, and difficulty in obtaining the meeting.

To this I reply, the public conveyances have become so multiplied, and the expence of traveling so reduced, and withal, the speedy conveyances so numerous, and reaching to almost all quarters, that a few days travel, say from three to eight days, will bring the most distant of our brethren (except from a few of the new States) together at a central point. With regard to the expence, it would be a small matter with each Association, to meet the expences of her messengers on the trip.

3d. When brethren meet, with antagonistic views, may not angry controversy result?

Answer. The assemblage would, of course, have the corrective in their hands, the call to order. To require atonement for unbrotherly conduct, or expulsion from the meeting.

4th. A minority might be compelled to surrender views conscientiously held by them.

Answer. If those conscientiously held cannot be sustained from the Bible, ought they not to be surrendered? Or, if still held to, ought they be made a matter of fellowship with others who cannot see their propriety or consistency with the general tenor of the scriptures?

5th. The stronger men, in point of intelligence and aptness to communicate their ideas, would get the advantage of the weaker.

Answer. There are a "diversity of gifts" bestowed on the church, but all for her profit, and the vote of the weakest member in the council, will be as potent as the strongest.

It is believed that in such a meeting, there would be more care in introducing an article, that that article was clearly sustained by the word of God, than where there were not so many intelligent bible readers congregated together. Each would remember, or very soon learn, that "I think so," will not do. "To the law and to the testimony, if they speak

not according to this word, it is because there is no light in them."

6th. I object to the meeting, says one, because those who decline attending it, will be liable to the charge, that they fear investigation.

Answer. If we really feel a desire that truth shall prevail, and the bonds of union and fellowship strengthened—If we feel willing that our brethren shall test our faith by the standard, why withhold our presence? And in the event of our absence, what has the meeting to do with us? If we are sure we are "On the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," what have we to fear?

Brother Beebe, I have been confined to the house for three or four days, by an injury received in my right knee, which prevents my walking except with pain; and not willing to be idle, I concluded to throw together the above crude thoughts, and place them at your disposal.

I do feel greatly distressed at finding brethren, in each of whom I have unshaken confidence, as God fearing men and ministers of Christ, (for I verily believe, the ministry out of the way, and there would not be so serious a difficulty among the brethren) thrown apart by misapprehension of each others views, and publishing abroad those misapprehensions, as the views holden and maintained by each other. Bring them face to face, before an intelligent community of brethren, from the distant parts of our wide spread country, and let each be his own interpreter, and I feel confident things would not remain as they are, in very many instances. Perhaps it would be thought I had as many sins to answer for, as any other; charge them home upon me, and if I do not sustain myself, or make the "amende honorable," let me bear the consequences, and let not society suffer on my account.

A friend remarked to me a few days since, "You are a little like what my neighbor, the Scotch powder maker says of his powder, it is a little too quack." It is possible I am too quick, but when convinced, I think I am prepared to do justice.

God bless you, my brother.

THO. P. DUDLEY.

For the Signs of the Times.

Crawfordville, Ia. July 16, 1851.

BROTHER BEEBE:—I wrote to you some two months ago, wishing the Messenger sent to me, I was not particular enough to say I wanted to begin with the volume. I have received No's. 7, 8, 9, and 10, and if you please, send me 1, 2, 3, 4, 5, and 6. I am much pleased with it, and do not wish to do without it.

I have been a constant reader of the Signs almost from its commencement, and I feel pretty well acquainted with some of its correspondents. I was very sorry to read brother Trott's farewell to the Signs. I feel as if the Signs had lost part of its interest to me. I never get a number but I think of and look for his name. I must say that I have been greatly instructed by his writings in the Signs. He has been a father in the gospel to me, and preached the first gospel I ever heard. The first that I ever heard that a sinner was saved by grace alone, without works, I had previously sat under a mixed or a yea and nay gospel, more of works than grace; so I thought and so I was trying to do, till I was twenty-one years old. Then it was so ordered in Providence that I should hear brother T. preach, or, that I should hear the pure gospel, for brother T. that day di-

vided the law from the gospel; something entirely new to me, although I had professed to be a Baptist for three years, and had read my bible as much as is common for young persons; but I found, sometime after that, that I did not understand what I read. I had never learned how the sinner could be freed from the law of sin and death. I thought it must be by their own exertions. I was much attached to my old system of works, and the more I heard brother Trott preach, the more I tried to build up my own notions, and became much troubled in mind for the non-elect. Brother T. gave all the promises to the elect, and said the atonement was special. I thought every one by striving could make their election sure; indeed, every preacher that I had heard previous to hearing brother T., said so, and that the atonement was for all. How could I now believe that brother Trott preached right? Or, if he was right, how could I help thinking God was unequal, or that he was like an austere man, taking up where he had not laid down, and reaping where he had not sown? I did not love the doctrine brother T. advanced, and tried with all my might, (for about six months) to resist, till one day there came a spirit into my mind, which told me all things that ever I did. Is not this the Christ? It first told me that I had been praying for God's will to be done, and was now striving to have my own done. This came with such power that I could not resist it. I felt and saw that it was even so, and my mind was enlightened. For the first time I understood the Lord's prayer, "Thy will be done," although I had repeated it for years when saying my prayers, but I could now say with the understanding, "Thy will be done. The earth is the Lord's with the fullness thereof. Thou hast a right to do with thine own as it seems good in thy sight. If thou hast made the atonement only for thy church, "Thy will be done;"

"And if my soul is sent to hell,  
Thy righteous law approves it well."

And it farther instructed me—I learned more in one short hour than I ever learned before, and I had been trying with all my might to learn religion for many years. This great teacher told me I had not the spirit of Christ, and, if I had not the spirit of Christ, I was none of his. The question immediately arose in my mind, What is the Spirit of Christ? Is it not to visit the sick, the widow and the fatherless, to give alms to the poor, and do good? All this I have been doing from my youth up. No, no. The answer came by the still small voice almost like one speaking, "The Spirit of Christ is to do the will of the Father." I came to do the will of Him that sent me; O my Father, if this cup may not pass away from me except I drink it, Thy will be done. He prayed the third time, saying the same words. Then Christ's words on the cross, when he cried out, "It is finished," and gave up the Ghost. What was finished? The great atonement was made. Did he make and finish it alone? Was there none of all the people to help? Now it was made very plain that none did help; His own arm brought salvation. This is the way I was brought to understand Old Baptist doctrine, by a spirit that I could not resist. I have been brought to feel that all my works are impure, and when I would do good evil is present. I feel now that I must be lost, if not saved by grace.

"Twas grace that brought my heart to fear,  
And grace my fears relieved."

Brother Beebe, I hope you will excuse me for writing so lengthily; when I took up my pen, I thought of writing only enough to ask

for the back numbers of the Messenger; but this old lesson came to my mind, and it seemed so great and good, that I wanted to tell it; and now I am not satisfied, I have told it so poorly. I want to tell to sinners round about, "What a dear Savior I have found;" or, rather, that he found me.

If you think it worth a place in the Signs, put it there—do as you please with it.

I have been striving for these thirty years to make my calling and election sure, (to myself) and am still striving.

I am your sincere friend, and I hope sister,  
MRS. CHILION JOHNSON.

For the Signs of the Times.

BROTHER BEEBE:—The Old School Baptists, of Northern Pennsylvania, at their late anniversary meeting in June, requested me to inform their brethren generally, through the Signs of the Times, that they still continue to hold their Yearly Meetings for the worship of God, with some one of the churches in that dark corner of the State, and they desire their brethren not to forget, but visit them as opportunity may serve; especially brethren in the ministry, who are not afraid nor ashamed to proclaim the whole truth as it is in Jesus, the glorious Head of the church.

Dear brethren, this is a part of the field where our late lamented brother, Elder Ezekiah West formerly labored—where he visited and proclaimed the gospel for many years. I am sure that the two or three brethren in the ministry in that region of country will bear with me when I say that when the Lord was pleased to take brother West home, they were left weak and feeble as it respects ministerial gifts. Consequently they feel desirous that the brethren of our faith and order should, if possible, attend their yearly meetings.—There were but two visiting brethren in the ministry, brother J. L. Purington, of Maine, and myself, attended their meeting this year.

Brethren of the ministry, if we have gifts, those gifts belong to the church of God, and we are the servants of the church, and we are commanded to feed the church of God which he has purchased with his own blood. May the Lord give us grace and strength, and a willing mind to obey the command.

The brethren in that region are surrounded by anti-christ, in all its ramifications; but still there are a few who love the truth, and are not ashamed of the gospel of Christ, who would greet any visiting brethren of the Old School stamp, with a hearty welcome.

Their next yearly meeting is to be held with the Jackson church, Susquehanna county, Pa., of which due notice will be given through the Signs of the Times.

The meeting this year was one of peculiar interest, it was a time of refreshing from the presence of the Lord. The hungry seemed to be fed on some of the "old corn" of the land; the thirsty drank of the river the streams of which make glad the city of God. The weak were strengthened by the Spirit's might, in the inner man. The disconsolate were comforted by the exceeding great and precious promises of their God, which are all of them in Christ Jesus, Yea, and in him amen; and they rejoiced to know that the promises of God are not yea and nay. The tempted seemed to be succored by him who knoweth how to succor them that are tempted; for he was tempted in all points as his children are, not as they were, or shall be; but as they are: it is always in the present tense, as we are, the present one, and present time, be it what, or when it may. There were some present who had been called to walk in the dark, upon whom the Sun of

Righteousness arose with healing in his wings. They were saved from their fears and doubts; crooked things were made straight, and darkness light before them. They believed that the Lord had done all things for them, and that he would never leave nor forsake them. The ignorant were instructed in the way of the Lord, more perfectly, and said, We never saw it on this fashion, and they were amazed, and glorified God,

"Who saw them ruined in the fall,  
And loved them, notwithstanding all."

Yea, the half cannot be told, when Jesus, the King of Zion appears in State, and holds out the sceptre of his grace; for then his subjects are lost in wonder, admiration and praise.

"Then they can sit and gaze away  
A long and everlasting day."

B. PITCHER.

For the Signs of the Times.

Barbour Co., Va., July 15, 1851.

BROTHER BEEBE:—As I wish to send you my remittance, I hope it will not be thought presumptuous if I write a few lines for your disposal. I offer no apology for my ignorance and incompetency to write, more than to say, it is sensibly felt as it will undoubtedly be plainly seen. I live among a professedly religious and church-going people, and many are crying, Lo here! and Lo there! but I feel to observe the Savior's admonition, "Go not after them." I think of them as Paul said of the carnal Israelites, Rom. x. 2, 3, they have a zeal of God, but not according to knowledge: for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. As a specimen of what is called gospel preaching by many among us, I will give the following.—I heard a preacher, a few weeks since, in advocating the *do and live* system, very gravely say, that the old doctrine of Predestination and Election had been the foundation of every species of apostacy and atheism since the foundation of the world, and that it had darkened the minds of thousands and sent them to perdition; but it was nearly dead, and he hoped, before many more setting suns, that its *dying requiem* would be sung! When they come out in such plain colors, the sheep and lambs of Jesus are not in much danger of being deceived by them. The Savior has said, "A stranger they will not follow." My own spiritual exercises are at a low ebb at this time. It has pleased the Lord to direct my steps through trying scenes. I have many foes to contend with, but none so formidable as those within myself; none that can betray me into sin like those that dwell within me. I have to mourn the absence of the Lord, and walk in darkness and have no light, and I have continually to struggle with a hard and depraved heart that is always prone to sin and wander from my God. Every duty seems to be a cross; and, what is still worse, I cannot feel that humble contrition of soul, and that love for the brethren that I would. I often feel to adopt the language of one of old, Oh, that it were with me as in months that are past! as in days when God preserved me, and when his candle shined upon me, and in his light I walked through dark places.

"Ye, that love the Lord indeed,  
Tell me, is it thus with you?"

The church of which I am an unworthy member has had to wade through trials and difficulties for some time past, cold and languid, and a forsaking of the assembling of themselves together, seems to be our present condition; and but few are added to us. But we hope when the set time to favor Zion



comes, we shall be favored with refreshing seasons from the presence of the Lord. Oh, that the Lord would revive his work, and cause joy and peace more abundantly to abound in the household of the Lord.

The Signs have not as extensive a circulation here as they deserve; but, for one, I enjoy the reading of them well. I love to read the experiences of the brethren and sisters; for in each of them I trust I find something to which I can respond. I am much pleased with brother Trotter's relation of his experience; and, like him, I think the happiest seasons I ever enjoyed was when God was most exalted, and the creature abased: but I could not refrain from tears when I read the latter part of his letter, on the 66th page of the present volume, in which he took leave of the Signs, as a correspondent; for I was almost invariably pleased with his writings. May the Lord guide us all in the way of obedience, is the prayer of an unworthy sister,

MARY BULL.

For the Signs of the Times.

Mt. Healthy, O., July 25, 1851.

BROTHER BEEBE:—It is said in the scriptures, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." How very consoling is the language of the Psalmist, where he says, The Lord looseth the prisoner; The Lord openeth the eyes of the blind; the Lord raiseth up them that are bowed down; The Lord loveth the righteous; The Lord preserveth the stranger and relieveth the fatherless and the widow; but the way of the wicked he turneth upside down. *Psa. cxlvi. 7—9.* It has been the pleasure of the Lord to suffer his church and people, (and that too for their own good) to walk in dark places. We hear it said by one who personated the church, "Has the Lord forgotten to be gracious? Are his mercies clean gone forevermore?" "O, Lord, remember the vine, (church) that thou broughtest out of Egypt." For when Zion is in bondage and captivity, her enemies will rejoice, and exultingly say unto her, "Where now is thy God?" But when God is pleased to turn again her captivity, then even the heathen, or enemy, will say, "The Lord hath done great things for them." And the church, animated by the Spirit and feeling of her deliverance, is constrained to say, "The Lord has done great things for us, whereof we are glad." For when the Lord causes his face to shine upon his people, their darkness must recede. Although the righteous have many (not a few) troubles and trials to encounter by the way, these are only so many evidences that they are in the footsteps of the flock, and they learn to run and not be weary, and walk and not be faint. Adversity is probably as useful to the children of God as prosperity; for by them, David and many of the old saints learned obedience. Even Jesus learned obedience by the things which he suffered; and may all his children be enabled, through grace, to follow him. Though my flesh and my heart faileth, God is the strength of my heart, and my portion forever. *Psa. lxxii. 26.* Thou shalt guide me with thy counsel, and afterwards receive me to glory. May the blessed Apple-tree, which is in the midst of the garden, send forth the sweet fragrance of its grace; and may the tender plants of the garden, (the church) once more taste the precious apples of consolation. O thou blessed Rose of Sharon, Look upon thy garden; thine by the Father's gift, and by thy costly purchase, thine for cultivation and for thy special use. O, thou Lily of the Valley, protect from every freezing and hurtful blast of temptation

and trouble. And may the church, which is his garden, since he has been so precious to her, (for unto you that believe he is precious) consider the great love the Father has bestowed on her; that he has chosen her in him before the foundation of the world, and given her grace in him together with all spiritual blessings, in heavenly places in Christ Jesus her Lord. Remember when thou wast dressed in the filthy garments of thy own righteousness, and held fast in the iron grasp of death, in league with hell, and in the service of the devil, thy blessed Redeemer left his Father's glory, descended into this sin-polluted world, and in the way appointed by his Father, assumed a body prepared for him. He did not descend to become united with the church; for he says, *I am married unto thee.* He made himself of no reputation: he took not on him the nature of angels, but the seed of Abraham; was made in the likeness of sinful men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. *Phil. ii. 7, 8.* In this body he became an associate with his Father's children. For as much as His children are partakers of flesh and blood, he also himself likewise took part of the same. And the apostle tells us that this body was offered once for all. Not for all men; but for a fulfillment of all the offerings required. "And this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." *Heb. x. 10—12.* For when the great work of redemption was consummated, the power of death could hold him no longer, and at the time appointed of the Father, we behold the same body rising from the dead, and he that had first descended from heaven to earth, ascended up into heaven. No man hath ascended up into heaven but he that came down from heaven, even the Son of Man which is in heaven. He said, Now, Holy Father, glorify thou me, with thy own self, with the glory which I had with thee before the world began. High in his exalted glory, his saints by faith may see him, as the mediator, who is, and has been, and shall continue to be, the Daysman between God and all the saints, from righteous Abel to the end of time. Well might the apostle say, Such an High Priest becomes us, who is holy, harmless, separate from sinners, and made higher than the heavens. To all such as are weary and heavy laden, he says, "Come unto me." For there is salvation in no other name. For there is none other name under heaven, given among men, whereby we must be saved. Then let the church and garden of our Lord ascribe praise unto him, for his rich and distinguishing grace, and for making us plants in this garden, and subjects of the kingdom which is not of this world. O that he would come down, by the power of his Spirit, into his garden, and cause the spices to flow out. May he revive his children once more, and enable them to take down their harps from the willows, and sing the songs of Zion in their own land, with the spirit and with the understanding also, making melody in their hearts unto God. May the great Head of the church be with us all. I remain, as ever, a poor unworthy sinner, hoping only in the Lord.

LOT SOUTHARD.

For the Signs of the Times.

Van Buren County, Iowa, July 9, 1851.

BROTHER BEEBE:—I have been doing the best I can for your valuable paper; for I assure you that I prize it higher than any reading matter I have except the scriptures. Al-

though there has been much complaint of the controversy that has formerly occupied some of the numbers, for my part I have been edified and instructed by it. It is true there was some plain talk between the brethren, but I did not consider it so hard as some others did. I am fond of plain talk on such matters being, as I hope one of the number that are every where spoken against, though sometimes when I look within and find so much corruption, I am almost ready to give up all hopes; for I am certain that if it be as the fashionable religionists declare, I am lost; for they say that we must and can do something that is good to gain favor with God. I find myself a poor wretched sinner, and if saved, it must be of grace, and grace alone unmerited by me. We are surrounded by an host of arm-inians; but I have no comfort with them; I think their ways are not the ways of the Lord. They are increasing very fast while our church is going down to almost nothing; some of our brethren having moved away, some have died, and some are excluded, but so long as there shall be one besides myself I feel like keeping up our church meetings. Preaching of our sort is very scarce. We have had but two sermons since last fall; but we pray the Lord to send us a supply if it be his will; for we desire that his will be done. And we wish you and all the brethren to pray for us; for it is truly a distressing time with us here in our once flourishing country. We have had the wettest time for about two months that I have ever witnessed; our crops are worse than I ever saw them, and it is still wet. Our rivers have been 10 or 15 feet higher than they have ever been known to be before by any white inhabitant, driving the inhabitants to the bluffs, and sweeping from the bottoms the crops, fences, houses and some stock, and damaging the country to a great extent.

Brother Beebe, I would mention to you and to all my brethren, that our association will be held with our church on the third Saturday, Sunday and Monday in August, and we should be glad to have you, and as many others as can, attend it with us. Enquire for Lick Creek church, Van Buren County, Iowa.

I would be glad to write something if I could, that would be edifying to Zion; but I am so ignorant and unworthy that I feel myself incapable of doing so.

I submit this to you, and remain yours in hope of eternal life.

I. S. PRICE.

For the Signs of the Times.

Naples, N. Y. July 20, 1851.

BROTHER BEEBE:—If you will bear with me a little while I will inform you what the Lord has done for us here among the hills; perhaps some of the readers of the Signs would like to know how we are getting along. In my last letter, which was published in the first number of the present Volume, I told you there was a sifting time with us. When Elder Brown came, in January according to his appointment, he was met with almost as great a hue and cry as Saul was greeted with by the Ephesians, when he exposed their craft. Some came out and called for their letters, and were about to establish a new church, and seemed intent to destroy Elder Brown, by representing that he was an excluded member and all that kind of aspersion. They even had a letter on hand, purporting to confirm their calumny, when Elder Brown was here but said nothing to him about it; but after he was gone, they came out with the Rev. Carpenter's letter, to caluminate him, and if

possible destroy his influence. But it has resulted about as Haman and his gollows did, they have swung off clear, and left the church on the old platform, with Elder Brown for our pastor. Up to this time there has been six left the church since Elder Brown was with us. But God has been pleased to smile upon us, in sending a man among us to preach the unadulterated gospel, who has baptized two, and we have also received three by letter which makes five added. The prospect is at present that by the time of Elder Brown's appointment, in September, or at that time more will unite with us; for the enquirers after truth have found that we have the gospel preached among us, and such as love the truth will always seek after it. Our present number is thirty five; but we live in a scattered condition; but when Elder Brown was out in June, he visited and preached from house to house until he had traveled over all the ground and had seen every member of the church but five, who were not at home; after which he went with us to the Allegany Association where we had a pleasant time. The solid truth was there set forth, which the religionists of the present day may hear, but they cannot understand or believe it.

I have given you this brief account of our situation, thinking that it may afford some encouragement to some of the poor scattered sheep and lambs of the flock, to learn that there are some indications of God's love and mercy yet for his, not our, Zion. Peace, love and harmony now appears to exist, increase and abound among us.

I remain yours in the bonds of christian love.

S. P. MOSHIER.

For the Signs of the Times.

BROTHER BEEBE:—As my paper is not quite full, I would like to pen a few thoughts which came into my mind on reading Acts xiii. 27. "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him." The thought occurs to me, what a striking likeness there is between the ancient Jews and their rulers, and the popular religionists of the present day. Although the Jews and their rulers, or the Scribes and Pharisees heard their scriptures "read every sabbath-day," they did not understand them, and fulfilled them by rejecting the Savior. So the popular religionists of our day, although they have the Bible, and can read it, not only every "Sabbath-day," but every day, if they please, are fulfilling it by rejecting the gospel of Christ. And by so doing they manifest as much ignorance of what it teaches, as the Scribes and Pharisees did in rejecting Christ.

Yours in the best of bonds,

CLEMENT WEST.

For the Signs of the Times.

Dekalb County, Ga. August 1, 1851.

BROTHER BEEBE:—We have had the most severe drouth in this country that I can recollect of, I do not think there will be a support made in this part of the country, without the most strict economy.

The Religion of Christ is at this time, to all appearance almost extinct in this place; but we have plenty of the kind of religion which seeks the praise of men. There is a Presbyterian Camp Meeting now going on about one mile from here.

Brother Beebe, I would like to see in the Signs of the Times, your views on 1 Samuel ii. 36. "Put me, I pray thee, in one of the

Priest's offices, that I may eat a piece of bread. As the Old Testament is generally typical of the gospel dispensation; I wish to know your views of the applicability of this passage to our times.

Yours in love.

J. M. HOLLEY.

*From the Southern Baptist Messenger.*  
(Copied by request.)

BR. WM. L. BEEBE:—I have perused the first three numbers of the *Messenger* with delight, and especially the prospectus, and am well pleased with it. The *Messenger* and the *Signs* both talk the language of my heart; and as John demanded of some who came to him to be baptized, that they should bring forth fruits meet for repentance, so perhaps you would say to me, let me have your experience; which I believe is the fruit meet.—Well, dear brother, while the rich are casting in of their abundance I am willing to cast in my two mites.

Dear brethren and sisters, I will begin where the Lord began with me; but I am sensible I shall come short of what I should be glad to say, for I am such a poor scholar.—Suffice it to say I lived from my youth up like other sinners, under the instruction of religious parents who were Baptists, until 25 years had elapsed of my life. Notwithstanding the many vows which I had made and broken, which men by nature do, I found when God opened my eyes that I was the very worst of sinners. I was born April 15, 1807, and lived until April 6, 1832, when God, by a severe stroke of his providence, showed me the uncertainty of life and how soon mortals may be cut down, by taking my father at one stroke, in an instant, out of the world; which was done by the fall of a tree. The first serious impression I had was, Why should God take the old man and spare me? The answer was, He was fit and I was unfit; and that brought to my mind the greatness and goodness of God. When I came to see that I had always lived upon his blessing and his mercies had ever been over me, and his hand protected me amid the dangers that I had passed through, (for the mind run back to scenes which I had not viewed before as I then viewed them,) O! what a condemned sinner I was! I had never once rendered thanks to him for all his goodness. But I can now say it is the goodness of God that leadeth men to repentance, bestowed on me, such a sinner as I was. Thus, my brother, my mind was wrought upon harder and harder until I was almost driven to despair. I looked this way and that way, but saw nothing and could find nothing to take hold upon; as for saying a word to any living mortal about my trouble, I would not for all this world. I was determined nobody should know my trouble; and so I worried along through that Spring and Summer. Along towards Winter, in the Fall, I began to think that I had sinned away the day of grace and there was no mercy for me. This caused me great trouble. What anguish seized my guilty soul! I looked in the word of God, all was dark and dreary; not a word there for poor me, only to condemn me. I became so wretched and my misery was so great that I began to pray God to take me out of the world, for I thought I could be in no worse hell than I was in; for the justice of God appeared so conspicuous in my condemnation that I could have said *amen* to it. So it was with me until the month of March, 1833; when I got so that I dared not sleep, for it seemed to me that if I closed my eyes I should never open them again in time. Finally one night when the ground was frozen

but there was no snow on it, I went out to die, for I thought I must die that night, (but I did not know that I must be slain by the law before I could live.) There was nothing but the stars to be seen in the firmament. I went away into a back lot, a pasture, where I laid down, I knelt down, and was in every position that a poor wretch could be in; I prayed, I wept, I groaned, but found no relief; finally I returned home again, found my family all in bed, the fire all burned down to a coal. I sat there a while and dared not go to bed, for I thought certainly I should die if I closed my eyes that night. Then the thought struck me, if I did not go to bed my wife would think something ailed me, and that would not do; so I went and laid down, but determined not to close my eyes, for I was sure I should die that night. So, after I had laid down, a little prayer came into my mind that I had learned when a boy, and I do believe I prayed that over as sincerely as I ever prayed in my life, I do not know but fifty times. The prayer is this,

"Now I lay me down to sleep  
I pray the Lord my soul to keep;  
If I should die before I wake  
I pray the Lord my soul to take."

However, nature made its demand,—I fell asleep; but while the stars were yet twinkling in the morn, day was just beginning to appear when I awoke; and O! how glad I was! My eyes were scarcely open before my feet struck the floor. I then went across the road to a stable where my brother-in-law and myself kept our oxen, both yoke in one stable; I crept in between the cattle up to the manger, and there poured out my soul in prayer before God, but what or how I prayed the Lord only knows. I fell into a kind or state of insensibility, and how long I laid there I know not; but after a while I came to myself, and O! how curious I felt! My burden was all gone. I arose up and leaned against the manger, thinking on my condition. The thought came to my mind, Lord what shall I do? and there was a voice, (so it seems to me now,) as audible as one man can speak to another, said to me, There is your Bible, that will tell you. I started up as if spoken to, and went out at the door, and O my brother! it seemed as if I was in a new world. I never saw the sun shine so beautifully, and every thing bore a different aspect. I started for the house, but before I got there—the old man told me I must keep this all to myself, for they would only laugh at me; so I concluded to say nothing about it. It passed on, but I thought it could not be religion, because it did not come as I expected; so I prayed again for my old feelings, for I had never heard an experience told in all my life, and I was as ignorant of the new birth as Nichodemus. But one day my nephew (he was a Baptist) and myself were chopping in a fallow I was clearing, and I asked him to tell me his experience. He begun and before he got far I wished myself some where else, for it was with difficulty that I could keep from crying out, *My God! is that experience?* After he got through there was no more said, but there was an evening meeting appointed in the neighborhood, by the Methodists, so I went, and while they (that is the Methodists and Baptists, for there were some Baptists there) were singing and praying, O! how I felt! I finally left the house and went out and poured out my soul before God, and returned back to the house, and the same feelings came on me again, and I was so overcome that I somehow or other got on my feet, and what I said or how I talked the Lord only knows, but my soul was set at liberty. Well there was a meeting appointed the next Sunday, and my

cousin, a class leader, was there, and as soon as meeting was out he came to me and slyly slipped in my hand a little book and wanted me to read it and compare it with the Bible; so I began to read the book, but found it did not correspond with the Bible nor my experience; because I could not see how God could be reconciled to man, for then man might do what he pleased, and God must be reconciled. He came again and asked me how I liked the book; and I gave him the reasons why I did not like it; then he gave me a book and said it was the Baptist, Presbyterian, and Methodist disciplines, all in one book; but I never looked in the inside of it. I went home and laid it on the shelf and put my hand on the Bible and said, If there is a discipline on earth this is it. So I read my Bible through and found what God's will was concerning me, and went seven miles, told my experience to a Baptist church, was received, and baptized by Eld. Peter Freeman, in the town of Orangeville, then Genesee but now Wyoming county, and have remained an Old Fashioned Baptist ever since.—I remain yours in hope of a blessed immortality, and hope you may be prospered in the station you have taken.

SOLOMON P. MOSHIER.

Ontario Co., N. Y., March 16, 1851.

P. S. Will Elder Trott please give us the meaning of the meat that Christ had to eat, that his disciples knew not of. John iv. 32.

S. P. M.

For the Signs of the Times.

January 24, 1851.

BROTHER BEEBE:—If so unworthy a worm as I feel myself to be, may claim that endearing relationship to the family of the saints, it must be in and through the crucified and risen Savior; for in myself there is nothing that can in any wise merit God's mercies; but on the contrary, I have sinned against him with an high hand, and heeded none of the counsels of wisdom, and have rejected all her proofs, until my stony heart was made soft by an application of the crimson current of the Redeemer's blood; or until my stubborn will was subdued and laid low at the cross of my dear Redeemer. Dissolved by his goodness I fell to the ground, and since that time I trust that I have wept to the praise of his mercy. And, although I am often searching for my Lord, when I cannot find him whom my soul desireth to love, yet my trust is in the Mighty God of Jacob. He is a Strong Tower, and a Rock of defence to all them that put their trust in him. I rejoice in soul that there is still a little remnant, according to the election of grace, who are willing to put the crown upon the head of him who hath done all in the salvation of his people, from beginning to end, who is the Alpha and Omega, the First and the Last; and that they are zealous for the truth as they find it in his holy word; and who follow his precepts and obey his commands, and find in so doing there is great reward. We find a rest from all our own righteousness, which is but filthy rags.

My object in writing, is to request your views on the *bracelet* and *ear-rings* which Abraham's servant gave to Rebecca, after she had given water to him and to the camels.—Is there any thing in this subject that can favor Arminianism? May you be led by the Holy Spirit into the sweetness of the subject, and so be enabled to comfort some of God's little ones. And may you be enabled to go on in the cause of our divine Lord and Master, until he shall call you away from all your labors, to join the assembly of the church triumphant in singing unto him that hath washed us from our sins in his own blood, to

whom be dominion, and power, now and forever—Amen.

Your unworthy sister in Christ,

E. BEESLEY.

For the Signs of the Times.

BROTHER BEEBE:—In your late paper, I observe, in a communication from Elder Burritt, that he says the Ark was a type of the covenant of grace. There are some difficulties in this view of the subject, which I should like to have removed. First, the ark was prepared for a temporary purpose, and when that purpose was accomplished, it was left to rot on the mountains of Ararat, and we hear no more of it. Secondly, the Ark was the equal home and preserver of the clean and unclean for the time; and both clean and unclean left it together, and no more returned to it. Now it appears to me to resemble the covenant of grace in none of these particulars, but to have many points of resemblance to the Jewish economy. We suggest the idea to our brother B. for his consideration, being only desirous to know the truth.

Yours in the Lord,

ROGER WILLIAMS.

## EDITORIAL.

MIDDLETOWN, N. Y. AUGUST 15, 1851.

### Brother T. P. Dudley's Proposition.

We do not feel disposed to forestall the minds of our brethren on the subject proposed for their consideration by our esteemed brother; but rather wait for an expression from them. Whatever may be said upon the subject, should, and we sincerely hope will, be said in a kind and courteous way. If any thing can be done in a scriptural way for the promotion of christian fellowship, love and union, among the children of God, we feel sure that brother Dudley is not alone in desiring that it should be done. The admonitions of the New Testament point out the duty of christians to pursue that course that leads to peace, and in which one may edify another. We are constrained to believe that much of what has in ages past, as well as in modern times interrupted the sweet harmony and union of the saints has arisen from a misapprehension of their real sentiments. It is possible that the strong have not in all cases sufficiently considered their duty to bear the infirmities of the weak; and, on the other hand, some of us who are very weak, may have indulged, to some extent, fears that our stronger brethren were inclined to lord it over us. Ignorance and weakness are not always equally proportioned in our temperaments, nor are the higher gifts always coupled with a childlike—Christ-like disposition to condescend to men of low degree. We are certain that there are a diversity of gifts in the church, all of which are by the same spirit; and that there are different capacities among the children of God; some are peculiarly favored with discernment, while others may be less discriminating, but in the exercise of some other gift they may excel. The paramount desire of all heaven-born, and heaven-taught souls is, that God may be glorified, the name of Christ exalted, christians edified, comforted, instructed and built up in the truth. The misunderstandings, and occasional controversies which have at times agitated the church in and from the apostles' days, have often made the trembling lambs of the flock cry out, in something like the language of Le land,

"The great and wise cannot agree,  
Good God! what will become of me?"



Whether the saints shall meet in a general convention as proposed by brother Dudley, or meet in the columns of a paper like the Signs, in order to a well founded union and hearty fellowship, all must adopt the New Testament as the only infallible standard of faith and practice to the church of God; and in coming up to that divine standard, the more we can throw away of former opinions, traditions or misconceptions of the true sense and meaning of the scriptures, the better off we shall be, until we become perfectly conformed to the spirit and the letter of the word. Could we come together at any place this side of heaven, each esteeming others better than ourselves, and ready to sacrifice and suffer all things for the elect's sake, such a meeting would be as much like heaven as any that can be convened on earth. Should brethren come together with the intention of, and determination at all hazard to defend their own peculiar views, and to bear down, and treat discourteously the peculiar views of all who may differ with them, such a meeting could not result in any thing desirable.

It is not proposed, as we understand our brother, to convene to make a creed and set it up as a standard, nor to usurp any right of dictation to the churches, in any respect whatever; but merely to meet in conference, confer together and labor to understand the views of each other more perfectly.

In the different sections of our widely spread country, we find there are sectional peculiarities of expression used by brethren, where, we believe, the same things are intended; and there are in some sections some traditional notions held which are repudiated in other sections of our country by those of the same profession; a more frequent interchange of views would probably obviate this apparent discrepancy.

As there are no *non-essentials* in the faith and practice of Old School Baptists, it sometimes becomes a question of no small importance to decide how far we may differ in our views without interrupting our fellowship. If on all religious subjects we must perfectly agree, in order to maintain christian fellowship, our number must become much smaller than it is. But we have understood that where the several fundamental parts of the doctrine of the New Testament are held, avowed, and defended, although a difference may be to some extent in defining them, either in manner of expression, or on the precise import of some *terms* used, there ought to be no break of fellowship on the ground of heresy. If it be denied that salvation is alone of grace, and through the redemption there is in Christ Jesus; or that except a man be born again he cannot see the kingdom of God; or if the being and perfections of God be denied, or the Godhead of the Father, or the Son, or of the Holy Ghost be denied, or if the scriptural doctrine of the total depravity of mankind in their fallen state, their just condemnation, and total inability to save themselves in part or in whole; or if the Spirit's exclusive work in quickening, calling, regenerating and leading into the understanding and love of the truth as it is in Jesus; or if the final perseverance or preservation of all the saints in grace to ultimate glory, or the final resurrection of the dead be denied, if these points of the doctrine of Christ, or any one or more of them be disputed, it must prevent a fellowship; for they only who continued in the apostles' doctrine, continued in their fellowship. Nor is it any less important that we should agree in regard to the ordinances of Christ which are enjoined, and to be observed by all the saints, in order to perpetuate

harmony and fellowship. And in connection, we would add, that a circumspect and God-fearing walk and conversation, is also indispensable to a christian fellowship. But while we thus say, we do believe that on many of these important points, or rather in arguments used in defending them, and in some other religious notions peculiar to individuals, if such views or notions do not go to contradict any of these fundamental principles of the doctrine and order of the gospel, the saints should bear with one another.

In short, all the arrows and ammunition of the soldier of the cross is needed to fight the armies of the aliens. Our hands should not be turned against our brethren, in a hostile way. True we should manifest a watchful solicitude for all our brethren, and labor unweariedly to reclaim them from what we think is error, or to be convinced that in the matter of difference, we are ourselves in the wrong; but this labor should be performed in kindness, humility and meekness. We cannot enlighten an erring brother by plunging a flaming torch into their eyes; nor by unkind words or actions; nor by ridicule or sarcasm; but, "In meekness instructing them that oppose themselves, if peradventure God may give them repentance to acknowledge the truth."

Brethren who feel interested in the proposition of brother Dudley, will, we trust, express their sentiments on the subject in a kind and brotherly manner; for none but such expressions as are made in a kind and courteous manner, on this or any other subject can do good.

#### Degenerate Priesthood.

"Put me, I pray thee, in one of the priests' offices, that I may eat a piece of bread." 1 Sam. ii. 36.

We agree with brother Holley, that the figurative things of the old dispensation all pointed to their corresponding anti-types under the new dispensation. The degeneracy of the Levitical priesthood in the days of Eli, and the expulsion of his sons from the office for their abominations evidently pointed to a day when the professed sons of Levi should so far depart from the faith and practice of the gospel, as to become subject to the sharp rebuke which come on the house of Eli. The account given in the connection of our text, shows that although the office of priests, by lineal succession, belonged to Hophni and Phinehas, as the sons of Eli the Priest; yet they were sons of Belial, in their wicked course, and soon to be subjected to the wrath of an avenging God. Their character and wickedness bears a strong analogy to the character and conduct of those who at the present day, claim to be the disciples of Christ, and ministers of the altar of the Lord; who can trace their descent from the primitive church in Jerusalem, and yet are, like Eli's sons, sons of Belial, and know not the Lord. 1 Sam. ii. 12. As the "young men" in the figure had instituted the custom of robbing the children of Israel of a portion of their offerings; and had prepared them a flesh-hook with three teeth, or prongs, with which to help themselves, from the offerings which were made unto the Lord; so our modern sons of Belial have provided themselves with flesh-hooks, or customs by which to help themselves plentifully to a fat living out of what they pretend to receive from the people as offerings to the Lord. Thousands and hundreds of thousands of dollars are collected annually as offerings made to the Lord, to replenish his treasury, for aiding the poor, and sending the gospel to the destitute, and for a thousand and one professedly benevolent projects. And

the flesh-hooks of the modern greedy priesthood, are so well provided with teeth as to reach to every part of the "pan, or kettle, or caldron, or pot," (see verse 14) or to whatever place into which the offering is put, and draw out enough to satisfy their fleshly propensities. If the money or offering be brought for the poor, these sons of Belial, as poor missionaries will fish it all out of the pan, with their flesh-hooks. If it be offered for educational purposes, it is fished up for the theological and classical drilling of the young priests. If offered to aid in propagating the gospel, none but the priesthood can fish it up. Whatever may be the pretension under which moneys are said to be offered unto the Lord, the sons of Eli will draw it out of the treasury, as fast as all Israel can throw it in. If the Israelites murmured at the avarice, or greediness of the new race of priests, or protested against their new order of things, they were told to give, or else it should be taken by force, (see verse 16.) There are many ways in which our modern sons of Belial apply their screws, to compel the unwilling to give, or by which to take it by force. In many countries the alternative of giving is not allowed, the force principle is invariably applied. But in our own country where men exult in the privilege of following the dictates of their own conscience, they are made to feel the screws of coercion if they hesitate to give. We may locate a scene, for illustration, in any fashionable church. The Rev. Dr. Phinehas, and his colleague, the Rev. Mr. Hophni, stand up in the cushioned pulpit to present the claims of some newly started humbug, and they will plead and weep, and weep and plead most eloquently, until their fine cambricks are wet with tears, and the assembly is wrought up to a state of perfect intoxication on the subject—millions of immortal souls are to perish in the flames of hell, and nothing can save them from the dreadful doom, but money. Stock in heaven is offered at an amazing discount for ready cash, and vengeance and perdition to the stingy wretch who thinks it his duty to pay his debts, or provide for his children with his own funds. If this flesh-hook fails to draw out the cash, a paper is passed round, and one is told to put down \$500, another a greater or a smaller figure, and Rev. Messieurs, Phinehas and Hophni will call on the donor at his or her house, and collect the money; but woe to the hapless person who has nothing to give. "We will take it by force! We will report you as mean, stingy, narrow hearted, little souled, and we will withdraw patronage from you; hurt you in your business, destroy your standing in society, and make you feel our force."

Another *modus operandi* of coercion, is through the legislature. Get laws passed—making appropriations of the state funds to colleges, chartered rights, privileges, and exemption for our churches, and thus it is taken by force.

There is a difference between the clerical robbers and the common highwayman who presents his pistol and says, "Give, or else I will take it by force," for the highwayman does not claim that he is doing God service in robbing his victims, but the sons of Belial commit their robberies in the name of the Lord, and often make their deluded people believe that the Lord loves robbery for burnt offerings.

The Lord knows how to humble these receivers, and in his own time he will humble them as he did Hophni and Phinehas, and when these sons of Belial shall, as thousands of them have prayed unto men, to put them into one of the priests' offices, it is not that they

may honor God, nor do service to men; but that they may eat bread. A case which is in point was recently reported in the New York Tribune. A clergyman petitioned the Mayor of the city of New York to employ him and others as city missionaries. And why did he apply to the Mayor? Not for liberty to preach, for all have that liberty without any such appointment; not for legal protection while preaching, such protection is secured to all. No, what he wanted of the Mayor was an appropriation of money that he might eat a piece of bread.

Many are crouching to our congress, and state legislatures for priests' offices, as chaplains in the houses of congress, in the army and navy—in the State prisons and penitentiaries, and all for the purpose of evading the order established by the Creator, that fallen man, *in the sweat of his face shall eat bread*, until he shall return unto the ground out of which he was taken. Gen. iii. 19. They prefer to eat bread as priests rather than earn their own living honestly by their labor.

The sons of Eli in their official capacity as priests, represented national Israel as a people married unto the Lord, and the lewdness and adultery of Hophni and Phinehas, involving Israel in their abominations, compares strikingly with the spiritual wickedness of the modern priesthood, in leading Israel into transgression and idolatry.

August 2, 1851. Near Paris, Ky.

MR. BEEBE. DEAR SIR:—An article recently appeared in your paper. "SIGNS OF THE TIMES," from Elder T. P. Dudley, in which he treats me with great severity, for having written a review of his "Circular" on the "Christian Warfare." I really think the course he has pursued towards me, calls for an answer of some sort from me. I therefore earnestly request you to publish my review in your paper, so that your readers may judge for themselves, you will find the said review herein sent to you.

A number of your Predestinarian Baptist Brethren have asked me to make the above request of you. One of your principal ministers says to me in a letter, "I have read the review referred to, and should be glad to see it published in the 'SIGNS OF THE TIMES.'" He then adds, "Elder Beebe cannot refuse to open his columns to you," &c. This brother but expresses the opinions and wishes of hundreds of my particular Baptist friends.

You will, I trust, give the above request just the consideration which it deserves, and if you conclude not to grant it, why I shall rest contented.

It may not be out of place to say Mr. Waller, our editor has agreed to publish Mr. Dudley's circular, or any thing else which he may choose to write. Can you grant me the like courtesy?

In haste.

JOHN W. KENNEY.

Inclosed in this letter we received Mr. Kenney's Pamphlet of sixteen pages, purporting to be a Review of Elder Thomas P. Dudley's Circular on the subject of the Christian Warfare. And as Mr. Kenney says that his request to have his pamphlet copied into the Signs, is indorsed by many of our Predestinarian Brethren, and also by hundreds of his "Particular Baptist friends," it may be proper, for us to give some of the reasons, why we respectfully decline a compliance with the wishes of such a numerous and respectable amalgamation of *predestinarian brethren* and "Particular Baptist friends."

1. We decline, because we regard the effort of Mr. Kenney as an egotistical and uncalled

for interference with the affairs of a people with whom he has no connection, and an attempt to widen a breach which he supposes to exist among the Old School Baptists.

2. Because we have refused to publish articles from our own brethren, in this volume, which, in our judgment, were calculated to induce or promote controversy; and it would be highly improper to close our columns against our friends, and open them to our avowed enemies.

3. If Mr. Kenney is as powerful a warrior as he seems to take himself to be, and as his friend John L. Waller represents him to be, it would be presumptuous in us to let in such a Gathite among the little lambs of the flock of Jesus. Should he enter through our lack of vigilance, as a sentinel, and crush the Old School Baptists at a blow, or even serve brother Dudley as the whale did Jonah, we should feel dreadful bad. Such a Leviathan might do immense mischief among the small fish. He had better be retained in his own puddle.

4. We are sorry to be compelled to disoblige any of our Predestinarian brethren, but when any of them go down into Egypt for help, they so evidently transgress the laws of Christ and the order of the Old School Baptists, that we should feel that we were recreant to our trust, were we to aid or abet them in such departures from the Strong Holds of Zion. The alleged fact that some "of our brethren," are anxious to secure the service of this man of Gath, against one of our brethren, in the absence of all other reasons, would be sufficient to justify our course. It shows but too clearly that the object is to array the Old School Baptist brethren one against another.

5. In this case Mr. Kenney was the aggressor; he made a pompous attack on Elder Dudley's Circular, through a New School paper, and when Elder D. had waited more than a reasonable time for the publisher of that paper to insert his reply, and it did not appear the circumstance was mentioned in the Signs, by Elder Dudley in self defence. Mr. Waller, of the Western Recorder, has subsequently apologized, and promised to do justice in the premises; and if he fulfills his promise, there will be no occasion for lugging the matter into the Signs.

6. The sixth and last objection we shall now state, is that so far as we have had time or patience to examine Mr. Kenney's Pamphlet we feel compelled to regard it as an unfair, garbled and distorted perversion of Eld. Dudley's Circular. A setting up of a man of straw that he might show his dexterity in shooting it down.

With Mr. Kenney, personally we have no acquaintance. With his character and standing, as a man, a New School Baptist, a polemic, or a gentleman, we have nothing disparagingly to say. We only infer that his pugnacious propensities must be largely developed or he could, just at this particular moment, discover abundant use for all his ammunition in the quarrels which are now rending into factions the New School fraternity.

From the New York Recorder.

#### Ministerial Education.

While the appeals to the churches for aid for the rising ministry are distinctly heard; and while the many institutions of learning need the co-operation and aid of Christians, I would ask, with all due deference to wiser minds, whether the cause often advocated is not often injured by some extreme views that are expressed? The public are on some occasions told that on our colleges and theological schools depend almost entirely the foreign field, and the destitute churches at home, for future supply.

Not to detract from this sentiment, so far as it remains in force, I would inquire, however, if there should not be greater stress on the strength of the Lord, and more prayer to him to send forth laborers? What we earnestly pray for, we shall labor to have accomplished.

Again; it appears to me that some advocates of ministerial education rather injure the cause, by casting too much into the shade of the uneducated ministers (I speak of those who have not received a liberal education) who have labored during past years, or who are laboring still in the field. It is true that learning flourishes in our land at present beyond what it did in the early days of Irish, Peck, and Bennett; but are not children naturally as uneducated now as then? And are there not multitudes around us, and onward in the far West, who can be benefited through the studious, devoted laborers who have never attended college?

And will not the influence of a large class of devoted and successful ministers, whom the Lord does bless, be brought into disrepute by underrating their constant labors? Again, Mr. Editor, I see not why any one should attempt to pass, with a sneer, the expression about the apostles Peter and John being "unlearned and ignorant men," without explaining what the phrase means.

There are not a few pastors in many of the Associations in our land, who have some influence with churches who are called upon to aid in sustaining our noble institutions, who would like to have some explanation given in these matters, while agents ask their co-operation.

E. B.

Oxford, N. Y.

The writer of the above, who, although a New School Baptist, and an advocate for the anti-christian institutions of the day, seems but a novice among them, either from conscientious scruples, or from a conviction that the policy is bad, doubts the propriety of throwing all the old ministers of Christ who have not graduated at colleges, into the shade, or of ascribing all the efficiency of a gospel ministry to a collegiate education. He seems inclined however to divide the child, and allow some stress on the strength of the Lord, and more prayer to him to send forth laborers. But his seniors in the spiritual wickedness of high places, can tell him what we presume he has yet to learn, that the Lord never "sends forth" any such preachers as they require, and they would much rather the Lord would withdraw all that he has sent than send more. Such preachers as they want the Lord never makes, they must make them for themselves, and then the Lord's ministers are very much in their way.

But we suspect this apparent respect for the old uneducated ministers is all feigned, he would have them respected in order thereby to buy up their influence, to aid them in fleecing the churches of funds to support their men-made ministry.

AMERICAN TRACT SOCIETY.—The Christian Chronicle says, that "the Board of directors of the American Tract Society have unanimously elected the Rev. William Adams, D. D., a member of the Publishing Committee in place of Rev. Dr. Erskine Mason, deceased. That committee now consist of the Rev. John Knox, D. D., Rev. Justin Edwards, D. D., Rev. John S. Stone, D. D., and Rev. William Adams, D. D. Rev. David Magie, D. D. and Rev. William R. Williams, D. D. They are from different religious communions, and a more cordial or harmonious committee probably never acted together in fulfilling a responsible trust.

REMARKS.—Of the private character, public fame, talent or learning of the six gentleman above named, we have nothing at present to say, or whether their high sounding titles of *Reverend, Doctors of Divinity*, are from heaven or of men, we have no occasion to enquire; but it is a question worthy of consideration how these six *doctors* holding as they profess to, conflicting and irreconcilable creeds, can be so perfectly harmonious, as they are represented to be, in determining what

kind of doctrine to publish to the world, through their tracts, as the "bread of life." &c. If they are honest in their difference of faith, how can any of them yield what he conscientiously believes to be the truth in order to produce harmony in their decisions? If they are not honest in what they profess to believe how can any of them be trusted to decide what is or what is not gospel? Allowing that six *reverend doctors* of as many clashing religious denominations have agreed to publish nothing except what they can all subscribe to as their respective sentiments, is it possible that they can keep their pledge, and yet publish a whole gospel? Or can they direct the publication of a whole gospel and suppress all points on which they do not perfectly agree as the representatives of a half a dozen conflicting religious denominations? If these learned doctors can harmoniously agree in all that is essential in the gospel, what are the non essentials of the gospel, by which they are divided into "six different communions?" If they are not at war with each other in regard to the doctrine, order and ordinances of the gospel, why are they not all of one communion? Who can trust such a heterogeneous clan of doctors, to make, and break, and distribute what they presumptuously call the *bread of life*, when from necessity all they make must be fermented with the leaven of the scribes and pharisees, which is hypocrisy; for without hypocrisy and dissembling, they could not maintain their boasted harmony one hour.

— We learn that on Saturday last, the Rev. George Lumpkin was received into the membership of the Baptist church at Bairdstown, Oglethorpe county, Georgia. He was excluded from an Anti-missionary church, a short time since, for preaching to sinners their duty to repent. He has now fully identified himself with missionary Baptists.

Christian Index.

It is but a few months since this same New School Baptist paper published a most scandalous caricature of this same Rev. George Lumpkin, for which Elder Lumpkin told us that he had threatened to prosecute them, and which the writer or the editor promised to retract; but the paper soon afterward passed into other hands, and we have never seen the promise fulfilled. But now, that they claim him as being fully identified with them, he will pass as a very good, but persecuted man. Since our visit to Georgia, we have been informed of a difficulty between Elder Lumpkin and some of the Old School Baptists, on account of his contending that the quickening of a dead sinner is produced *instrumentally* by preaching, and the church of which he was a member holding that, whatever connection there may be between gospel preaching and the first instruction given to quickened souls, the act or work of quickening, making alive, or regenerating a sinner, is the immediate and exclusive work of God; that it is the Spirit that quickeneth, the flesh profiteth nothing; the words which Jesus speaks, are spirit and life; and the dead hear his voice, and they that hear are made alive—that no other voice can raise the dead even instrumentally. That Elder Lumpkin has been excluded from any Anti-missionary church for preaching to sinners their duty to repent, we believe is untrue.

The *Southern Baptist Messenger*, which is published in the vicinity of Eld. Lumpkin, will be able to present to the public the facts of the case.

PREMIUM TRACT ON TOBACCO.—A premium of \$100 is offered, through the Executive committee of the American Missionary

Association, to the author of the best tract of thirty-six pages, "On the physical and moral effects of the use of tobacco as a luxury."

Rev. doctors Cox, Lancing and Skinner, compose the committee for making the award.

We noticed, in a late number of the Signs, the proceedings of a convention of Congregational preachers, on the subject of Tobacco, as the next hobby to be saddled, mounted, and rode by the religious agitators of the present age. The above scrap which we clip from the Western Recorder, shows that the Tobacco reformation is *onward*.

Are not the funds of the Mission Society collected under a solemn pledge that they shall be applied to missionary purposes? If so, what right has the Society or any of its executive committee to invest a hundred dollars of it in this Tobacco Humbug speculation?

Games of chance, got up by the offer of premiums for tracts or essays, are no less gambling, than premiums for the best throw of dice, or the luckiest shuffle of Cards. Is not the demoralizing effect of religious gambling much greater than that kind of gambling where no pretension is made to divine approbation?

This Tobacco humbug will make business for many of the unemployed disciples of Gamaliel, who are represented as *panting for the work*. Officers, committees, agents and expert gamblers will be required, and all to regulate the morality of chewing, smoking and snuffing tobacco.

The Rev. Charles Kingley, author of *Yeast* and Alton Locke, preached a sermon lately in Fitzroy Square, London, on the "Gospel Message to the Poor." It was so full of democratic thoughts, and so severe upon the richer classes, the rector of the church when he had closed, rose in his pew and protested vehemently against the doctrine. The congregation dispersed in disorder.

REMARKS. We are no advocate for mixing politics of any kind with preaching the gospel. But we conclude that a presentation of the "Gospel Message to the poor," in many of the aristocratic churches of our own country would be received with but little if any more favor than in Fitzroy Square, London.

It is true enough that the poor are noticed by many of the well fed pastors and fashionable churches of our country; but it is principally by maturing plans and schemes, of *mite and penny*, and *rag-bag societies*, to drain from them what little temporal comforts they might otherwise enjoy. And when the time of the pastor is taken up in nursing those of his flock who pay by thousands, or hundreds, committees of ladies, or pensioned Colporters are duly commissioned to fleece the poor of what little they have. There may be honorable exceptions to this general course; but if there are they are quit too few and far between.

The progress of civilization and religion may be estimated by the following graphic illustration which we clipped from the New York Recorder.

HORRORS OF HEATHENISM.—Polygamy prevails in New Zealand, and a chief with ten wives was told that he could not get baptized unless he confined himself to one. At the end of about two months he repared to the nearest missionary, and stated that he had got rid of nine. "What have you done with them?" was the natural interrogatory. "I have eaten them," was the unhesitating reply.



CRIME IN NEW YORK CITY.—New York city should no longer be called Gotham, but Gomorrah. A correspondent of the Utica Register, says:

"The whole number of persons committed to the City Prison during the six months just closed, was 8,213. We are indebted to Mr. George F. Coachman, the Clerk of the Prison, for the following interesting statistics:

|  | White Men. | White Women. | Black Men. | Black Women. | Total. |
|--|------------|--------------|------------|--------------|--------|
| Received from Jan. 1. to July 1, 4,903             | 2,759      | 333          | 230        |              | 8,213  |
| Of which no. 1,963 were native, and 6,350 foreign. |            |              |            |              |        |
| Discharged during the same period, 4,096           | 1,020      | 250          | 163        |              | 5,429  |
| Died, do. do. 12                                   | 3          |              |            |              | 15     |
| Sent to penitentiary, do. 790,                     | 816        | 68           | 68         |              | 1,652  |
| Do. State Prison, do. 73                           | 8          | 13           | 91         |              | 95     |
| Remaining in Prison on July, 151                   | 73         | 11           | 5          |              | 240    |

Does this unparalleled increase of crime in the city of New York, indicate the smiles of heaven upon the thousand and one humanly devised religious institutions for moralizing, evangelizing, and christianizing the people?—Or does it not rather verify the truth of his word, that he that sitteth in the heavens shall laugh, and that he will hold them in derision.

The late appearance of sister Beesley's letter in our columns, has been occasioned by its being mislaid. We will attend to her request in our next number.

We learn with deep regret that our esteemed friend and occasional correspondent, brother David Forshee, of Warwick, lies dangerously sick, if living.

On Sunday, the 3d inst., we had the pleasure of baptizing our eldest daughter, Mrs. Harriet M. Larue, in the fellowship of the Wallkill Old School Baptist church.

The editor of this paper will preach for the Mt. Zion Church, in the city of New York, on the 5th Sunday of this month.

## Miscellany.

### Sending Money to Heaven.

It was proposed to construct a plank road through a certain part of the country, and the question was, who would furnish the funds. A few who were interested in the project met together to consult respecting it. The names of the men of property who lived in a village through which the road was expected to pass, were called over, and the probable amount of stock each would take was set opposite his name.

"There is Mr. Lewis," said Mr. Olds, "we haven't his name down. He is a liberal man and will do something. How much shall we put him down for?"

"I do not think he will take any stock, in fact, I do not think he is able to," said Mr. Hine.

"Not able to! He gave fifty dollars to a western college last spring, to my certain knowledge."

"He has nothing but the small place he lives on, and one would think that would hardly support his family."

"He must have some money at interest."

"I heard him say he had not a cent, and his word is as good as specie in any matter."

"He does not try to lay up anything then. If he laid up what he gives away, he would have something to live on when he becomes too old to work."

"He sends money to heaven for safe keeping," said Mr. Green, "and I am not sure but

that he is more than half right. I have lost full half of all the money I ever lent."

Mr. Green did not deem it necessary to inform his friends, that a large portion of his losses were occasioned by his violating the laws of the land by taking unlawful exorbitant interest.

"I believe that Lewis really thinks, that all he gives away is safely invested, lent to the Lord as he calls it, and will be forth-coming when he wants it," said Mr. Hine.

"That must be a very comfortable feeling," said Mr. Green, "I wish I could have it."

It is true that Mr. Lewis did think that all he gave away was safely invested, and that he was, in consequence, far more secure against want in old age than if he had invested on bond and mortgage, the sums given away. Was he in error? Or was his course justified by the express declaration of almighty God? Is it not true, that he that giveth to the poor lendeth unto the Lord, who will repay it in his own time? Is it not true, that God will withhold no good thing from those that walk uprightly? Is it not true, that property may be so employed here as to increase our treasures in heaven? If so, was not Mr. Lewis a truly wise man?—*N. Y. Observer.*

ARREST OF A BLACK DOMINIE AND HIS WIFE.—Isaac Davis, a black divine of the Methodist persuasion, was on Saturday arrested by officer Bray, of the third ward, charged with stealing six gold rings from the store of Jacob Schuyler, where it appears he called on Saturday, and representing himself as a merchant from Canada, and wishing to look at an assortment of jewelry with which to replenish his stock. After examining a large quantity he selected about \$700 worth and requested a bill to be made out for them, stating that he would call in the afternoon and settle. Just as he left the store several gold rings were missed, and he was at once brought back, searched, and the articles found on his person. He was taken before Justice Osborne, and again searched, when several pawn tickets for watches, gold chains, &c., were found concealed in his boots. He gave his name as John Harrison, but papers in his pockets proved his name to be Isaac Davis, and that he is a minister of the gospel.—A police officer arrived from Philadelphia yesterday who is after him to answer a charge of grand larceny.—Information has been received from Cincinnati that he there stole about \$5,000 worth of jewelry, for the recovery of which \$500 is offered. Officer Patterson, after a diligent search, yesterday succeeded in finding his wife, who was arrested as being a confederate. Several gold rings were found in her possession.

*N. Y. Tribune.*

## OBITUARY.

*Ogle county, Ill. July 18, 1851.*

BROTHER BEEBE:—It becomes my painful duty, to send you for publication in the "Signs," the obituary notice of our beloved brother, Elder PETER SALTZMAN, who died very suddenly at his home, on Saturday, July 12, 1851, about 6 o'clock, P. M., aged 54 years, 3 months, and 14 days.

My acquaintance with him commenced soon after I came to this country, six years ago last May.—Since which, I have always esteemed him very highly as a minister of the gospel of Christ. For two or three years past he has been afflicted with a cough; and about a year ago his lungs became so much affected that he thought it his duty to stop preaching. But sometime last winter he was so much better that he commenced preaching again occasionally, when his health and the weather would admit of his being at meeting. This he has continued to do until the time of his death. This summer his health has been such that he has labored some in his shop. I saw him the day before he

died, and he told me, that he thought his health was on the mend. Sister Saltzman has informed me that on the morning of the day in which he died, he was, apparently, as well as he had been, and went to his shop, and worked there a little while, and just before noon, returned to the house. After dinner he went to the shop again, and staid a short time, and then returned to the house, and at her request staid at home the rest of the afternoon. In the course of the afternoon he complained of a tickling in his throat, and said he thought his cough was getting worse. Sister Saltzman told him she thought it was different from what it had been. He, however, continued about the same as he had been until tea time, when she told him there would have to be some butter brought from the cellar under the store, and he said he would go and get it. It is perhaps 30 steps from his door to the cellar. He went and got a plate of butter, and told a gentleman that was in the store, who boarded with him, to come to tea; and they started, and just as he reached his gate he began to cough, and reached the plate for some person to take, and told his son, who sat in the door, to call the doctor. And the gentleman whom he had called to tea, started for the doctor, and his son took hold of him, and helped him to the door. He was bleeding when he came through the gate, and when he got to the door he called for salt, and sister Saltzman handed him some, but he was bleeding so fast that he could not swallow it; and he spoke and said, "I am a dead man," and these were the last words he spoke. The blood gushed in streams from his mouth and nose, and he died in a very few minutes after they got him into the house.

Thus the church in this place has lost one whom we highly esteemed as a minister of the gospel of Christ, under the sound of whose voice we have often sat with great delight. He has left an afflicted widow and several children, besides a numerous circle of friends to mourn their loss. But we trust our loss is his great and eternal gain.

May God grant all needed grace to the afflicted family of our deceased brother. His funeral was preached in the Methodist meeting house, in Buffalo village, on Lord's-day, at 3 o'clock, P. M., by the unworthy writer of this, from Luke iv. 18, "The Spirit of the Lord is upon me," &c., to a large and attentive congregation.

I remain yours truly,

CLEMENT WEST.

*Strickersville, Pa., August 6, 1851.*

BROTHER BEEBE:—Our old and justly esteemed brother, JONATHAN BEE, is no more; at least his body was yesterday consigned to the tomb; but he still lives in a better world. He was taken ill on Wednesday last, and on Saturday night took his departure, being in the 81st year of his age.

Thus God is removing our brethren, one after another, from among us; and it is not his pleasure to fill the vacancies. But we must submit, knowing that "He doeth all things well," and that he has so ordered the economy of grace that all things work together for good to them that love God, to them who are the called according to his purpose.

Yours as ever,

THOMAS BARTON.

REMARKS.—We have been personally acquainted with our departed brother about thirty years—have often shared the kind hospitalities of his friendly roof. He was a member and deacon of the Old Welch Tract Baptist church, where he was highly esteemed and greatly beloved for a great number of years. May the Lord bless and sustain his surviving companion and other relatives, and also the church from whose present society the Lord has taken him.

DIED, In Wallkill, on Friday, the 8th inst., after an illness of one week, GILBERT B., infant son of brother Jesse S. McNish, aged 9 weeks and 4 days.

"Tis God who lifts our comforts high,  
Or sinks them in the grave;  
He gives, and blessed be his name,  
He takes but what he gave."

DIED, At his residence in Columbus, Ohio, on Thursday, the 31st ult., Mr. SILAS HORTON, son of the late Hiram Horton, Sen., of this town, in the 45th year of his age. Hr. Horton, as we understand, was sick but about a week before his death. He has left a wife and several children in Columbus, and one daughter now on a visit in this town, together with many near relatives and friends in this vicinity. He had recently written to his daughter that he would be here in a few days, and she was anxiously counting the days, and confidently ex-

pecting to welcome his arrival, when she received the sad intelligence of his death. She was overwhelmed with grief at the sudden and unlooked for disappointment. Truly, "In the midst of life we are in death."

DIED, on Wednesday, the 31st ult., at the residence of his son, about three miles from this village, Deacon JOHN KERBY, aged 83 years.

Brother Kerby had been a professor of religion from his youth, and a Deacon in the Baptist church at Brookfield, as we are informed, more than forty years. He had been so far paralyzed as to be helpless for more than three years before his death. He has left an aged widow and a numerous race of descendants, together with the church to mourn his absence.

DIED, on Saturday, the 2d inst., at Bloomingburg, (a few miles from this place) Mrs. ESTHER, wife of Mr. Christian Shons, aged 72 years.

Sister Shons had for many years been a member of the Old School Baptist church of Wallkill. She has also left a large circle of friends, relatives and children behind, to fill up the remaining days appointed unto them in this vale of sin and sorrow.

## OLD SCHOOL MEETINGS.

An Old School Baptist Meeting is appointed to be held with the Tuscarora Baptist Church in Juniata county Pennsylvania, to commence at 10 o'clock, on the Saturday before the fifth (not the first, as by mistake stated in the former insertions of this notice,) Sunday in August inst.

This little church is located within a mile or two of the Patterson Depot, on the Columbia, or Pennsylvania State Railroad about midway between Philadelphia and Pittsburgh. Old School brethren and sisters, and especially ministers of our order, are most earnestly and affectionately invited to attend. Elders S. Trott, and Geo. L. Elgin, have promised to attend. Brethren from a distance, will inquire at the Patterson Depot, for brother John P. Shitz, who will be at the Depot with a conveyance to take them to the meeting.

The church at Waterloo, Orange county, N. Y., have appointed an Old School Baptist Meeting to be held on Wednesday, the 8th day of October next, in the meeting house occupied by them at Waterloo, and on Thursday, the 9th, at the meeting house at Mt. Salem, Sussex Co., N. J. The two meeting houses are about three miles distant from each other. Meeting on each day to commence at 10 o'clock, A. M.

Ministers of our order, and brethren and friends generally are invited to attend.

By order of the church,

B. PITCHER, Pastor.

The Old School Baptist Corresponding Meeting of Kentucky, will be held with the church at Mt. Gilead, Mason Co., Ky., commencing on Friday before the fourth Saturday in September next.—Brethren of the Old School Baptist order, and especially ministers are invited to attend.

## NOTICE.

*Southern Baptist Messenger, Signer of the Times, and Banner of Liberty.*

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the payment must be made when the orders are forwarded. The orders and advance payment may be addressed, *post paid*, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co., N. Y., G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

GENTLE HINT TO POSTMASTERS.—A Postmaster in Pennsylvania recently had judgment given against him for the price of subscription for several years to a newspaper, on the plea that he had not given sufficient legal notice to the publisher to stop it, and had continued to receive the numbers for several years, and sell them for the postage! The magistrate decided that merely returning a copy of "John Smith's paper," with "Stop this" written on it without postmark or other indication of locality, was not sufficient or legal notice; but a written notice, with name, place, date, and reason, must be sent to the publisher and "franked" that it may be taken out of him.—*Vt. Cron.*

## POETRY.

## GOD.

The following poem is said to have been written by Dershaven, the celebrated Russian poet.

O thou eternal One! whose presence bright  
All space doth occupy, all motion guide;  
Unchanged through time's all-devastating flight;  
Thou only God! there is no God beside.  
Being above all beings! Mighty One!  
Whom none can comprehend and none explore;  
Who fill'st existence with thyself alone;  
Embracing all; supporting, ruling o'er;  
Being whom we call God—and know no more!

In its sublime research, Philosophy  
May measure out the ocean deep; may count  
The sands, or the sun's rays; but, God! for thee  
There is no weight nor measure; none can mount  
Up to thy mysteries. Reason's brightest spark,  
Though kindled by thy lights, in vain would try  
To trace thy counsels, infinite and dark;  
And thought is lost, ere thought can soar so high,  
Even though past moments in eternity.

Thou from primeval nothingness didst call  
First chaos, then existence: Lord, on thee  
Eternity had its foundation; all  
Sprung forth from thee; of joy, light, harmony,  
Sole origin—all life, all beauty thine.  
Thy word created all and doth create;  
Thy splendor fills all space with rays divine;  
Thou art, and wert, and shall be glorious, great!  
Life-giving, life-sustaining potentate!

Thy chains the unmeasured universe surround,  
Upheld by thee, by thee inspired with breath;  
Thou the beginning with the end hast bound,  
And beautifully mingled life and death.  
As sparks mount upward from the fiery blaze,  
So suns are born, so worlds spring forth from thee!  
And as the spangles in the sunny rays  
Shine round the silver snow, the pageantry  
Of Heaven's bright army glitters to thy praise.

A million torches, lighted by thy hand,  
Wander unwearied through the blue abyss;  
They own thy power, accomplish thy command,  
All gay with life, all eloquent with bliss.  
What shall we call them? Piles of crystal light?  
A glorious canopy of golden streams?  
Lamps of celestial ether, burning bright?  
Suns lightning systems with their joyous beams?  
But thou to these art as the noon to night.

Yes! as a drop of water in the sea,  
All this magnificence in thee is lost!  
What are a million worlds compared with thee?  
And what am I then? Heaven's unnumber'd host,  
Though multiplied by myriads, and arrayed  
In all the glory of sublime thought,  
Is but an atom in the balance, weighed  
Against thy greatness; is a cypher brought  
Against infinity! What am I, then? Naught.

Naught! but the effulgence of thy light divine,  
Pervading worlds, hath reach'd my bosom too;  
Yes! in my spirit doth thy Spirit shine,  
As shines the sunbeam in a drop of dew.  
Naught! but I live, and on hope's pinions fly  
Eager toward thy presence; for in thee  
I live, and breathe, and dwell; spring high,  
Even to the throne of thy divinity.  
I am, O God! and surely thou must be.

Thou art! directing, guiding all; Thou art!  
Direct my understanding then to thee.  
Control my spirit, guide my wandering heart,  
Though but an atom, midst immensity.  
Still I am something fashioned by thy hand;  
I hold a middle rank 'twixt heaven and earth,  
On the last verge of mortal being stand,  
Close to the realms where angels have their birth,  
Just on the boundaries of the spirit-land!

The chain of being is complete in me;  
In me is matter's last gradation lost,  
And the next step is spirit. Deity!  
I can command the lightning, and am dust.  
A monarch and a slave; a worm, a god!  
Whence came I here, and how? so marvellously  
Constructed and conceived? This clod  
Lives through some higher energy;  
For from itself it could not be.

Creator! Yes! thy wisdom and thy word  
Created me! Thou source of life and good!  
Thou spirit of my spirit and my Lord!  
Thy light, thy love, in all their brightest plenitude  
Fill'd me with an immortal soul, to spring  
Over the abyss of death, and bade it wear  
The garments of eternal day, and wing  
Its heavenly flight beyond this little sphere,  
Even in its source to thee, its author there.

O thought ineffable! O visions blest!  
Though worthless our conceptions all of thee,  
Yet shall thy shadow'd image fill our breast,  
And wait its homage to thy Deity.  
God! thus alone my lowly thoughts can soar;  
Thus seek thy presence, Being wise and good!  
Midst thy vast works, admire, obey, adore;  
And when the tongue is eloquent no more,  
The soul shall speak in tears of gratitude.

## The Banqueting Song.

2 Thess. ii. 13, 14.

What creatures beside, are favored like us?  
Forgiven, supplied, and banqueted thus?  
By God, our good Father, who gave us his Son,  
And sent him to gather his children in one.

Salvation's of God, the effect of free grace,  
Upon us bestow'd before the world was.  
God from everlasting be blest, and again,  
Blest to everlasting. Amen, and amen.

HART.

## ASSOCIATIONS.

The *Sciota Association* will commence her next session, on Saturday before the 3d Sunday in August, 1851, commencing at 10 o'clock, A. M., with the Pleasant Run church, a few miles east of Lancaster, Fairfield County, Ohio. Come and see us.

Yours, &amp;c.,

GEORGE AMBROSE.

The next session of *Rappahannock Association* will be held, God willing, with Goard Vine church, Culpepper County, Va., on Thursday before the fourth Lord's day in August next.

The next Annual Meeting of *Patterson's Creek Association* will be held with the Union church, Hampshire Co., Va., to commence on Friday before the fifth Lord's day in August next.

The *Towaliga Primitive Baptist Association* will hold her next session at Sandy Creek Meeting House, Butts Co., Ga., 7 miles South East from Jackson, on Thursday before the first Sunday in September next.

The next meeting of the *Ocmulgee Association* will be held with the Tizah church, Putnam County, Ga. on the road leading from Eatonton to Madison, by way of Shepherds, 7 miles N. W. from Eatonton, commencing on Saturday before the Second Sabbath in September next.

The *Yellow River Association* will hold her next meeting, with the church at Rock Spring, De Kalb County, Ga. 4 miles East of Flat Shoals, on South River, on Saturday before the fourth Sunday in September next.

The *Oconee Baptist Association* is appointed to meet with the Bethlehem church, two miles north-east of Lexington, Ga., on Saturday, October 11, 1851.

The *Conn's Creek Regular Baptist Association* will hold her next meeting with the church at the Forks of the Little Buck Creek, Marion Co. Ia. on Friday before the first Saturday in September next.

The *Salisbury Baptist Association*, have appointed their next annual meeting to be held with the church at Salisbury, Somerset Co. Md. to commence on Saturday preceding the fourth Sunday in Oct. next.

We are requested to earnestly and affectionately invite the Old School brethren and sisters generally, and especially ministers of our order to attend this Association.

The *Lexington Association* will meet with the church in Lexington, Green Co., N. Y., on the first Wednesday and Thursday in September next, at 10 o'clock, A. M.

The *Mount Pleasant Association* will meet with the church at Bethel, Switzerland County, Ia., on Friday before the first Saturday in September next.

The *Licking Association* will meet with the church at Bald Eagle, Bath County, Ky., on the second Saturday in September next.

The *Beulah Baptist Association* will hold her next session with the church at Shiloh, Tallapoosa county, Ala. 12 miles east of the Double Bridges on Tallapoosa River, on the road to Oak Bowery, and 12 miles north of Notasulga, commencing on Thursday before the third Sunday in September next.

The *Miami Association* will hold her next session with the Sugar Creek church, at Centerville, Montgomery Co., Ohio, on the Turnpike from Lebanon to Dayton, commencing at 10 o'clock, A. M., on Friday before the second Sunday in September next.

The *Greenville Association* will meet with the Still water church, 11 miles N. E. Greenville, Dark Co. Ohio, on Friday before the 4th Sunday in August.

The *Mad River Association* will meet with Sugar Creek church, Allen Co., Ohio, on Saturday before the 1st Sunday in September.

The *Muskingum Association* will meet with the York church, Morgan Co., Ohio, on Friday before the 4th Sunday in August.

The *Salem Association* will meet with Crew's Creek church, Kenton Co., Ky. on the 3d Tuesday in September.

The *Lebanon Association* will meet with Blue River church, in Henry Co., Ia., on Friday before the 3d Sunday in August.

The *Mad Creek Association* will be held at Providence Meeting House, Jackson Co., Ala.

commencing on the fourth Saturday in September, 1851.

The *Juniata Association* will meet with the Springfield church, Huntingdon County, Pa. or Friday before the third Sunday in October next.

The *Primitive Baptist Association*, Mississippi, will meet with the Coila church, in Carroll county, Miss., on Saturday before the third Sunday in September, 1851.

The *Primitive Ebenezer Association*, (of Georgia) will hold their next associational meeting with the Friendship church, in Wilkinson county, Ga., four miles north of Irwinton, commencing on Thursday before the fourth Sunday in September, 1851.

The next annual meeting of the *Maine Predestinarian Conference* will be held with the Baptist church at North Berwick, York Co., Me., commencing on Friday, the 5th day of September, 1851, at 10 o'clock, A. M.

The *Maine Predestinarian Baptist Association* will be held, if God permit, with the church at Jay, Franklin Co., Me., commencing on Friday, the 12th day of September, 1851, at 10 o'clock, A. M.

*Tygart's Valley River Association* will meet with the Valley church, Randolph Co., Va., (near Beverly) on Friday before the fifth Sunday in August, 1851, at 11 o'clock, A. M.

The *EBENEZER BAPTIST ASSOCIATION*, (Old School) of Alabama, will hold their next annual meeting with the Bethel church, Montgomery county, Ala., commencing on Friday before the first Sunday in October, 1851.

The *CUMBERLAND ASSOCIATION*, Tenn., hold their next meeting with the church at Mt. Pleasant, Rutherford Co., Tenn., on Saturday preceding the fourth Sunday in September.

From the Minutes of *Cumberland Association* we learn the time and places of the next meetings of the following, viz:

*ELK RIVER*, Bean's Creek, Franklin Co., Ten., Saturday before the second Sunday in September.

*WEST TENNESSEE*, on Saturday before the first Sunday in October.

*STONE'S RIVER*, Ridge Meeting House, Wilson Co., Ten. on Saturday before the third Sunday in September.

*BUFFALO*, Shilo, Perry county, Tenn., on Saturday before the second Sunday in September.

*ROUND LICK*, Saturday before the first Sunday in September.

*FOUNTAIN CREEK*, Shilo, Marshall county, Ten., on Saturday before the second Sunday in October.

## RECEIPTS.

|  |         |
|--|---------|
| NEW YORK.—Lewis Everett \$2; S P Moshier 25; |         |
| Wm Murray 1; Miss M Hulse 1, David Hoyt 2;   |         |
| S B Fish 1.                                  | \$7 25  |
| N. J.—M W Elston 250; P H Dils 1.            | 3 50    |
| VA.—Eld John Clark 1; H McGruder             |         |
| 1,35.  | 2 35    |
| GA.—John Phillips 1,06; N Bussey,            |         |
| (Signs, Banner, and Messenger) 3.            | 4 06    |
| ALA.—T W Ramsey                              | 1 00    |
| TEXAS.—Jesse McGee (Mess. & Banner)          | 1 00    |
| OHIO.—Eld S Williams 2; Eld Lot South-       |         |
| ard 1.                                       | 3 00    |
| IA.—N Kemper Sen 1; Mrs Anna Urms-           |         |
| ton 1.                                       | 2 00    |
| ILL.—John Ellis .66; R C Martin .66;         |         |
| R Attebery 1.                                | 2 32    |
| PA.—Eld W A Mathews 1; E Richards            |         |
| 1,50.  | 2 50    |
| Wis.—Ezra Livingston                         | 1 00    |
| Total,                                       | \$29 98 |

## LETTERS RECEIVED.

H McGruder, John Phillips, N Kemper Sen, Jesse McGee Esq., Eld J Clark, T W Ramsey, Elder S Williams, R Attebery, O H P Bailey, Elder Lot Southard, Eld W A Mathews, E Richards, J M Holley, Eld Geo Ambrose, S B Fish, E L Urmoston, P H Dils.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed post paid.

TERMS.—\$1.50 per annum; or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

## LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

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CONNECTICUT. Elder A. B. Goldsmith, Gen. Wm. C. Stanton and Wm. N. Beebe.

DELAWARE. Elders, Peter Meredith, L. A. Hall, and brother W. Hitch.

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WISCONSIN. Elders, J. D. Wilcox, Titus Bishop and brother Ezer Livingston.



# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sinner at the Lord and of Sinner."

VOL. XIX.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1851. NO. 17.

## POETRY.

From Arthur's Magazine.

### The Rebuke.

Fair o'er the city's minarets  
Arose the glorious sun,  
Flooding the air with purple light,  
E'er day was scarce begun;  
And sweetly on the lofty hills  
The golden radiance lay;  
While mists that rose from waking rills,  
Crept silently away.

A crowd was in the temple  
Of awe struck listening men;  
For "words of spirit and of life,"  
Were spoken even then;  
They bowed their heads in silence,  
While the Redeemer spoke,  
And light more glorious than the day,  
Upon their spirits broke.

Then came the Scribes and Pharisees,  
With looks and steps of pride;  
And brought a trembling woman  
To the blessed Savior's side:  
They told her tale of sin and shame,  
With boasting words, and high;  
And asked that he would judge her,  
But asked in mockery.

They tempted him with sounding words,  
That filled the crowd with awe;  
How Moses had in olden time,  
Avenged the broken law;  
Only upon the Savior's brow  
Arose no answering spot;  
But "he stooped, and wrote upon the ground,  
As though he heard them not."

Again! with louder voices  
The fearful charge was made;  
Then Jesus lifted up himself,  
And to the leaders said:  
"Let him whose soul hath never yet  
By passion storms been rent,  
Nor turned aside to vanity,  
Begin the punishment!"

There were tones of love and sorrow  
In each softly uttered word;  
But they fell with wondrous power  
On every ear that heard;  
There was majesty within them,  
That none dared disobey,  
And one by one in silence,  
The accusers stole away.

Left with the pure and sinless,  
How stood the guilty then?  
She—who had quailed in terror,  
From the searching glance of men?  
Again—like music on her ear,  
Fell that sweet pitying tone,  
"Hath none condemned thee, woman?  
Are thine accusers gone?"

With quivering lip and tearful eye,  
She gave a meek assent;  
For the holy love of Jesus,  
Had her sinful spirit bent;  
And soothingly, and healingly,  
Came that soft voice once more—  
"Neither do I condemn thee;  
But go and sin no more."

### Predestination.

'Twas fix'd in God's eternal mind,  
When his dear sons should mercy find;  
From everlasting he decreed,  
When every good should be convey'd.

Determined was the manner how,  
Eternal favors he'd bestow;  
Yea, he decreed the very place  
Where he would show triumphant grace.

Also the means were fix'd upon,  
Thro' which his sovereign love should run;  
So time and place, yea, means and mode,  
Were all determined by our God.

Vast were the settlements of grace,  
On millions of the human race;  
And every favor, richly given,  
Flows from the high decree of heaven.

In every mercy, full and free,  
A sovereign God I wish to see;  
To see how grace, free grace has reign'd,  
In every blessing he ordain'd.

Yes, dearest Lord, 'tis my desire  
Thy wise appointments to admire;  
And trace the footsteps of my God,  
Through every path in Zion's road.

## COMMUNICATIONS.

For the Signs of the Times.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isaiah lxii. 1.

We learn by revelation, that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 16. And from the revelation God has been pleased to make to man, we find that God from eternity did design to save some, or a part of the fallen and degenerate race of Adam; and he was accordingly pleased to give assurance of this, in the curse denounced upon the Serpent in the Garden of Eden, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This seed of the woman had evident reference to the man Christ Jesus. Consequently from the fall of Adam, the Head and Representative of his race, God had, and has, and ever will have a people, which were chosen from among the people; but why and wherefore this choice, this election, God only knows; for secret things belong unto the Lord our God; but revealed things unto us and our children forever. So far therefore as revelation authorizes us to go, we desire to go, and no farther. The Savior, the Son of God, He who holds the keys of hell and death—He who is very God and very man, the Mighty God, the everlasting Father and the Prince of Peace, has answered the question satisfactorily, why some are saved and others are lost. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so Father, for so it seemed good in thy sight." Again; "All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." But few, if any of the ancient or modern religionists believe that all men will be saved, except the Universalists; and many who profess to believe their doctrine, have been constrained to lay aside that doctrine, and acknowledge that "Salvation is of the Lord," and that he saves whom he will, and has mercy on whom he will have mercy, and whom he will he hardeneth. "Hath not the potter power over the clay, to make of the same lump, one vessel unto honor and another to dishonor? Nay, but O man, who art thou that repliest against God? He had respect unto Abel and unto his offering; but unto Cain, and to his offering he had not respect." And farther, we find that "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." So we see that they could not enter in, because of unbelief. Men may

live fools, but fools they cannot die, (notwithstanding there are some who are given up to hardness of heart, and to a reprobate mind, to work out their own destruction) unless God shall have sent them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth but had pleasure in unrighteousness.

None can or will be saved, unless God designs it, and if this design exists in the divine mind, it always did exist there; for he forms no new designs; he changes not; and if it did always exist in the divine mind, it is an eternal purpose, and that purpose is election. This doctrine necessarily follows from the infinity of God's knowledge. If God certainly knew how things would be from eternity, which he certainly did, for, "known unto God are all his works from the beginning," it was because he had so arranged them. If any thing was left at random then he could not have known how that thing would be, and in that case could not be omniscient. With him there is nothing new or old. One day is with him, as a thousand years, and a thousand years are as one day. And we desire to thank God that it is so. He says, "I am the Lord, I change not; therefore the sons of Jacob are not consumed." Who by searching can find out God? His ways are unsearchable, and his judgments are past finding out; for, as the heavens are higher than the earth, so also are God's ways higher than man's ways, and his thoughts than their thoughts.

"God moves in a mysterious way,  
His wonders to perform;  
He plants his foot-steps in the sea,  
And rides upon the storm."

Yea, he says, "Before the day was, I am he, and there is none that can deliver out of my hands." "I will work, and who shall let it?" Thus saith the Lord, who maketh a way in the sea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. For this cause we hear the prophet of the Lord God crying out, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Ye that make mention of the Lord, keep not silence." Mercy and Truth have met together; Righteousness and Peace have kissed each other. "O Zion, that bringest good tidings, get thee up into the high mountains; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up! Be not afraid: say unto the cities of Judah, Behold your God!" Yes, Behold the Lamb of God, who taketh away the sins of the world. Rejoice greatly, O Daughter of Zion, Shout O Daughter of Jerusalem. Behold thy King cometh unto thee! He is just and having salvation: lowly and riding upon an ass, and upon a colt, the foal of an ass;—a figure of the Jew and Gentile believers in the Lord Jesus Christ. The Psalmist breaks forth in the ecstatic and lofty language, having a prophetic view of the King and the church, "My heart is inditing a good matter; I will speak of the things which I have

made touching the King;" &c. "The King's daughter is all glorious within; her clothing is of wrought gold!" Yes, for she has been ransomed. The Lord says, I will ransom them from the power of the grave; I will redeem them. O Death, I will be thy destruction! O Death, I will be thy plagues! How blessed are the people who know the joyful sound. Yes, my brethren, and sisters, The Lord God Omnipotent, God, who is great in counsel, and mighty in conquest, is engaged to fight all the battles of his church and people; for we learn that it is Not by might nor by strength; but by my Spirit, saith the Lord of Hosts, that his people are saved. Not unto us, Not unto us, O God, but unto thy name be all the praise. No weapon, saith the Lord unto Zion, that is formed against thee shall prosper; and every tongue that riseth up against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Thanks be unto God who giveth us the victory, through our Lord Jesus Christ; and let his church and people say, Amen. For the Lord God reigneth: for the Lord hath comforted his people: he hath redeemed Jerusalem. Shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee. Let the inhabitants of the Rock sing, let them shout from the top of the mountains; Yea, break forth into singing, for the Lord hath redeemed Jacob, and glorified himself in Israel. Shout, for he saith, I am the Lord God, the Holy One of Israel, thy Savior; I gave Egypt for thee, Ethiopia and Seba for thee. Then, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Then Shout, ye redeemed, ye ransomed people of the Lord God, for his mercy endureth forever. Well might David say, "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Holy Temple." "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." "The ransomed of the Lord shall return, and come unto Zion with songs, and everlasting joy shall be upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." Comfort ye, comfort ye my people, saith your God; Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquities are pardoned: for she has received of the Lord's hand double for all her sins. For the Lord God is a Sun and a Shield: the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly. O Lord of Hosts, Blessed is the man that trusteth in thee. The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. Yea, though I walk through the valley and shadow of death, I will fear no evil, for thou art

with me; thy rod and thy staff they comfort me. If this be the heritage of the righteous, of the believer in Christ, who would not be one, if he could? O, my friends and brethren, well might David, and well might all the redeemed of the Lord, cry out, He hath done great things for us, whereof we are glad: and well may they sing, Glory, Honor, and Salvation be ascribed unto our God, and let all the people say Amen.

Brethren, sisters, and friends, I write not for applause, or for the display of talent; for I am persuaded that the Lord has not given me the tongue of the learned; but I write to disburden my own mind, and to give vent to my feelings, hoping that I may be excused, and my imperfection in writing and composition overlooked. But, my brethren and sisters, are we on the Lord's side? It is important that we be decided on this momentous point; for if the Lord be God, serve him; but if Baal, serve him. If Christ is of God, made unto us, wisdom, and righteousness, and sanctification, and redemption; if he be formed in us the hope of glory; if he has been pleased to write his law in our hearts; if he has put a new song into our mouth, even praise unto our God; if he has made us sons and heirs of God, and joint heirs with the Lord Jesus Christ; if he has made us sit together in heavenly places in Christ Jesus; if he has blessed us with all spiritual blessings in Christ Jesus, and made us lively stones in his heavenly building; if he has elected us according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ, and if it be his good pleasure to keep us by the power of God, through faith unto salvation, ready to be revealed in the last time; if he has caused our names to be written in the Lamb's Book of Life, and to have his Father's name written in our foreheads, and to make us kings and priests unto God; and if he has separated us unto himself from all his creatures, and that from eternity, then, Wonder, O heavens! Be astonished, O earth! and be thou, O my soul, much more astonished at the condescension of our God! at the compassion, love, mercy, and goodness of God. Let us fall down and worship before the Lord our God. Let us cry, as they did, when he rode into Jerusalem, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! And when he shall come again, without sin unto salvation, may we, each of us, be found having on the wedding garment.—Adieu.

JOHN MITCHEL.

Pike County, Alabama.

N. B. In my last communication, I requested your views on 2 Thess. ii. 7.

J. M.

For the Signs of the Times.

Athens, N. Y., August 10, 1851.

BROTHER BEEBE:—Again I desire to send you a few lines, as a token of my love towards you, and all of the household of faith, especially those who have declared the wonderful works of God through the *Signs*, thereby plainly showing that they seek a better country than this, in which we suffer trials, persecutions, and the scoffs of enemies. I have been greatly encouraged, my soul has been fed and made to rejoice by the epistles of dear brethren that have appeared in the *Signs*, especially since the 11th number. And I think if the saint puts on the *whole christian armor*, "the armor of God," he need not fear the assaults of earth and hell; for King Jesus is our captain, and he will lead us safely on to conquest and to victory, if we are

his followers, "chosen and faithful." But he should rejoice that he is counted worthy to suffer for Christ sake, that he is considered worthy to be a soldier in such a glorious cause, and in such a highly favored army, and especially because we have an infinitely wise and skillful commander, who, "being made perfect, became the author of eternal salvation unto all them that believe on him." He never was defeated in any engagement with the enemy, but knows how to deliver the godly out of temptations. "Behold, we count them happy which endure: ye have heard of the patience of Job, and have seen the end of the Lord, that he is very pitiful, and of tender mercy." Therefore let us endure hardness as good soldiers, and come up "to the help of the Lord against the mighty," for he will surely save us. "The name of the Lord is a strong tower, the righteous run into it and are safe." Our leader is the Mighty God of Jacob, and when he puts forth his own sheep, he goes before them, and they follow him whithersoever he goeth, but will not enlist under any other leader than Jesus Christ, for he is the one of whom Moses spake, saying, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things. Neither will they approve of ministers who do not exalt Jesus in the salvation of lost and ruined sinners.

As I am almost alone in this place, and hear no gospel preaching here, the Circular Letters of the Associations were to me like cold water to a thirsty soul in a barren land where there is no water, and where the professed ministers of the gospel have hewn out to themselves cisterns, broken cisterns, that can hold no water, desiring to be teachers of the law, not knowing what they say, nor whereof they affirm. The pastors are become brutish and have not sought the Lord, therefore they shall not prosper, and all their flocks shall be scattered." "Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness." "They say still unto them that despise me, The Lord hath said ye shall have peace." But the declaration of God concerning them is, "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." Jeremiah x. 21, xii. 10, and xxii. 17, 21. I was greatly refreshed by the saints, and wished I were among them in my location, where I could often meet with them in prayer and conference meetings, and hear them tell what wonders God's love hath wrought, in rescuing them from the power and dominion of sin and Satan. These letters, together with others, attended with the Spirit's influences, I think enkindled within me a desire to be where I could see the servants of God enter the pulpit clothed with salvation, and not preach with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that our faith should not stand in the wisdom of men, but in the power of God. I long to be where I can hear the watchmen lift up the voice, and sing together with the voice, telling the story of Calvary, and the triumphs of the Redeemer's cross, that the saints may greatly rejoice in the Lord, and be joyful in our God, for he hath clothed us with the garments of salvation, and covered us with the robe of righteousness, which is the only garment that will prepare us for the wedding, and fit us for the marriage supper of the Lamb. May I then be "found in him, not having my own righteousness on, which is the law, (or carnal works) but that which is through the faith of Christ

even the righteousness which is of God by faith." Sometimes I can use the words of David, "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God?" And again he says, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Psalms xlii. 1, 2, and lxxxiv. 1, 2, 10. I believe the regenerate person engages in the service and worship of God, because he delights in it, and desires to magnify the riches of God's grace in extending unto him his arm of love and mercy, in saving him from the ruins of the fall, by free and sovereign grace through faith, and that not of himself, for it is the gift of God: not of works, lest any man should boast. Jesus is highly exalted to be a Prince and a Savior—to give repentance unto Israel, and the forgiveness of sins. God hath given him power over all flesh, that he should give eternal life to as many as he had given him as the covenant head and surety of his people. But he came unto his own, and they received him not; but as many as received him, to them gave he power to become the sons of God, even them that believed on his name, who were born not of the will of man, but of God. Paul said unto the Ephesians, "You hath he quickened, who were dead in trespasses and in sins." When God speaks in mercy to the sinner life is communicated, and he then has a clear discovery of his lost and helpless case in himself considered; his sins are set in order before him, and he despairs of doing any thing to merit the favor of his Judge; but earnestly pleads for mercy in the name of Christ, who died for sinners, even the ungodly, who were his enemies by wicked works. And he cannot rest until he believes that his sins are all forgiven, for the sake of him who offered himself a ransom to wash away his sins, and cleanse him from guilt and pollution through the sanctifying influence of the Holy Ghost. Unto such an one the gospel is indeed the power of God unto salvation. It is that which just suits his case, and meets and cancels the demands that were against him, which he could not himself possibly do, for he owned ten thousand talents and had nothing to pay. When hope springs up in his soul, and the spirit of adoption is given him, crying, or whereby we cry, Abba Father, he can truly sing, in the words of the poet,

"O, for a thousand tongues to sing  
My great Redeemers praise;  
The glories of my God and King,  
The triumphs of his grace."

In the parable of the sower, the seed that fell upon good ground brought forth fruit, thirty, sixty, and a hundred fold.

The preparation of the heart in man, and the answer of the tongue is from the Lord; but his word which goes out of his mouth shall not return unto him void, but shall accomplish his pleasure; for he will confirm the word of his servant, and perform the counsel of his messengers, who have this treasure in earthen vessels, that the excellency of the power may be of God. When the watchmen preach with the Holy Ghost sent down from heaven, they are God's mouth to the people, and knowing the terror of the Lord they persuade men. Paul said, "Now, then, we are ambassadors for Christ, as though God did beseech you by us." And also, "Who then is Paul and who is Apollos, but ministers by

whom ye believed, even as God gave unto every man."

I intend to attend the Lexington Association, and hope I shall meet you there with many others. With sincere desires for your welfare, and that of your family, I subscribe myself,

An unworthy brother in the gospel,  
A. G. PORTER.

For the Signs of the Times.

Milton, Ia. July 28, 1851.

BROTHER BEEBE:—As time is fleeting and waits for none, but is hurrying mortals onward to their tombs, I am reminded of the remittance which is due to you for your valuable paper, the *Signs of the Times*; which continues to come to me laden with the most precious food I can get to partake of.—It appears to me that they get better and better. Every communication seems to be filled with love and humility to Jesus and his children. His love flows like drops of water into that great deep, from which it originates, and flowing from heart to heart, constraining us to love him with a pure heart fervently, and one another as members of his body, his flesh, and his bones. The communications of the brethren and sisters, thus written in love, are comforting to me; for I feel so little of that perfect love that casteth out fear that I sometimes feel as though Christ had withdrawn from me the light of his countenance, so that I go groping in darkness for days and weeks. It appears that darkness covers the earth, and gross darkness envelopes me; and then the Son of Righteousness will break forth with such resplendent beauty that all the creation seems to be praising the great Jehovah. I often feel like saying with David, "Deliver me from mine enemies, O, my God, defend me from those that raise up against me; for they make a noise like a dog, and go about the city. They have prepared a net for my steps: my soul is bowed down. They have digged a pit before me, into which they have fallen themselves.—For their words were smoother than butter, but war is in their hearts, and drawn swords. But I cast my burden upon the Lord, and he sustained me. He will never suffer the righteous to be moved; he keeps them as the apple of his eye. Let selfrighteous pharisees, who profess to have lived in sinless perfection, and in a sanctified state for years, slander us as they will; they shall dig a pit for themselves. Every tree is known by its fruit and shall be judged accordingly. They may cause us to bow our heads, and go mourning for a while; but they shall pass away like the dew of the morning. No weapon that is formed against Zion shall prosper, and every tongue that riseth up against her, she shall condemn. I for one have felt that these sayings are true: for I have felt the smart of the liar's slanderous tongue. But God has delivered me from mine enemies, and they are caught in their own net, for which I desire to praise God: for he has proved me, and tried me as silver is tried, and made me to see my desire upon mine enemies.

I have also experienced the loss of an esteemed brother-in-law, Mr. John Cox, by a stroke of the *Cant Hook* in turning a log on the Saw Mill, which caused his death in twenty four hours, leaving my sister and five little ones to mourn their irreparable loss. Mr. Cox was a very worldly minded man and made no profession of religion; but he was a kind husband, an affectionate father and a good neighbor and friend. Thus we mourn having no hope for him, only in that God who can change the heart of man in the



twinkling of an eye. His last words were pray for me! O, that God may visit and comfort my bereaved sister, and make her know that what he does is right, and give her a spirit of resignation; for she mourns, and refuses to be comforted. O, may he be to her a Husband, and a Father to her children; none can feel for her as those who have experienced the same.

We must expect trials and sufferings while we travel through this Achor. I have often thought that God had placed me here for some wise purpose; but I know not in what way he will make it known. I have sometimes thought that it was to try my faith, by letting Satan have me to sift me like wheat: for his fiery darts are hurled at me in many ways. Yet in the midst of all, I am made to feast on fat things; for brother Wilson Thompson preaches for us occasionally the unsearchable riches of Jesus Christ, which is meat and drink indeed, even as cold water to a thirsty soul, and as wine on the lees, which is well refined. I hope he, and other brethren will still try to visit us. We have been very much pleased with the visits of a few brethren and sisters, this spring and summer, I hope they will still continue to call on us, as our opportunities are very limited. I also desire that the brethren and sisters may write; for they cannot occupy their time better than in talking of all that Jesus has done for them. Tell us of all your doubts and fears, trials and afflictions; for we all have our share of them in this world; and it is comforting to know that we are not alone. I have been comforted by reading brother Sharp's letters of late, I hope he will still write, and feed and comfort Zion's children. And may all who have the watch-care of the church, have on the whole Armor of God, and fight manfully the battles of the Lord, as good soldiers of the cross; feed the lambs with the sincere milk of the word, and the strong sheep with the strong meat, as they can bear it. Then shall the desert places rejoice, and blossom as the rose. Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a fearful heart, Be strong, fear not, behold your God will come with vengeance; even God with a recompence. He will come and save you. And the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing. For in the wilderness shall waters break out. And an highway shall be there, and a way it shall be called, The way of holiness. The unclean shall not pass over it; but it shall be for those, the wayfaring men, though fools shall not enter therein. No lion shall be there, nor any ravenous beast shall go up thereon; but the redeemed shall walk there.—Yes, my brethren and sisters, they that have come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. These shall dwell with Christ in glory when done with the things of time. And O, shall I be found in their happy company? Blissful thought! This mortal shall put on immortality and so be ready to meet the Lord in the air, when he shall come to gather his elect home to bask in the pleasures of heaven forever more. I have been edified in reading your editorials especially on the "Armor of God, or the Christian Uniform." I think if we are dressed in that uniform, and have Christ in us the hope of glory, there is nothing can harm us. May the Lord be ever with you and yours; and keep you strong in the inner man; that like Paul, you may not be ashamed of the gospel of Christ. And may the publication

of the "Signs of the Times" be continued for the edification and comfort of the poor and hungry of the flock of Christ who seldom ever enjoy the privilege of any other preaching. To me they are truly precious. I desire an interest in your prayers, and in the prayers of all the saints, when they approach the throne of grace.

"And when this lisping stammering tongue Lies silent in the grave,  
Then in a nobler, sweeter song  
I'll sing his power to save."

"There we shall meet and no more part,  
And heaven shall ring with praise;  
While Jesus' love in every heart,  
Shall tune the song, Free Grace."

I must close, with my christian love to all my brethren and sisters in the Lord who are scattered throughout the land. May the Lord keep us near to him, is the prayer of your very unworthy sister.

SARAH H. IZOR.

For the Signs of the Times.

Scott Co., Ky., Aug. 4, 1851.

BROTHER BEEBE:—Having some desire to understand what TRUTH is, among other things, we were enquiring what was the meaning of the apostle, when, in speaking of the ornaments rightfully belonging to the christian, (but especially to the female, or wife) as if to contrast the subject, after putting the negative, on the outward adorning, such as plating the hair, wearing of gold, and putting on of apparel, he said, *But let it be the hidden man of the heart. In that which is not corruptible; even the ornament of a meek and quiet spirit, which, in the sight of God, is of great price.* The following presents itself to us as being reasonable, scriptural and conclusive. That, by the *hidden man of the heart* is intended the internal grace, the exceeding grace of God in you, the grace of life, 2 Cor. ix. 14, 1 Peter iii. 7, exhibiting a far greater ornament than that of wearing gold, or the putting on of apparel, to adorn the old, or outer man; and it is elsewhere called, by the apostle, the *new man*, or *inward man*, in opposition to the old or outward man, and it answers to what is in man, with all the faculties of his mind. This new creature has a created, new and clean heart and a right spirit, possesses a spiritual mindedness, understands divine things, has an affection for Christ, his gospel and its ordinances, his people and all heavenly things. In short, it answers to all the five senses; sees the Son of God with all his divine excellency, and the fullness of his grace, &c. Hears the word of life, the voice of Christ, and the language of divine truth, so as to understand and live by it, and distinguishes it from the language of strangers. Smells the sweet savor of the things of God, in the blood, righteousness, and sacrifice of Christ. Tastes that Christ is gracious, his fruits pleasant, and his words sweeter than honey or the honey-comb. Feels the burden of sin, handles the word of life, and lays hold on eternal life; all this showing that he has the requisite parts of a man; eyes to see, ears to hear, a heart to understand, hands to handle, feet to walk, &c., all of which proves that it is a man, the man of the heart; an inward principle that is born again, or spiritually generated and called, the inner, or inward man. Nothing outward or external, such as reformation, profession, or even a mere conformity to gospel ordinances; but an inward man, as appears from what it is called, as spirit, seed, root of the matter, oil in the vessel, &c. As having a heart, a mind with understanding, conscience and affections. Hence it may truly be called, *The hidden man of the heart.* The hidden manna is its

food. Immortality in the imputed righteousness of Christ is its clothing. Its wisdom and all its joys and sorrows are hidden from the men of this world, who are ignorant of every thing concerning it; and hidden from Satan, and out of his reach, so that he touch it not, neither can he. But he can and does touch the old or outer man, and stirs up the corrupt principles of his nature; but he cannot touch that which is born of God, the new man, to hurt or destroy; for God the Father in Jesus Christ, the Elder Brother, seeth and knoweth it altogether, although fenced in with the infirmities and sins of the old man, and he heareth when it crieth out, "Under-take for me, for I am oppressed." The nature of this hidden man is fully expressed in the words of the text. *In that which is not corruptible*; diametrically opposed to the nature of the old man, which is *corrupt* according to the deceitful lusts; for the new man has no corruption in it, neither can corruption attach to it, for it is the workmanship of God, created in righteousness and true holiness. It is an incorruptible seed that cannot sin, and shall endure and remain when the best and most durable garments in which the old man is clothed shall become moth eaten and decayed. The principles of its being or existence, ornamented with a meek and quiet spirit, which, in the sight of God, is of great price, disposing christians to be patient under trials and afflictions; affable and courteous; not self willed, but having the meekest thoughts of themselves, and the best of others, not invidious; but willing to be admonished and instructed by others, and thankful that others know more than they do. Quietly submitting to the will of God in adversity, ascribing all that they have and are to his free and unfrustrable grace; and with the conclusion, when they have done all, that they are unprofitable servants. This grace of humility, meekness and quietude, developing the fruits of the Spirit, is very ornamental to christians; they are thus clothed and inwardly adorned, and become very lovely in the sight of God, and in the sight of his people. How very appropriate then is the admonition of the apostle, "Yea, all of you be subject one to another; and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."

Dear brother, what abundance of this grace is made manifest in the very interesting communications of our precious brethren and sisters from time to time through the columns of your valuable paper, in giving the reason of the hope that is in them, with meekness and fear. The invaluable worth of this grace of meekness, displayed in the character and conduct of the children of God, is what prepares them to occupy an honorable position in every department of society; to have the word of truth, to keep it; precepts and to obey its mandates. O then, could it not be said, as the fruits thereof, "Behold how good and how pleasant it is for brethren to dwell together in unity." I have filled my sheet, and I will close for the present.

As ever,

Your brother in hope of eternal life,

JOHN W. THOMAS.

For the Signs of the Times.

Crawfordsville Ia. April 18, 1851.

BROTHER BEEBE:—I think you have a place of care and labor, and I hope you will be rewarded, I think you have been wonderfully sustained and will be, so long as our Lord Jesus Christ has use for you in the place you now occupy. He made many promises to his disciples; I recollect that he told them

"Give, and it shall be given unto you; good measure, pressed down, and shaken together and running over, shall men give it into your bosom." Luke vi. 38. Is not [this promise] enough, when we consider from whence it came!

This promise has just occurred to my mind while writing, I do not know that I ever noticed it particularly before: and the question arises, What had the disciples to give? I would be glad to have brother Beebe give his views on this subject.

I have been a reader of the Signs, almost from the commencement of their publication; they are to me a rich treasure, in which I find things new and old. I find in them much to admire, and much to feed the inquiring mind upon. They are to me like food to the hungry. Each number comes laden with something new, and yet old; and generally easy to understand, because the great Teacher goes before and instructs his children before it is communicated in words. I have a taste, and do hunger and thirst for the very things which I receive through the Signs, therefore by their contents I am greatly refreshed. And I feel moved to try to form some little service myself, to speak in return and acknowledge the great favor. But in trying, I find that I can receive better than I can communicate.

The commission given to Peter was, "Feed my Lambs," and "feed my sheep," and I conclude that brother Beebe and all others who write in the Signs, may and do act under the same commission. The great Shepherd has given to his lambs and sheep, taste, desire and appetite for the proper food, and to their feeders, a just discernment of what is suitable to their various ages, and situations. To some is given *sincere milk* and to others, *strong meat*; I think we have both served up in the Signs. I feel much of my time that milk is the most suitable for me, and for this reason I wish the milk to be sincere, or pure, and so I think I have found it; for I verily believe that I have grown thereby. Grown some in the knowledge of myself, and some I hope in the knowledge of our Lord and Savior Jesus Christ. By them I have been many times led to search the scriptures, to see if these things are so; and while searching I have found much to strengthen my belief that the communications in the Signs are written by a bible reading people. It does plainly appear that they have been taught by one and the same teacher; for they speak and understand the same things. The communications from my brethren have been like delightful visits from my intimate friends.—I have read their communications over and over, with flowing tears of love and gratitude. If, at such times I could express my feelings on paper, how glad I would be to write in return to every one, and speak of the profitability of such a medium of correspondence.—I am acquainted with some of the writers, which makes their communications the more interesting to me, as I am glad to hear from them, and of their whereabouts; besides they seem like good soldiers, when they are not ashamed of the Masters cause. Not

"Ashamed of Jesus, that dear friend,  
On whom their hope of heaven depend."

I will notice one or two of the many lessons I have learned through the Signs. I have just finished reading No. 5. of the present Volume, Brother Trott in his experience says, "But I have long since known it to have been a delusion of Satan, practiced upon me; for there was in it no view of the mediation and atonement of Christ, the only

medium of a sinner's acceptance with God." Now this seems to me an infallible rule.—Why did I not see it before? I think I have much needed it. Well, as soon as I received it, I commenced using it to try some of my own experience by it, and I have found it very useful; but I cannot tell you on this paper how useful I have found it. Then, as if to make it more sure, I was led to the inspired words, 1 John, iv. "Beloved, believe not every spirit; but try the spirits whether they are of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God." How plain all things appeared after I saw. This is one of the many lessons I have received from that esteemed servant of the church. In my first deliverance from bondage, I was sitting under the sound of his voice.

In the same number, I noticed the letter of sister Mires. Her case is not a singular one. I think I am acquainted with some in this part of the world, who have been led by the same spirit. I do not know how often I have used the same language, and I do now, like her,

"Long for a closer walk with God,  
A calm and heavenly frame."

And far the greater part of my time, do feel like her and Paul, "Less than the least of all saints." I recollect well the first time it was made plain to me that Paul was that kind of a saint; I then thought it was enough I never should doubt any more. I will now pass to brother Slawson. O, if I could write my feelings as well as that brother has for me, I think I should write often for the comfort of others. His whole piece was consolation to my soul. He feels his ingratitude, barrenness and leanness in the things pertaining to the kingdom of our blessed Lord, and his inability to say to any of the Master's children, sit down and eat with me, at the banquet which has nourished my soul, and gladdened my heart. This language so well expressed my thoughts and situation, that they caused tears of sympathy to flow, as I read them over and over again. He speaks of his *downs* that he might peradventure find a sympathizing response. But the leanness of my soul; O, brother Beebe, how much I mourn on account of this barren state I am in, and have been in for the last two or three years. What would I do if I had not the Signs to read? I know the Lord can send by whom he will send, and I believe he has sent brother Slawson to write to those who feel like himself, as a barren Fig Tree, a numberer of the ground.

"O Lord, thou never changeth;  
It is because I stray.  
O, guide me by thy Spirit,  
And keep me in the way."

This is my continual desire.

Our dear brother Barton has written a word of comfort, too. He believes the Lord is the same, yesterday, to day, and forever; and because he changeth not, therefore the sons of Jacob are not consumed. This has been a resting place for me. And the foundation of God standeth sure, having this seal, "The Lord knoweth them that are his." I could mention many other names that I am always glad to see in the Signs; but I have only mentioned these, that you may know that I am profiting by your, and their labors; not any more from these I have mentioned than from the rest; I mention these as a specimen of them all. I hope you will be enabled to go on in the strength of your Lord and Master; and that he will be with you even unto the end.

My Husband and myself still have our

names with the Old School Baptists in this village. This church is traveling in peace, and leaning on her Beloved; for she has no other resting place. We are much scattered, in our locations, over the country, and feel, while apart, in a very cold state. We try to meet together as often as once a month to hear the word preached, and to strengthen our love for one another. Elder John Brady is our esteemed pastor; he preaches for us once a month, at which times the church seems to feel much warmth and life. Sometimes we are highly favored with preaching from visiting brethren; and also from our young brother, M. M. Vancleve, who was ordained to the Ministry last December. We have now about one hundred and twenty members, and hope to build a new house to worship in, next summer. Our old house was the first meeting house built in this place. It is torn down, and we expect to raise another soon, if the Lord will.

Yours in the best of bonds

MRS. CHILION JOHNSON.

For the Signs of the Times.

Paw Paw Grove, Lee Co., Ill.,  
August 10, 1851.

BROTHER BEEBE:—During thirty years acquaintance with God's people, I have often seen them troubled and afflicted by *wolves in sheep's clothing*, especially by those who come to them in the character of teachers. As the sheep of his pasture, God's people require food that they may grow and thrive; but some of them being young, and some giddy headed, are sometimes deceived and imposed upon by such as Christ has not sent; these always offer them such food as anti-christ feeds his children upon. Among all the men in the anti christian employ, there are none so dangerous, none so wily, none so competent to work mischief to the children of the kingdom as a certain class or stamp who, in common parlance, are called *New School, or Missionary Baptists*. These can give a very pretty counterfeit relation of a child's experience in his first love, and also of his travels in his journey in the wilderness. So very nice is the description that it is difficult for the young and feeble of the flock to detect the cheat. They speak of their bondage in Egypt, and of their travels in the wilderness, and through the Red Sea; but in their description of him whom they say brought them up out of Egypt, they describe another character whom God's children do not know or acknowledge as their Leader. They call him *Means, Free Agency, or Christ*, just to suit the purpose or occasion. There is one thing worthy of note, in which they all agree. In the statement of the exercise of their minds about preaching, they being under the power and influence of anti-christ, and not in the secret of Salvation by grace, to tell us of their great love to sinners, how much they have mourned and wept, and how often their pilgrims have been witnesses to their sorrows for poor lost and undone sinners. But God's ministers have not so learned Christ; for they have found it written, "Jacob have I loved; but Esau have I hated," and it is also recorded, that Christ "laid down his life for his sheep." It is no where written, in the scriptures that he loved any but his sheep. He knows his own sheep, and he calls them by name, and they follow him. These he loves, and his love is from everlasting.

But the love that such men profess to have is not by the grace of God, for it extends to objects where grace does not extend, and where, in the eternal mind and purpose of God, it cannot extend or reign. These men

go to their work and continue therein without violating the impulses of nature; their faith is natural, and natural men receive it and run after them, and become their dupes. Not so with God's ministers; for the work of the gospel ministry is in direct conflict with every disposition of the flesh. Paul said, "If I preach the gospel willingly, I have a reward; but if against my will, a dispensation of the gospel is committed to me." None of the heirs of God who have not been called to blow the ram's horn, can possibly sympathize with such as are, in the relation of their exercises about preaching. It would perhaps be a difficult task for any one of them to give a full account, either by tongue or pen, of all that passed until the will of the flesh was compelled to yield up the point, to the intent that it may appear that, By the grace of God, they are what they are. It is far different with the other class of ministers. David says, "The wicked are not troubled like other men, 'They are of the world, and the world heareth them.'" The doctrine they teach the world loves; of the world they seek honor, and of the world they seek money; and not only of the world, but in some cases, of the people who are not of the world. After winding their way into the fellowship of a church, they first beguile and then show their disposition to get money. If they cannot secure this object by flattery they will resort to coercive measures, by exposing their own wants to the world, and thereby humbling the natural pride of their brethren, who, under the lash will submit to their dictation; and occasionally introduce the legal practice of taxation among their brethren for their support.

It is dark and mysterious to human reason, that Balaam could speak in prophesy of the glory and excellency of God's power and grace, in the camp of Israel, being assured that he was a wicked idolatrous man. So also it is strange that these ministers preach as some of them sometimes do. With my own ears I have heard glorious things spoken by men who in other circumstances preach nothing but trash. May God deliver his people from their snares and traps, for his name's sake.

I would like to address a few words to those who write for publication in the Signs. Friends and fellow heirs of the grace of God, the most of the products of your pens show forth the work of grace in your hearts; affording, in some measure, comfort to the afflicted and tempest-tossed pilgrims, and admonition to them that are out of the way, producing also enlargement of fellowship among the saints. In this you do well; but one thing you do not, that I think you could easily do; that is, write not only your State, but your county and town, or your post office address—would not this be doing better?

In the fellowship of the truth, I am yours,  
E. TERRY.

For the Signs of the Times.

BROTHER BEEBE:—Living as I do some thirty seven miles from the place of holding our Church Meetings, and there being very few of our brethren, even in that distance with whom I can enjoy the privilege of conversing upon the great subject of eternal redemption, it seems to create in me a great anxiety to hear what the brethren have to say through the medium of the Signs. Surely to me it is a great privilege to read the many able and delightful communications of so many brethren and sisters scattered as they are over the length and breadth of these United States, and especially in this dark and cloudy day, for they often come to me like showers

of rain to the parched ground. Indeed, I am at a loss to know how to express my feelings, when reflecting upon the deliverance of some of our brethren from the New School captivity, where they have been so long held in bondage, having myself (to some extent) been taken in that snare of the adversary who seems to take pride in entangling the feet of brethren, and turning them aside from the path of rectitude. I read, with much interest, the withdrawal of brother R. W. E. Brown from the ranks of our common enemy, and for which (if I mistake not) he says that he expects to have his name cast out as evil; and I think that his expectations will be fully realized, as that seems to be the certain lot of all those who conscientiously come out from amongst them, or even dare to dissent from them in opinion. As to Mr. Eli Ball, his loving letter and pretended brotherhood; does he not know, or have we entirely failed (as yet) to convince him and his associates that we claim no relationship with them? Do they still remain untaught that we hold, and most solemnly hold, that the means doctrine which they preach, ever has, and ever must fail to give birth to one of the heirs of promise. That there are some of God's dear children still in their ranks, we do not pretend to deny; but that their deliverance will be effected in the set time of our Heavenly Father, there is no doubt; but we must leave these things with him whose prerogative it is to judge the quick and the dead. I seldom fail, when reading the trials of brethren and sisters, to find some of the marks which appear along the way that we have been brought. Sister Nancy H. Moss, in her communication (as appears on page 164, No. 21, Vol. 18, Signs of the Times,) has drawn our history almost as exact as if she had been present with us, for we have been divided and subdivided in this country, until we have got three if not four kinds of Baptists; the Missionary (as they call themselves) have the majority of the preachers, and seem to be trying to get all the hearers. When the church in which I formerly had my membership was left destitute (some years ago) by the death of her pastor, we tried to ask the Lord to give us a pastor after his own heart, that would feed us with knowledge and understanding; and we trusted for awhile that he had answered our prayer by sending us one, who came over one hundred miles and settled amongst us. All seemed to go on well and smoothly for awhile, but ere we were aware, a certain Ezra Going (from what is called the Ohio Baptist State Convention) made his appearance amongst us, and we soon became satisfied that a correspondence had been going on between him and our pastor, (by letter) which gave rise to his coming, which did not meet the feelings of some of the brethren, for the Ohio Association had once formed a connection with that body, and after examining it some few years rejected it. Though our new pastor had taken great pains to extoll the brethren for being very sound in the faith, (as he called it) telling them that he had never seen a church that was so sound as they were. Yet no sooner did he see a prospect of getting a union with the said Convention than he left us, resigning as a reason for so doing, that the brethren wished him to move some distance up the river, and that there was a prospect of his getting a better support there. But we soon became satisfied that he intended to draw away as many of the brethren after the New School as he could, for he managed so as to get a number of members added, which he afterwards used favorable to that purpose, and with the assistance of other things were man-



aged so as to carry away an overwhelming majority of the Association, and it is to be feared that many of them always have been arminians; and indeed it is not a hard thing to persuade men to believe the doctrine which fallen nature owns. But I must close, fearing that I have already wearied your patience.

Yours in the bonds of the gospel,  
LEVI SIKES.

Scioto Co., Ohio, July 24, 1851.

For the Signs of the Times.

BROTHER BEEBE:—Brother Roger Williams seems to think that I am mistaken in holding that Noah's Ark was a figure of the covenant of grace, and perhaps I am; but really the reasons which he gave against my views, do not convince me that I am wrong. He thinks that the Ark could not be typical of the covenant of grace, because it was for a temporary purpose, &c. I have formerly supposed that every thing under the first dispensation that was typical of Christ and his kingdom was temporal, and of course for temporary purposes, and when those purposes were answered, the type ceased to be. We cannot expect a shadow to be equal to the substance. Paul says, "The Law having a shadow of good things to come." Heb. x. 1. The ram that Abraham offered instead of his son, I view to be a type of Christ. The ram, no doubt, after being consumed on the altar, returned to the earth; but the Holy One did not see corruption: also the lamb that was eaten with the passover, perished. The manna that the Israelites ate in the wilderness would not keep from one day to another; it would stink and breed worms; but was it not typical of the hidden manna, which is spiritual and divine?

Brother Williams' second objection to the Ark being typical of the covenant of grace is, because it was "the equal home and preserver of the clean and unclean for the time, and all left it together," &c. We learn, from the apostle, 1 Cor. x. 4, that the Rock which Moses smote in the wilderness, was Christ; by which we are to understand a figure, no doubt, of Christ and the water of life, which is a well of water springing up into eternal life, in all those who drink it. John iv. 14. And the congregation all drank of that rock, and their beasts also. Num. xx. 11. No doubt their unclean beasts drank of the water as well as the clean, as there is nothing said of any division among them, and it appears that they had both camels and asses. What has become of the rock, I know not, it answered for the time that then was, as did the Ark and all other types, and will sooner or later be dissolved with all temporal elements.

The vision which Peter saw, when on the house top of one Simon, a tanner, presented the likeness of a great sheet, knit together by the four corners, and in it he saw all manner of four footed beasts, and creeping things, &c., and God made known to Peter that he had cleansed them all, and Peter learned from the vision, that the election of grace, among the Gentile nations was intended by the variety of unclean beasts. If brother Williams thinks the sheet also was figurative of the Jewish economy, he will perhaps be able to tell us how it came to contain Gentile beasts. The sheet with all its contents came down from heaven; was let down three times, and then, (did not rot on Mt. Ararat,) but was all received up into heaven, containing the same that was in it when first let down.

Brother Williams thinks that the Ark had many points of resemblance to the Jewish economy. Does he mean that it was a type

of the types, or that it belonged to the Jewish economy? If it did, it was typical of something, and the apostle Peter seems to carry it to Christ. 1 Peter iii. 21. But I will not contend. Let all the brethren judge for themselves; and may the Lord give us wisdom to understand the truth.

Affectionately yours,

REED BURRITT.

Burdett, August 19, 1851.

For the Signs of the Times.

Strikersville, Pa. August, 18, 1851.

BROTHER BEEBE:—I have read with pleasure the last two letters of Brother T. P. Dudley. With him, and others, I feel deeply interested in the unhappy state of things arising from the difference between brethren of our connection. I do think that the difference has arisen from a misunderstanding of the real meaning of each other. By this I do not mean to attribute to these brethren any want of discernment; for I entertain a high opinion of their discernment, as also of their christian characters, and soundness of their faith in the gospel. Indeed if it were not for the high esteem I have for them, the case would afford me no particular trouble. But nothing has occurred since our separation from the New School that has given me so much heart sorrow, and nothing would give me more heartfelt pleasure than to see them brought together and again cheerfully fighting, shoulder to shoulder, against the common enemy.

I think we are all ready to admit that there is no people on earth against whom the devil and all his ministers have a more deadly hatred than against us. We do believe that we have the truth, and consequently are tormenters of them that dwell upon the earth; that is, of all earthly minded preachers.—That they should therefore combine their energies to try to break our ranks, is no marvel.

As to the suggestions of brother Dudley. I am not prepared to venture a decided opinion on the thing proposed being new; but with yourself, I think that if brethren could meet with a heartfelt desire and prayer to God, for a fair understanding and a real reconciliation, that it would be a little heaven upon earth to be there; but if brethren should meet determined to defend every idea they may have advanced, very little, if any, advantage could be anticipated.

If I was certain that it would not be presuming, I would suggest to the brethren, whether it might not possibly be of advantage to themselves, and to others, to look over their productions and see if they have not said some things, that they would feel not only willing, but pleased to retract; and and if so let it be known by private correspondence.

All that I have more to say now is, that if the brethren generally should fall in with the suggestion of brother Dudley, I should not dissent.

Yours as ever

THOMAS BARTON.

P. S. I have just heard of the melancholy occurrence at New London Roads, in this county, which took place yesterday. Just as Mr. Bussey, a Methodist preacher, had closed his sermon, the house was struck with lightning, and he was instantly killed, and several others were much stunned, but recovered.

"God moves in a mysterious way.  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm."

T. B.

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1851.

### Reply to Sister Johnson.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."—Luke vi. 38.

Our sister, whose communication in this paper should have appeared much earlier had it not been mislaid, desires our views on the above passage, and especially desires to be informed what the disciples, to whom this text was addressed, had to give. By example as well as by precept, the dear Redeemer taught the doctrine of gospel benevolence to his disciples, as peculiarly becoming them who professed to be his followers. As there is nothing in the spirit and nature of the gospel, of a sordid, selfish, or covetous tendency, the spirit and life of the gospel was calculated to inspire its recipients with noble, generous, and sympathizing feelings and actions towards their fellow men, and especially towards their brethren and sisters in the Lord. And they were taught to the extent of their ability, to do good to all men, especially to them who are of the household of faith. Not, however, as we understand the apostle, that those of the household of faith, are as the creatures of God, entitled to special sympathy; but from the fact that they were more oppressed and persecuted than any other class of men, they were more especially in circumstances requiring the sympathy and aid of their brethren. But wherever suffering humanity presents itself, Christ has enjoined on his disciples, according to his ability to give to its relief. James has defined pure and undefiled religion before God and the Father to be this, to visit the fatherless and widow in their afflictions, and to keep himself unspotted from the world. In adopting the rule which our Lord gave the disciples in our text, so far as the giving of temporal things is concerned, their faith and confidence in God is to be tested. When the young man who had great possessions, was told to sell what he had and give to the poor, he went away sorrowful, for his heart was set on his earthly possessions. The kingdom of Christ is not of this world, nor is it, or any part of it to continue long in this world, and hence they are admonished, to lay not up treasures on the earth. The most judicious and scriptural disposition of our worldly possessions is to use them in relieving the destitute and the suffering, and were this rule universally adhered to, all would be the gainers. All amounts so given might be regarded by the donors, as safe investments against the time of need, with the best possible security that it should be given back, into their bosom, in good measure.

In this admonition to give, we are not to understand that the people are commanded to give to the professed ministers of the word, for this command was given to the apostles and primitive disciples; and according to the spirit and letter of the injunction, we find the disciples from time to time, by the direction of their Master, giving of their scanty store to the needy around them. We do not infer however that the people are free from a solemn obligation to contribute of their temporal things to those who minister to them in spiritual things. But we do understand that the ministers of the gospel as well as all others are required to impart of what they have to the necessities of those around them, whether in the church or out, as the case may be. The object of giving, was not to build up religious institutions which God had not

authorized, nor to endow a purse-proud aristocracy of religious professors, but in all cases to so give as to secure temporal comforts to the suffering around us, by feeding the hungry, clothing the naked, providing also for the sick and the distressed.

Our sister enquires what these disciples had to give. Of temporal things, we believe they had very little at the time he sent them out without much of an *out-set*; and up to the time that Peter and John met the lame man at the Beautiful Gate of the temple, they had not been able to lay up enough of their salaries to have a six-pence in their pocket, for Silver and gold they had none; and we believe that all their contemporaries in the ministry, after the death of Judas, was equally destitute of silver and gold. At that day the preaching of the gospel had not got to be a money making business. But, although poor in regard to temporal things, and followers of him who had not where to lay his head, they nevertheless, had something to give. Peter said, "Silver and gold have I none; but such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk!" They had something more precious than silver and gold, of which Jesus had said to them, "Freely ye have received, and freely give." This invaluable treasure, Peter refused to sell, when Simon offered money for it. Peter did not regard the GIFTS of the Holy Ghost, as capital to speculate upon, as the modern clergy regard their ministerial diplomas, or he would have availed himself of the opportunity of receiving the ready cash offered by Simon, who, like thousands in our day are *panting for the work* to which the Holy Ghost has never called them.

However poor the saints may be, they, in most cases can find opportunity to carry out the principle of kindness which this text inculcates; by visiting the sick, and sympathizing with the afflicted, where they may be unable to administer temporal supplies. The spiritual gifts of the Holy Ghost, are freely bestowed on the members of the body of Christ, for the general benefit of all the body. In these gifts, those persons on whom God has bestowed them, are to be exercised. In the morning they are to sow the seed, and in the evening withhold not their hand. Be instant, in season, out of season; and ever ready to give the reason of the hope that is in them, to him that asketh, with meekness and fear. The ministers of Jesus are to give themselves *wholly* to the work, casting all their care on him who careth for them; and in their unreserved devotion to the work whereunto the Holy Ghost has called them, Feed the flock of God, which he has purchased with his own blood. And while thus engaged in administering that which they have freely received of the Lord, to comfort, instruct and feed the saints; their Lord has graciously provided that they shall receive again in good measure. Their oil shall not waste from the cruse, nor their meal be exhausted from the barrel, before God will renew their stock.—Their supplies are to be sent them in such a way as to teach them their constant dependence on God, and lead them to pray unto him, "Give us this day our daily bread." And those who are fed and comforted in the reception of their spiritual things, are also commanded to minister to them of their carnal things; and we do believe that much leanness and barrenness is sent into the souls of many of God's children as a chastisement for withholding from the ministers of the gospel, what Christ has commanded them to communicate. But where the saints have come up to the heavenly rule, and without grudging,

freely ministered of their substance according to the divine rule, we believe that a case has never yet been known where they have failed to receive in return, good measure, pressed down, and shaken together, and running over.

We cannot confine the application of the solemn charge in the text, to the primitive disciples, unto whom it was primarily addressed; but as it stands recorded in the New Testament, we regard it as divine authority to all apostolic christians throughout all time. It is therefore binding on New Testament saints to give, of such things as they have, to relieve the wants of those around them, as opportunity presents; and to be kindly affectionate one towards another, ministering freely to the necessities of the saints; bearing one another's burdens, and so fulfilling or obeying the law of Christ. And as they are specially charged, not to muzzle the mouth of the ox that treadeth out the corn, they should never suffer those who labor among them in word and doctrine, to go their warfare at their own charges. But while they are thus charged to administer to those whom God has sent to preach, they are to try the spirits, by the word, and see that they do not bid them God speed whom God has not sent, lest they become partakers of their evil deeds. Whatever christians may give to false teachers, as to their enemies, to relieve their sufferings, they can give them nothing as ministers of Jesus, or as implying fellowship, without transgressing the law of Christ. Yet, if their enemies hunger, feed them; give them drink, &c., but see that it be not given as an expression of fellowship. By their fruits the saints shall know them, they shall gather neither grapes nor figs from their ministry. "If there come any unto you," says the apostle, "and bring not this doctrine," (the doctrine which Christ and the apostles preached) "receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds." 2 John 10, 11. Or, "If there arise among you a prophet, or dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet or of that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. xiii. 1—3. There are many marks laid down in the word, by which God's children are to discriminate between the ministers of Jesus, and the messengers of Satan. The latter are, and the former are not greedy of filthy lucre. The ministers of Christ feed the flock; those of Satan, feed themselves of the flock. Gospel ministers, having food and raiment, are therewith content; the others are greedy dogs, that can never have enough.

"We must take care of the spiritual wants of our country. For this, God holds us responsible." *N. Y. Recorder.*

This is the doctrine of the New School Baptists of our country; this declaration is copied from their organ published in the city of New York, and from the same paper we might copy a thousand similar expressions. But wo, to the church, and wo to our country, if the declaration be true. In what part of divine revelation is the spiritual guardianship of this country committed to the New School Baptists, to their humanly devised Home Missionary society, or to any other society under heaven? And where in the book of God's eternal truth is it recorded that

for the spiritual wants of these United States, God holds the New School Baptist Home Missionary Society responsible? What greater claim has Bishop Hughes, or even the pope of Rome ever made than this? Have they ever claimed more than to be vested with the spiritual care and responsibility of the nations of the earth? By taking care of the spiritual wants of our own country, which the Recorder says we must do; we can understand nothing less, from the connection of the declaration than that, we must supply the spiritual wants of our own country; for the article from which the extract is made, charges that the New York State convention, and the American baptist Home Mission society, do not receive their relative share of attention from the churches. Which, being interpreted means the other societies are getting more money from the churches to be expended in supplying the spiritual wants of foreign countries, than what is laid out for the spiritual wants of our own country. The things of the Spirit of God and the spiritual wants of the country are calculated in dollars and cents, without any reference to the special power or providence of God, the mediation of Christ, or the agency of the Holy Ghost. These men, sitting in the temple of God, and showing themselves that they are God, fully display all the peculiar characteristics of the latter days of antichrist. It is a remarkable fact, in ecclesiastical history, that the more carnal, and destitute of the things of the spirit of God, religious teachers are, the more bold and blasphemous are their pretensions to spiritual power and responsibility, while all who are born and taught of God, rely alone upon God for spiritual supplies, and rejoice that the great Redeemer has graciously made himself responsible, for the spiritual condition and ultimate immortality of all the election of grace.—The spiritual supplies of the people of God, instead of depending on the uncertain contingency of collecting money, are guaranteed by the oath and promise of God, who cannot lie, whose glory he will not give to another, nor his praise to graven images.

### The Bracelets and Ear Rings.

The communication of sister Beesley, in our last number, contained a request for our views on the subject of the bracelets and ear rings, which Abraham's servant presented to Rebecca, as recorded, Gen. xxiv. 22. Which request we promised to notice in this number of our paper.

If we are at liberty to regard Isaac in this connection as a figure of our Lord Jesus Christ, and Rebecca as a figure of the bride, the Lamb's wife, we cannot fail to discover the doctrine of election and predestination shining in every part of the subject. The oath administered by Abraham to his eldest servant, that he would not take for Isaac a wife of the Canaanites, but that he should go to Abraham's country, and unto his kindred, and from thence bring the intended wife for his son, very clearly sets forth the fixed purpose and settled determination of election and reprobation of Abraham in the matter. And the special and peculiar providence of God in directing the journey of the faithful and honored servant of Abraham to the house of his master's brethren, clearly demonstrates the overruling providence of God in the certain accomplishment of his eternal purpose and grace in the salvation of his chosen people. Whatever Abraham's servant, and the other servants, and the camels may have been designed to represent, it seems clear to our mind, that the pre-

cious things which the servant presented to Rebecca, bear a striking analogy to the attractions which the gospel of Christ presents to the heirs of salvation, when the time appointed of the Father arrives for them to be brought to an experimental union with our Lord Jesus Christ. The gospel discloses to the heaven-born heirs of glory, the rich and priceless ornaments which God has in store for the bride of his dear and only begotten Son. And when these precious jewels are received by, and put onto, the church of God, she is made to look forth as the morning. The voice of the Spirit unto her is, Awake, Awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. Shake thyself from the dust, arise and sit down, O Jerusalem; loose thyself from the bands of thy neck; O captive daughter of Zion. To all of which Zion is constrained to respond, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." Isa. lii. 1, and lxi. 10. Much more might be written upon this subject, but for the present we will only add, in answer to the enquiry of sister Beesley, that if there is any thing in the whole connection of the subject, that can favor arminianism, we are unable to discover it.

Says Judge Parsons of Pennsylvania—"If the city and county of Philadelphia could appropriate the sum of \$50,000 annually for five years, for missionary purposes, more than that amount would be saved to the people, in the sustenance of paupers, the administration of law, and the pay of police officers."

The judicial as well as the ecclesiastical atmosphere of our country is becoming very strongly impregnated with the incipient elements of church and State establishments. It is not enough that our national Congress should, in violation of our Constitution, create and support an army of national priests, in the form of chaplains, missionaries, and teachers of morality and religion; and tax the people for their support, and fine and imprison such of our soldiers and mariners, in the public service of our country, as from conscientious scruples refuse to do them reverence; and that our State Legislatures should follow in their steps, feeding at the public crib as many corrupt priests and false prophets as old Madam Jezebel was wont to feed at her table; but the very Judges on their benches, who owe their elevation to the blighting influence of a purse-proud, aristocratic, State-fattened and abominable priesthood, must corrupt the courts of law, which have been established for the sole object of protecting the civil, social, and religious rights of our citizens, and recommend the appropriation of \$50,000 annually for five years, in the single city of Philadelphia for the support of a hungry pack of missionary wolves, to fasten the chains of bigotry and religious intolerance upon the people of that city. Fifty Thousand Dollars annually for five years, or Two Hundred and Fifty Thousand Dollars in the aggregate, with no assurance that the priest-tax shall not be increased seven fold in less than half the time in which it is proposed to expend it. We blush for the prostitution of the name of Baptists, when, from religious journals bearing that sacred name, such recommendations as this from Judge Parker, can be inserted and published approvingly to the world, as we have found this in the Religious Herald.

APPOINTMENT FOR PREACHING.—As our paper will be published in advance of its date, we repeat the notice, that if the Lord will, we shall preach for the Mt. Zion church, in Wooster Street, directly opposite the Public School, in the city of New York, on Sunday, the 31st day of August, at the usual hours, in the morning and afternoon.

### CORRESPONDING CIRCULAR.

*The Corresponding Association of Old School Baptists held with the church at Occoquan, Prince Wm. Co., Va., August 7, 8, & 9th, 1851., to all Old School brethren, churches, and associations in correspondence with us, sendeth christian salutation.*

BELoved BRETHREN:—In the providence of God we are once more permitted to meet on the shores of time, and according to a long established custom, we send you this our annual epistle; in which we would offer a few remarks upon the subject of *God's Grace*.—

This is a theme upon which ministers have declaimed, sages mused, and poets sung, in ages that are past, and yet the tale remains untold, and is one of the few subjects upon which repetition is not irksome: its sound is still charming, its effects still transporting to the children of God. Near six thousand years ago in the land of Asia, now wrapt in heathenish night, and under the influence of blind idolatry appeared a solitary individual making an offering to God, expressive of his faith in the doctrine of salvation by grace, and incurring at once the approbation of his God, and the enmity of his brother, who offered the result of his own labor. Four thousand years subsequent, was seen and heard in the same country, a meek, quiet, unassuming individual, bearing indubitable testimony of having been sent of God, yea of being God himself made manifest in the flesh, proclaiming to the world in a voice so loud that the sound has even reached us of the Nineteenth Century, that there is no Salvation but by grace; yet there are found multitudes, who like their ancient brother Cain, think to obtain salvation by their own works. It is true, they talk about grace, about obtaining it, and losing it, obtaining it by good works, and forfeiting it either by bad, or by neglecting to attend to those things which are reputed good. But brethren, we have not so learned Christ, we have not been taught to regard this grace as a commodity which may be obtained at a price, or upon conditions, but as the act of a Sovereign God having mercy upon whom he will have mercy, and hardening whom he will. The qualifying or distinguishing terms, free, sovereign, &c., are not found in the scriptures, and are deemed wholly superfluous and unnecessary, because all the acts of God, whether of a gracious or other character, are sovereign and free. Sovereign, because his will is the standard of his own acts; and all that he does is right, because so it seemed good in his sight. Free, because he requires nothing of his creatures as a return for what he does for them; and because an act ceases to be gracious when it ceases to be free. Salvation is either of works or of grace, for there is no affinity between the two. If it be of works, it is no more of grace; if of grace, it is no more of works, and the question is settled in the scriptures, and in the experience of the children of God, that salvation is of grace. In a state of nature they have no evidences of being interested in the favor of God, but what are common to the rest of mankind.—They are fed and clothed, protected and defended in Providence, and so are the rest of mankind, the beasts of the field, the fowls of the air, and the fish of the sea. The raven and the lion both seek their meat from God; but they are no less interested in this



grace because they are ignorant of it; nor do they partake of it any more freely because they know it. Prior to regeneration, they ascribe all their destiny to their own skillful or unskillful management (as the case may be) of their own affairs; but after regeneration, they say, as Paul said, "By the grace of God I am what I am." And what was he? An apostle, a minister of the gospel, a persecuted and afflicted saint, a prisoner in bonds, enduring the buffeting of Satan, in perils by land and in perils by sea, in perils among false brethren, and carrying about continually a body of death that made him wretched, &c., and yet the grace of God had made him what he was. Every act of God expressive of kindness or favor is an act of grace; and every act performed upon or in relation to his chosen people is an act of this kind.—All the provisions necessary to their eternal salvation were made in Christ, while they were yet in a state of nonentity, yea, from all eternity. For their sakes the foundations of the earth were laid; light and darkness, life and death, evil and good, angels, men and devils, and all things present, past and to come, are so many expressions of God's grace to his people. And they are assured, through the apostle Paul, that no creature shall be able to separate them from the love of God which is in Christ Jesus. What though they fell in Adam, and became dead in trespasses and sins? It was in full view of this state that God loved them with a perfect love, and made for them all that rich provision of grace of which we read in the scriptures. What though when born they go astray from the womb, and run into all the excesses of riot and debauchery to which their depraved natures incline them? God's grace is commended to them in that while they were yet sinners Christ died for them. What though being dead they are unable to know or appreciate his kindness towards them? God's grace has made provision for their being quickened into life; but not through the means of a preached gospel as some suppose, for to admit this would be to deny that any were quickened until about eighteen hundred years ago when the gospel first began to be preached; or that any have been quickened since only where the gospel has been preached. *To us such an idea savors more of the language of Ashdod or arminianism than of being a mere different form of expression, to express the same idea with those who contend that the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* What though being quickened they are left to feel themselves exposed to wrath under the sentence of God's violated law and borne down by a weight of guilt sufficient to sink a world to hell? There is in store for them, as the fruit of God's grace, a righteousness which shall hide all their shame, a sacrifice that shall atone for all their sins, and a victim that their faith shall behold, enduring all the wrath that was due to them. What though in the christian pilgrimage they meet with sore temptations and dire afflictions? My grace, saith God, shall be sufficient for them. They shall glory in infirmity, and in weakness shall be made strong. Affliction cometh not forth of the dust, neither doth trouble spring out of the ground. Job v. 6; but these are sent in loving kindness and tender mercy, for God has promised to be with them in six, and not to forsake them in the seventh. When his providence seems to frown and bear strong marks of displeasure, yet while he chastens he loves, and works all things together for good to them who are the called according to his purpose. That

grace therefore which ordained the plan of salvation for God's elect, shall be their companion and comfort through this vale of tears; their support in death, and it has in store for them in heaven an inheritance which is incorruptible, undefiled, and cannot fade away.—May we not then joyfully sing,

"O to grace how great a debtor!"

Our meeting, whilst it has been one of peace and pleasant intercourse together, has been one well calculated to lead us to mourn over the desolations of Zion; but few churches united in the correspondence this year, and messengers from but one association, were in attendance with us. Whilst we mourn before God the causes of the thinness of our meeting in reference to brethren, we would not repine; we sometimes feel that if our brethren abroad knew us as we know ourselves they would not care to associate with us. And when we contemplate God's dispensation in this affair, instead of repining we have ground for great thankfulness to him that he is still granting us the privilege of meeting together in peace, of receiving epistles of love from a few sister churches, which are indeed little flocks, surrounded by wolves, and having nothing to hope for, but from God's rich grace in Christ, and his protecting care; and from two or three associations. Though we have but little to commend us to the favorable notice of our brethren abroad, yet we feel a desire for a continuance, and even extension of the correspondence of churches, Corresponding Meetings and Associations who are united with us, in the glorious doctrine of salvation by the grace of God, and in that order marked out in the New Testament. And would therefore say again, Brethren visit us with your letters of christian affection, and your messengers, at our next meeting to be held with the Frying-pan Church, Fairfax Co. Va., to commence on the Thursday before the 2d Lord's day in August, 1852, at 11 o'clock, A. M.

SAMUEL TROTT, Moderator.

R. C. LEACHMAN, Clerk.

### Miscellany.

#### Persecution of Baptists in Boston in 1651.

Two hundred years ago this day, (July 31st) occurred an event of deep interest to American Baptists. On that day Dr. John Clark, founder and first pastor of the First Baptist church in Newport, R. I., John Crandall and Obadiah Holmes were brought out of prison in Boston, where for nine days they had been confined, tried for their opinions and practices as Baptists, and sentenced to be fined or publicly whipped. The scenes that took place at the trial, to say nothing of the trial itself, were of the most unjust and painful character; and the sentence of whipping was most unmercifully afterwards inflicted (in the month of September) on Obadiah Holmes.

These three Baptists were apprehended at Lynn, in this State, Sunday, July 20, 1651, while peaceably worshipping God in the house of an aged member of the Newport church, whom they came to visit. After their apprehension they were taken contrary to their desire, to the Congregational church, where they knew that hostile feelings would be manifested towards them, and on the Tuesday following were sent to Boston, and committed to prison preparatory to the trial we have referred to above.

Last Sabbath week, being exactly two hundred years since Clark, Crandall and Holmes were seized, Rev. S. Adlam, pastor of the church of which these persecuted brethren were members, improved the occasion by delivering two historical discourses upon the event. It being known that these discourses would be delivered, a great number of distinguished individuals from different parts of the Union, now visiting at Newport, were present, among whom were the Hon. George Bancroft, Hon. Robert C. Winthrop, and Hon. Levi Woodbury.

A very strong desire has been expressed to have the above discourses published, together with the original account of the prosecution, published by Dr. John Clark, in London, in 1652. We understand that it is the intention of Rev. S. Adlam to comply with this request, and thus place before American Baptists one of the most important events connected with the early history of our denomination. The gentlemen alluded to above, who heard these discourses, have shown the liberality of their sentiments by heading the subscription for the publication of the two discourses, and the re-publication of Clark's narrative, a work of great value, but so exceedingly scarce that we think a copy of it could not be bought, either in this country or in England.—*Watch and Reel.*

#### TRAFFIC IN IGNORANCE BY ROMAN PRIESTS.

Our readers will remember the account which we gave some months since of the sale of charmed books to the Haytiens by the priests in that island. The trade in charms is not confined to that locality. Great numbers of such are sold to the Irish laborers as protection against accidents and disease. J. E. Warren, Esq., in his late work entitled Para, exposes the manner in which these swindling operations are carried on by the Romish priests in Brazil. He speaks as follows:—

"The most profitable branch of their profession is that of consecrating small stones, shells, and other articles of trifling value, and then vending them to the natives at enormous sums, as sovereign charms against certain diseases or evil spirits. We noticed that every black or Indian we encountered in the streets had more or less of these baubles strung about his neck. Even Chico, our invaluable cook at Nazere, had at least a dozen of them, for which he had paid as many dollars, and sincerely believed in their power of warding off the different evils for which they were severally intended. Whenever one of these 'holy trifles' is found in the streets, it is carried immediately by the finder to one of the churches, and there suspended on a certain door, where the original owner may, in his search, recover it again."—*N. Y. Rec.*

A FAMILY SCENE.—The following scene is by Mrs. Sigourney. It should teach our young readers the importance of being able to render themselves useful in time of misfortune:—

"I have lost my whole fortune," said a merchant as he returned one evening to his home; "we can no longer keep our carriage; we must leave this large house. The children can no longer go to expensive schools. Yesterday I was a rich man, today there is nothing I can call my own."

"Dear husband," said the wife, "we are still rich in each other and in our children. Money may pass away, but God has given us a better treasure in these active hands and loving hearts."

"Dear father," said the children, "do not look so sober. We will help you get a living."

"What can you do, poor things?" said he.

"You shall see—you shall see!" said several voices. "It is a pity if we have been to school for nothing. How can the father of eight children be poor? We shall work and make you rich again."

Such a wife and such children are true riches to any man.

CURIOSITY.—Last week the workmen at Powers' Summit, on the Ohio and Pennsylvania Railroad, found a petrified snake, the size of which would seem to indicate that in this region at least, that species of reptiles has greatly degenerated. His snakeship was found imbedded in the solid limestone rock, some sixty feet below the earth's surface. Its size is enormous—sixteen feet in length, and in the middle at least four inches in diameter. Although its substance is completely assimilated to the rock in which it was imbedded, it looks surprisingly natural—indeed almost as perfect in "form and feature" as when alive.

*Beaver (Pennsylvania) Star.*

A WIFE.—When a man of sense comes to marry, it is a companion whom he wants, not an artist. It is not merely a creature who can paint, and play, sing, and dance; it is a being who can comfort and counsel him, one who can reason and reflect, and feel and judge, and discourse and discriminate; one who can assist him in his affairs, lighten his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman who is fit for a mother, and the mistress of a family. A woman of the former description may occasionally fig-

ure in the drawing room, and attract the admiration of the company, but she is entirely unfit for a helpmate to a man, and to "train up a child in the way he should go."—*Port Folio.*

DON'T COMPLAIN.—A merchant was once returning from market. He was on horseback, and behind his saddle was a valise filled with money.—The rain fell with violence, and the good old man was wet to the skin. He was quite vexed, and murmured because God had given him such weather for his journey. He soon reached the border of a thick forest, when to his great horror, he beheld on one side of the road a robber, who with a levelled gun was aiming at him and attempting to fire, but the powder being wet with rain, the gun did not go off, and the merchant giving spurs to his horse, fortunately had time to escape. As soon as he found himself safe he said:

"How wrong I was to complain against Providence. If it had not have rained I should not be living now; and he was thankful that it rained."

CENSUS OF IRELAND.—The census of Ireland, just completed, shows a decrease within the last ten years of no less than 1,659,330; the population which in 1841 amounted to 8,175,124, being reduced to 6,515,794, or about 20 per cent.

### OBITUARY.

*Richmond, Me., Aug., 21, 1851.*

BROTHER BEEBE.—As the old brethren in Christ are going the way of all the earth in this region of country, and no new ones manifestly being raised up, I feel to have an obituary of them published in the Signs, as a historical remembrance of them who lived and died in the faith of God's elect.

Brother ABEL DENSLOW died at his residence at Richmond Corner, Me., on the 15th day of August, 1851, aged 68 years. He was baptized by Elder John Potter, and joined a Baptist church at Bowdoin, Me., between fifty and sixty years ago. During the almost universal departure from the faith of the gospel of the Baptist churches in Maine, he continued with the Bowdoin church on the original Baptist principles, and never approved of the new things that came up among the Baptists. He was decidedly a lover of gospel truth and a constant reader of the Signs for a long time before his death, or until sickness prevented a perusal of them. In conversation with him a few months before his death he expressed a firm reliance on the promises of the gospel, and his hope of salvation in the Lord. Quite a number of relations and friends attended the funeral, and a large concourse of people were present. He lived his appointed time on the earth, and his earthly remains now slumber in the grave, while he lives with his Redeemer in the world of spirits.

Affectionately yours,

J. L. PURINGTON.

DIED, suddenly, after a severe illness of four days, at his late residence in Barryville, Sullivan Co., N. Y., Mr. DEWITT C. KING, formerly of New Vernon, aged 48 years.

Mr. King has left a very amiable wife and four children, with numerous relatives and friends to mourn their sudden bereavement. May the Lord sustain them in their affliction.

BROTHER DAVID FORSHEE:

Since the announcement of his severe illness in our last number, we have been informed that he has fallen asleep. We expect some of the brethren in the vicinity of Warwick will prepare for publication in our paper, a suitable obituary.

#### OLD SCHOOL MEETINGS.

The church at Waterloo, Orange county, N. Y., have appointed an Old School Baptist Meeting to be held on Wednesday, the 8th day of October next, in the meeting house occupied by them at Waterloo, and on Thursday, the 9th, at the meeting house at Mt. Salem, Sussex Co., N. J. The two meeting houses are about three miles distant from each other. Meeting on each day to commence at 10 o'clock, A. M.

Ministers of our order, and brethren and friends generally are invited to attend.

By order of the church,

B. PITCHER, Pastor.

The Old School Baptist Corresponding Meeting of Kentucky, will be held with the church at Mt. Gilead, Mason Co., Ky., commencing on Friday before the fourth Saturday in September next.—Brethren of the Old School Baptist order, and especially ministers are invited to attend.

## POETRY.

## A Lesson of the Lilies.

BY MISS H. F. GOULD.

List! oh ye to day who borrow  
 Troubles from the hidden morrow—  
 Doubting, fearing, unbelieving—  
 List, a lesson sweet receiving,  
 Such as man hath never spoken,  
 Be your hearts but faint or broken,  
 Come, oh ye of little faith,  
 Hear and heed what Jesus saith.

Where's the rich man, who unceasing  
 Wealth with godlessness increasing,  
 Said unto his soul: "Be merry!  
 Hence thy cares in fulness bury;  
 Many years hast thou to measure,  
 Full of goods, of ease, of pleasure!"  
 Time that night with him had done,  
 And eternity begun.

Let the love of Christ elicit,  
 Love from you, and faith implicit!  
 Then the balsam of his teaching  
 Will, your bosom's burden reaching—  
 Though it be of cares a mountain—  
 Change it into joy, a fountain;  
 As the sun, with vernal glow,  
 Turns to streams the hills of snow.

Lords of animated nature,  
 Can your thoughts increase your stature?  
 Who provides the little raven,  
 Daily food and nightly haven,—  
 Through the shoreless, airy ocean,  
 Guiding her in every motion,  
 Till her sable sails are furled  
 Where her eyes shut out the world?

Are you for the body caring,  
 How it shall be clothed or fared?  
 Good in store hath food and raiment,  
 Asking daily trust and stayment.  
 Will he leave his children needing,  
 From whose hand the birds are feeling?  
 Mark the lilies, how they grow!  
 Who but He hath made them so?

Pure and lovely as the morning,  
 While they stand, the field adorning,  
 Gemm'd with the dews of yester-even,  
 Choicest gifts to man e'er given,  
 Odors fresh to God they render.  
 Solomon in regal splendor,  
 Had not the glory to compare  
 With the robes the lilies wear.

Would you shine like them in beauty?  
 Steady faith must pay the duty;  
 Unbelief is cold and cruel;  
 With the soul it hath a duel.  
 Let no phantom-light decoy you!  
 Where the monster may destroy you!  
 Take the field and slay the foe  
 Where the spicy lilies grow.

## PSALM LXXVII.

In time of tribulation,  
 Hear, Lord! my feeble cries;  
 With humble supplication,  
 To Thee my spirit flies:  
 My heart with grief is breaking;  
 Scarce can my voice complain;  
 Mine eyes, with tears kept waking,  
 Still watch and weep in vain.

The days of old, in vision,  
 Bring vanish'd bliss to view;  
 The years of lost fruition  
 Their joys in pangs renew:  
 Remember'd songs of gladness,  
 Through night's lone silence brought,  
 Strike notes of deeper sadness,  
 And stir desponding thought.

Hath God cast off for ever?  
 Can time his truth impair?  
 His tender mercy never  
 Shall I presume to share?  
 Hath He his loving-kindness  
 Shut up in endless wrath?  
 No;—this is my own blindness,  
 That cannot see his path.

I call to recollection  
 The years of his right hand;  
 And, strong in his protection,  
 Again through faith I stand:  
 Thy deeds, O Lord! are wonder;  
 Holy are all thy ways;  
 The secret place of thunder  
 Shall utter forth thy praise.

Thee, with the tribes assembled,  
 O God! the billows saw;  
 They saw Thee, and they trembled,  
 Turn'd, and stood still, with awe:  
 The clouds shot hail—they lighten'd;  
 The earth reel'd too and fro;  
 Thy fiery pillar brighten'd  
 The gulf of gloom below.

Thy way is in great waters,  
 Thy footsteps are not known;  
 Let Adam's sons and daughters  
 Confide in Thee alone:  
 Through the wild sea Thou leddest  
 Thy chosen flock of yore;  
 Still on the waves Thou treadest,  
 And thy redeem'd pass o'er.

MONTGOMERY.

## ASSOCIATIONS.

The TOWALIGA PRIMITIVE BAPTIST ASSOCIATION will hold her next session at Sandy Creek Meeting House, Butts Co., Ga., 7 miles South East from Jackson, on Thursday before the first Sunday in September next.

The next meeting of the OCMULGEE ASSOCIATION will be held with the Tizah church, Putnam County, Ga. on the road leading from Eatonton to Madison, by way of Shepherds, 7 miles N. W. from Eatonton, commencing on Saturday before the second Sabbath in September next.

The Yellow River Association will hold her next meeting, with the church at Rock Spring, De Kalb County, Ga. 4 miles East of Flat Shoals, on South River, on Saturday before the fourth Sunday in September next.

The OCONEE Baptist Association is appointed to meet with the Bethlehem church, two miles north-east of Lexington, Ga., on Saturday, October 11, 1851.

The Conn's Creek Regular Baptist Association will hold her next meeting with the church at the Forks of the Little Buck Creek, Marion Co. Ia. on Friday before the first Saturday in September next.

The Salisbury Baptist Association, have appointed their next annual meeting to be held with the church at Salisbury, Somerset Co. Md. to commence on Saturday preceding the fourth Sunday in Oct. next.

We are requested to earnestly and affectionately invite the O. d. School brethren and sisters generally, and especially ministers of our order, to attend this Association.

The Lexington Association will meet with the church in Lexington, Green Co., N. Y., on the first Wednesday and Thursday in September next, at 10 o'clock, A. M.

The Mount Pleasant Association will meet with the church at Bethel, Switzerland County, Pa., on Friday before the first Saturday in September next.

The Licking Association will meet with the church at Bald Eagle, Bath County, Ky., on the second Saturday in September next.

The Beulah Baptist Association will hold her next session with the church at Shioh, Tallapoosa county, Ala., 12 miles east of the Double Bridges on Tallapoosa River, on the road to Oak Bowery, and 12 miles north of Notasulga, commencing on Thursday before the third Sunday in September next.

Miami Association will hold her next session with the Sugar Creek church, at Centerville, Montgomery Co., Ohio, on the Turnpike from Lebanon to Dayton, commencing at 10 o'clock, A. M., on Friday before the second Sunday in September next.

The Mad River Association will meet with Sugar Creek church, Allen Co., Ohio, on Saturday before the 1st Sunday in September.

Salem Association will meet with Crew's Creek church, Kenton Co., Ky., on the 3d Tuesday in September.

The Mud Creek Association will be held at Providence Meeting House, Jackson Co., Ala., commencing on the fourth Saturday in September, 1851.

The Juniata Association will meet with the Springfield church, Huntingdon County, Pa., on Friday before the third Sunday in October next.

The Primitive Baptist Association, Mississippi will meet with the Coila church, in Carroll county, Miss., on Saturday before the third Sunday in September, 1851.

The Primitive Ebenezer Association, (of Georgia) will hold their next associational meeting with the Friendship church, in Wilkinson county, Ga., four miles north of Irwinton, commencing on Thursday before the fourth Sunday in September, 1851.

The next annual meeting of the Maine Predestinarian Conference will be held with the Baptist church at North Berwick, York Co., Me., commencing on Friday, the 5th day of September, 1851, at 10 o'clock, A. M.

The Maine Predestinarian Baptist Association will be held, if God permit, with the church at Jay, Franklin Co., Me., commencing on Friday, the 12th day of September, 1851, at 10 o'clock, A. M.

The EBENEZER BAPTIST ASSOCIATION, (Old School) of Alabama, will hold their next annual meeting with the Bethel church, Montgomery county, Ala., commencing on Friday before the first Sunday in October, 1851.

The CUMBERLAND ASSOCIATION, Tenn., hold their next meeting with the church at Mt. Pleasant, Rutherford Co., Tenn., on Saturday preceding the fourth Sunday in September.

From the Minutes of Cumberland Association we learn the time and places of the next meetings of the following, viz:

ELK RIVER, Bean's Creek, Franklin Co., Tenn., Saturday before the second Sunday in September.

WEST TENNESSEE, on Saturday before the first Sunday in October.

STONE'S RIVER, Ridge Meeting House, Wilson Co., Tenn., on Saturday before the third Sunday in September.

BUFFALO, Shilo, Perry county, Tenn., on Saturday before the second Sunday in September.

ROUND LICK, Saturday before the first Sunday in September.

FOUNTAIN CREEK, Shilo, Marshall county, Tenn., on Saturday before the second Sunday in October.

## NOTICE.

## Southern Baptist Messenger, Signer of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to order an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the payment must be made when the orders are forwarded. The orders and advance payment may be addressed, *post paid*, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co., N. Y., G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

BROTHER BEEBE:—As I have removed my residence, will you give notice through the Signs for the information of any who may wish to address me by letter, that my Post Office address is *Fairfax C. H., Va.* I wish the Signs, the Banner and the Southern Baptist Messenger hereafter so directed.

S. TROTT.

Near Fairfax C. H., Va., August 11, 1851.

## RECEIPTS.

|  |         |
|--|---------|
| NEW YORK.—J S McNish 1; Wm Hulse 1; 1    |         |
| M Coleman, for Mrs Mary Dunn 2.          | \$4 00  |
| N. J.—John Crampton,                     | 1 00    |
| Md.—Eld Wm Marvin 1; L Reynolds 1.       | 2 00    |
| Ohio.—Daniel Oglesbee 1; Eld Levi        |         |
| Sikes, (to Dec 15) 1.                    | 2 00    |
| Ky.—B F Ransdell,                        | 1 00    |
| TENN.—Eld P Culp, (for Signs, Messenger, |         |
| and Banner) 2; Tho P Moore 3; Amasa      |         |
| Ezell 1.                                 | 6 00    |
| Miss.—E B Moore,                         | 1 00    |
| ALA.—Eld Wm Crutcher 1; M P Blue,        |         |
| (in full for W A Cook 4/12.              | 5 12    |
| ILL.—E Terry,                            | 2 00    |
| IA.—Mrs Sarah H Izor,                    | 1 05    |
| LA.—Eld Tho Meredith,                    | 1 00    |
| VA.—Eld R C Leachman, for Jas B Shack-   |         |
| leford,                                  | 6 00    |
| Total,                                   | \$32 17 |

NEW AGENT.—Tho P Moore, Wilson Co., Tenn.

## LETTERS RECEIVED.

Peter L Travis, S R Fountain, Nancy Lassiter, D Sprague P M, Wm D Ball, T C Thompson, J Gilmore, Robert Woodrow, Allen Walls, Leonard Reynolds, Wilson L Davis, Mrs S H Izor, Elder Peter Culp, Eld Levi Sikes, M P Blue Esq, Eld Thomas Meredith, Wm L Beebe, J A Hadnot, F S Pool, P M, I W Coleman, E Terry, Eld Thomas Barton, Eld R Burritt, C Miller, E B Moore, Amasa Ezell, C Scott

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE.

To whom all communications must be addressed post paid.

TERMS.—\$1.50 per annum or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

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The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1851. NO. 18.

## POETRY.

### "This is not your Rest."

When Heaven's unerring pencil writes, on every pilgrim's breast,  
Its passport to Time's changeful shore, "*lo, this is not your rest,*"  
Why build ye towers, ye fleeting ones! Why bow-ers of fragrance rear?  
As if the self-deceiving soul might find its Eden here.

In vain! In vain! wild storms will rise and o'er your fabrics sweep,  
Yet when loud thunders wake the wave, and deep replies to deep,  
When in your path, Hope's broken prism doth shed its parting ray,  
Spring up, and fix your tearful eye on undeciding day.

If like an ice-bolt to the heart, frail Friendship's altered eye  
Admits those rosy wreaths are dead, it promis'd could not die;  
Lift, lift to an Eternal Friend, the agonizing prayer,  
The souls that put their trust in Him, shall never know despair.

If fancy, she who bids young Thought, its freshest incense bring,  
By stern reality rebuk'd, should fold her stricken wing,  
There is a brighter, broader realm than she has yet reveal'd,  
From flesh-girt man's exploring eye, and anxious ear conceal'd.

Earth is Death's palace: to his court he summons great and small,  
The crown'd, the homeless and the slave, are but his minions all;  
We turn, us shrinking from the truth, the close pursuit we fly,  
But faulter on the grave's dark brink, and lay us down and die.

SIGOURNEY.

### Prayer for the Promised Rest.

Dear friend of friendless sinners, hear,  
And magnify thy grace divine,  
Pardon a worm that would draw near,  
That would his heart to thee resign:  
A worm, by self and sin oppressed,  
That pants to reach thy promised rest.

With holy fear, and reverend love,  
I long to lie beneath thy throne;  
I long in thee to live and move,  
And charge myself on thee alone:  
Teach me to lean upon thy breast,  
To find in thee the promised rest.

Thou say'st thou wilt thy servants keep  
In perfect peace, whose mind shall be  
Like new-born babes, or helpless sheep,  
Completely stayed, dear Lord, on thee:  
How calm their state, how truly blest,  
Who trust on thee, the promised rest.

Take me, my Saviour, as thine own,  
And vindicate my righteous cause;  
Be thou my portion, Lord, alone,  
And bend me to obey thy laws;  
In thy dear arms of love caressed,  
Give me to find thy promised rest.

Bid the tempestuous rage of sin,  
With all its wrathful fury die;  
Let the Redeemer dwell within,  
And turn my sorrows into joy;  
O may my heart, by thee possessed,  
Know thee to be my promised rest.

Rowland Hill.

### Sentiment in a Sermon.

Hope's soft petals love the beam  
That cheer'd them into birth;—  
Pleasure seeks a glittering stream  
Bright oozing from the earth;—  
Knowledge yields his lofty fruit  
To those who climb with toil,  
But Heaven's pure plant strikes deepest root  
Where tears have dew'd the soil.  
Hope with flow'rets strews the blast  
When adverse winds arise;  
Pleasure's garlands wither fast  
Before inclement skies;  
Knowledge often mocks pursuit,  
Involv'd in mazy shade,  
But Piety yields richer fruit  
When earthly harvests fade. SIGOURNEY.

## COMMUNICATIONS.

For the Signs of the Times.

### Historical Sketches of the Old Baptists of Maine.

BY WM. GREEN.

To all the dear brethren and sisters scattered abroad who have been drawn by the Father, and have come to Christ, and have been taught of him to love one another, and to love the truth. "Ye are a chosen generation;" because it seemed good in the sight of our God to reveal things to you that are hidden from the wise and prudent of this world. Beloved in the Lord, the first knowledge we obtained of you, was by the "Advocate and Monitor," and the "Signs of the Times," which were, and still are, to us very valuable. The Signs are a medium of communication which we could not willingly dispense with—may they ever speak as the oracle of God, and be preserved for generations to come as a Baptist church history. Dear brethren, I will give you a brief account of the Baptists in Maine. Elder Job Macomber, of Middlebury, Mass., moved his family to Bowdoinham in 1782. He traveled the newly settled country and preached to the people, and soon three small Baptist churches were gathered—one in Harpswell, one in Bowdoinham, and one in Thomaston; these met in Bowdoinham in 1784, and formed the first Association in Maine. James Potter, in October, 1781, went to Harpswell, and joined a Pædo Baptist church, and partook of the supper with them; he said he did it in an inconsiderate way, for he had neither union nor communion with them. From this time he began to search the scriptures and seek instruction, and he was clearly led into the order and practice of the house of God. He was soon called to preach, and traveled extensively for many years without fee, or reward, of any earthly nature. As he was a man in easy circumstances, he would not receive any thing of the people as a compensation for his labor. About this time there were extensive revivals of religion among us, and a great emigration from Mass., and other States to settle about the noble Kennebec River. Many of these people were members of churches at the west, and were anxious to have preaching in the back woods, and quite a number of preachers were among us. In 1788, the first church in Bowdoin was gathered, with 25 members, and James Potter as their pastor, and joined the Association the same year; this was the fourth church. Such was the increase that in 1800 there were 37 churches belonging to this Association, with 1613 members. The ministers traveled all over the State, and found many willing hearers that would go ten miles to an evening meeting; and as the settlers were poor and the seasons unfavorable for raising food, at times they suffered for bread. Elder Potter, in one of his travels, called at a house where he found a woman and a number of children, the man had gone a long distance to try to

buy some bread, the Lord was present. The woman went into the field and gathered some herbs and boiled them, set them on the table and said to him, Do you believe the Lord has power to bless this food now as when he was in the world? he said he did; he said we had meat to eat the world knows not of. At another time he made a good dinner on shade heads, and eight persons partook, there was not half bread enough for one person. So you see, brethren, it was not for the sumptuous fare these men went every where preaching the word, nor a promise of a reward when they returned; but they went because the Lord called them and went with them. The churches felt it their duty in the beginning to raise small sums of money annually for the ministers, to give them enough to pay their ferriage, and purchase a pair of shoes, as they all traveled on foot, with a few articles of clothing in a handkerchief, and staff in hand, they would travel from ten to one hundred miles, meet the people in a log cabin, preach the word, and at night lie down with their feet to a good fire, with a block of wood, or their shoes for a pillow, and rest. Next morning, directed by spotted trees, travel a number of miles, find the man that invited him or them with his neighbors, who came from two to ten miles to hear the word. In one instance, I heard a minister say, when he closed his discourse, a man arose and said, Blessed be God, this is the sound of my Father's bell, which I have not heard for twenty-one years. To explain, he said, when he lived with his Father at the west he had a bell which he never mistook, but always knew the sound, so it is with the gospel. An old preacher that had been far east, on his return came to a large river, and said to the ferryman, I want to cross, but have no money; you cannot go, was the reply. He held up his pocket handkerchief, will you let me go for this? yes, was the reply. When about to part, he said, Are you a Baptist preacher? Yes, was the answer. He gave him back the handkerchief and said, how far are you from home? Fifty miles. How do you expect to get food and lodging on the way? In the same way I got across the river. Well, if you should not succeed so well, how then? I will part with all the garments I can spare, then the Lord has promised to provide for his ministers, so that they shall not lack any thing. Brethren, the minister could not step into a splendid carriage, and enter a meeting house in that day; and if there had been an old school house perhaps he would not be permitted to enter, for the Old order of Baptists are a sect that have always, and every where been spoken against. If I could be with you I could tell you much more, but it would be nothing more than you know, and have experienced, and have heard spoken of. It will be in this falling away, or a departing from the faith, that the apostle Paul spake of, that many of us have lived to see, and in all probability some will more fully see, for the mystery of iniquity does still work, and will until the measure is full. I have been speaking of

primitive or old school Baptists that I have been some acquainted with, for near three-score years. Mr. Benedict says such ones are "Hyper Calvinists, and would denounce him and his party as unsound in the faith; Fuller and Hall among the rest." This is a truth we are willing to give him the credit of speaking, and if their own statements are true, there are more than nineteen thousand in Maine, of the same faith—if it is faith. But there are some young men in Maine, that hold the same sentiments that the old fathers did, and that preach the gospel without fear; and when these people want a minister they are taught to pray the Lord of the harvest to send them such as he is pleased to send. The old preachers did not have to contend against a general atonement, nor Fuller's gospel, as it is called, nor against money being so necessary to save the heathen, &c., &c. But many things have come up, for which there is no scriptural authority, which we think is one great reason why ministers of the cross are so critical at this day. There was at that day a number of preachers who appeared well agreed in sentiment, yet differed in their manner of communicating their views. Some would begin on the foundation, bring to view the purpose of God in election and other important principles of doctrine, and these generally had to bear reproach, while some appeared more like sons of consolation, who could speak of experience and the effects of grace. Their gifts were profitable to the church where they abode in their calling, but many of them aspired to preach, and perhaps were suddenly sent forth by the church without being called of God, as was Aaron. Some of this class had invitations for sinners, and held out promises to unbelievers, if they would repent. This corresponds very much with the favorite idea of a general atonement of this day, although at that time the term was not in use among the Baptists. As it was not taught in our experience, but few knew its meaning, therefore we could not believe it. In reading a note in Rushton's Letters, page 49, he seems to express about the same views—and says, "How such calls are consistent with Particular redemption it does not lie upon me to explain." Here let me candidly ask an explanation consistent with the scriptures of any brother who is able to give it; it would be a satisfaction to many. Permit me also to say, that in years past, my mind was much perplexed with this very thing, and I have inquired of ministers in hope to be satisfied, but without success. I was led to search the scriptures, where I could find neither an invitation or a gracious promise to any one under the law, or under its curse; and I am still of opinion there are none. As a general thing, the Baptists professed to believe and to practice, fifty years ago, as the Old School Baptists do now; but I do not think their understanding of gospel truth was so clear, neither were they so deeply led into some very important and deep things as at present. It appears, as error and false doctrine is developed, so truth will be manifested to those

ministers of the gospel who are called to defend the truth. But to return; this people increased so that in 1803 there were 42 churches, and 1873 members. This year nine churches were dismissed, and formed the Lincoln Association, east of the Kennebec River. In 1810 the Bowdoinham Association appointed a committee to inquire into the expediency of establishing an institution for the promotion of literary and theological knowledge. In 1814 the "Rev." Luther Rice, by letter, introduced the Missionary business, and then this body received the *mark of the beast*. A committee that was chosen to attend to the poor traveling preachers became a Missionary Society. From this period new measures were adopted, the union appeared broken, and the difficulty appeared to grow until a final separation took place, which was attended with trials that can only be known by those who have experienced the same. I will now draw this imperfect scribble to a close. This once beloved people, in September, 1849, numbered 13 Associations, 295 churches, 200 ministers, and 19,850 members; and they say their march is *onward*. On the other side, there is a very small remnant visible, besides the church at North Berwick, Maine. When we came together, as a small minority, we all were of one mind, and have endeavored to walk in the *old paths*, and think we have a measure of peace.

I will just mention in regard to the Signs of the Times, by which we obtained a knowledge of you, and your joys and sorrows, that we also have had the privilege to see and hear some of the ministers of the word who came to us as the apostle Peter came to his brethren, to stir up the pure mind of those that knew these things, and were established in the present truth.

Brother Beebe, I submit this to you to use it as your judgment may dictate. I know it is very imperfect, but I cannot better it. If you publish any part of it, there are a number of old witnesses living, who can, and I hope will be faithful enough if they see an error to let me know it. It is long, but you can make such extracts as you please.

*Bowdoinham, Maine, July, 1851.*

From the Southern Baptist Messenger.

[The following was originally designed as a private letter but the person to whom it was addressed having obtained the consent of the writer, has kindly furnished it for publication in our paper.—En.]

*Williamston, N. C., 1851.*

DEAR UNCLE:—It is with that joy which the world can neither give nor take away that I now endeavor to address you. It seems that the Lord has not forgotten his little flock in this vicinity, but is making them rejoice, trusting that the voice of the turtle, and the singing of birds will be once more heard in the land, when their harp which has so long been hanging on the willows, shall be taken down and tuned anew. How thankful should we be that, notwithstanding all the schemes man may devise for the promulgation of religion, God will accomplish his work in his own good time, and it will continue for ever and ever. It evidently appears that the time is rapidly approaching when God's dear children will have to suffer severe persecution from those around them, but we have a blessed promise that will forever stand firm, for our heavenly Father says, "Be thou faithful unto death, and I will give thee a crown of life."—What is more rejoicing than to feel that God is in the midst of his chosen and despised ones?

Dear uncle, trusting that you will bear with me, I feel impressed to relate to you something of what I hope the Lord, in his

unbounded mercy, has condescended to do for my poor soul, which I feel is all of free grace.

During my younger days I viewed myself to be much better than most of my age, but I soon found that I, like all others, was a sinner, and unless I was born again I could not inherit eternal life and peace. I had a great desire to be a Christian, for I considered that they were the happiest and best people in the world, and that their joy was constant, never knowing any change. Therefore I set such and such times to reform; but while so doing, something would transpire that would lay all my former good deeds in the dust, so that these promises proved unavailing. When at the age of eleven, I made a resolution that I would be the possessor of religion at twelve, trusting alone in my own self-righteousness whereby I should obtain acceptance with God. Although I loved to hear Christians converse on the goodness of the Lord, yet I was afraid to go in their company for fear that they might speak to me on that subject. At times I would found a faint hope on that promise which says "I will be a father to the fatherless." for I viewed it as applying to all who had lost their earthly parents; but on hearing Eld. Hartwell preach from it, my hope was directly blasted, for he explained it as not only referring to those of the world but also to the children of God; therefore I strove the harder to obtain the one thing needful, feeling almost impatient for that joyful time to arrive when I should be a participant of those joys which are hereafter to be revealed. But when I had arrived at the age of twelve which time I had appointed for acceptance with God, I found that instead of being better, I was worse than before, and removed a greater distance from him. It was at this time that I was made to feel and know what I could never before believe, that I could do nothing in and of myself for my soul's salvation but must commit it alone to the hands of him who doeth all things right. Henceforth I continued to feel a deep interest in the cause of Christ and thought that I could pass through rain, snow or what not, to hear the gospel in its simplicity. When I removed to N. Carolina I was surrounded by new scenery and different people and customs, whereby my interest was destroyed and thus I walked on slippery rocks, beneath which fiery billows roll.

But in last September I trust the Lord took me in hand and not only made me to feel that I was a sinner like the whole human family, but that I was the vilest of the vile, and much less than the least work of God's hand. I felt as though I was alone in this wide wilderness of sin and sorrow without friends and without God in the world.—I often wished that I had died in my infantile moments, or was like unto the innocent birds of the air which had no souls to save. I was continually in fear that I should do something whereby this feeling would depart from me and never more return, for which I should sink to rise no more. I would try to pray but all I could say was "Lord have mercy on me, a poor sinner, Lord save or I perish;" and when imploring for mercy my petitions would ascend no higher than my head; but return, increasing my burden of guilt much greater than it was before. At such times I was about to faint by the way, when it would come to me that

"I must fight if I would win;  
Increase my courage, Lord!"

The bible was to me a sealed book for I could see that it contained many promises to others, but none for myself but those

of eternal punishment. That hymn which says

"Shew pity Lord, O Lord forgive,  
Let a vile helpless rebel live,"

was the constant language of my heart and I could truly say,

"Should sudden vengeance seize my breath,  
I must pronounce thee just in death;  
And if my soul were sent to hell,  
Thy righteous law approves it well."

In such a state of mind I remained for nearly four months when I became so cold and indifferent that I even gave up trying to pray and commingled with the young and gay in their perishable pleasures, fearing that what I had experienced was nought but the workings of the evil one, whereby I had deceived others and injured myself. I would often think I was going to forsake the vanities of time and sense and cleave unto Christ as my all in all, and would therefore postpone it until a more convenient season, but glory be ascribed to God in the highest, that it was not left for me to choose, but that he did and ever will perform his own good will both in the heavens above and on the earth beneath.

God through his infinite wisdom saw fit to pierce my heart still deeper than ever on the 9th of April, when I was brought, as I humbly trust, to see in some degree the depravity of my heart as it stood before a righteous and just God, who cannot look upon sin with the least degree of allowance.

When my heart was thus touched, as with a two edged sword. I was at our Seminary of learning, engaged in procuring knowledge, and surrounded by some of my mates who, with their joyous voices sung the following words:

Sophia, will you meet me?  
Sophia, will you meet me  
On Canaan's happy shore?

It fell upon my heart with such force that I could not refrain from weeping although I knew not the cause of my so doing, and instead of these feelings decreasing, they rapidly increased, and I plainly saw that I was standing on slippery ground, beneath which fiery billows rolled, and deeply engulfed in the most corruptible sin, I thought I had quenched the Holy Spirit, and sinned away my day of grace, therefore there was no hope for me. I felt that I had arrived at the iron and clay, and was heavily pressed between them, which is called the kingdom of despair. I felt that I had broken all God's holy commandments, and could not see one commandment kept or one good deed performed during my life but all was sin and disobedience of the most contaminating degradation. I both saw and felt that I was clothed with the blackest dye of sin, both within and without, low sunk in the terrific pit of destruction, while Christ was extended high above on the cross, but would not look upon me except with the utmost contempt. I did not doubt his great power to save the chiefest of sinners, which I felt myself to be, but I could not believe that he was willing and could be just in saving me.

This great distress was from that load of sin and guilt, caused by the many hideous ways in which I had offended a holy God and not from the fear of eternal torment, for I felt that it would be perfectly just if that was my doom, and through unbounded mercy alone if I was accepted in Christ. I would wander hither and thither to seek for relief but I could find none. I felt that I would willingly give up every earthly enjoyment which I experienced with father, mother,

brother, sister, and all my dear kindred and friends, and become a lone wanderer of the parched desert, the darkened wilderness or any other deprivation, for the sake of Christ if I could only view that he was mine and I was his.

I attended meeting on Saturday, and my dear step-father preached from these words, "The eye of the Lord is upon them that fear him, and hope in his mercy," and I truly felt that I could bear witness to the truth of that gospel sermon, until it came the deliverance of a child of grace from the bondage of sin and death, to a revelation of sins forgiven, and the love of God, which is far past finding out. My strength failed me, and on returning home my distress became much greater, and so deeply affected both my body and mind, that I could do nought but resort to the bed for the remainder of the evening. The portion of scripture mostly upon my mind was "Ask and it shall be given to you; Seek and ye shall find, Knock and it shall be opened unto you. During the following week I continued in the greatest distress of mind that I thought I could endure, whereby I was unfitted to attend to my literary studies in the manner which they required. After a few days I felt that I could put my trust in the Lord, when for a short time I felt somewhat relieved and the language of my heart was like that of the poet, saying

"Jesus, my God, I know his name,  
His name is all my trust."

But, my great distress soon returned and I remained in this state of mind the residue of the week. While on my way to meeting on Sunday, these passages were presented to my mind, "I love them that love me, and they that seek me early shall find me." "Bless the Lord, Oh! my soul, and forget not all his benefits." These promises seemed very precious to me, yet I dared not take them to myself, but rather endeavored to see if I could shake them off my mind, but found it impossible. When returning, that hymn came to my mind,

"Alas! and did my Savior bleed  
And did my Sovereign die?  
Would he devote that sacred head  
For such a worm as I?"

After arriving home I did not feel that great depression with which I had been bowed down, although I did not believe I felt any better until late in the evening, immediately after imploring the Lord for mercy, when I felt a little spark of joy kindled within my soul, which I could not express, and knew not what it was, and thus I continued till the next morning, which was the 21st of April, when my burden was entirely removed and my soul was filled with that joy which is unspeakable and full of glory. I felt light and free, and all things seemed to be clothed with a robe of praise and thanksgiving to their Creator and my only desire was to praise him with all the faculties of my soul. The passage which applied most directly to me was this, "We know that we have passed from death unto life, because we love the brethren." I felt that I desired all my dear friends to know what a dear Savior I had found; but it was a day and a night before I dared to say I had a hope; for I thought it was such unbounded love and mercy bestowed on me who was nought but a poor sinner of the most depraved nature, that it could not be possible. I felt a strong love for God's dear children, and desired their society above all others. The preached gospel sounded in a new manner to me, and I could feed upon it and my soul was built up; it seemed like good news and glad tidings from a far country.



All the pleasures of life in which I once took so much delight have lost their charms to please, and are nought but dross; whereas I can say that the things which I once loved I now hate, and whereas I was once blind, I now see. That which was once a sealed book is now widely spread open, from which I can gain instruction and comfort. In a short time my mind was exercised on the subject of baptism. I viewed it as a binding duty upon all God's children, and as the door which leads unto the liberty of the gospel, and the plainest commandment given. It became a great burden to my mind, so that I could scarcely wait from one week to another, when I might join with the rest of my Father's children, who were pressing onward towards the mark of the prize of the high calling of God, in Christ Jesus. The week before our meeting I was quite sick, but notwithstanding that, if I ever was happy, I think it was then, for I felt that I had long been out of sight of my Father's house, but was now returning, soon hoping to meet with my much loved brethren and sisters, and rejoice with them in those substantial joys which they had so long been blessed with, while I through sin had been like unto the prodigal son. The following passage was on my mind most of the week, "Wherefore, come out from amongst them, saith the Lord, and touch not the unclean thing, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—Saturday arrived, and through the mercies of God my health was restored, and I was drawn by a will stronger than my own, by which I was enabled to make known to the church something of the goodness of the Lord to me, a vile sinner: whereon I was received, and on the next day, the 11th of May, I was, through grace, permitted to make a public profession of my faith in Jesus Christ, by following him down into the liquid grave, and arising with him in the newness of life. It was a joyful time, and one ever to be remembered by me, I can assure you. I was baptized in the Roanoke river, by my beloved step-father, C. B. Hassell, and surrounded by a large assembly of witnesses. I am now amongst that poor despised company, who are considered as the offscouring of the earth, and represented as dwindling down to nothing; but thanks be to God, who giveth us the victory, that instead of so doing, they are constantly increasing.

What a tender, but yet ever enduring cord is that which binds all God's children together, and continues increasing in strength until we all meet around our Father's throne, when we shall see as we are seen, and know as we are known.

Surely God's ways are not as our ways, nor God's thoughts as our thoughts; for before I was made to rejoice in hope of that glory which is hereafter to be revealed, I thought I could not believe unless I heard a loud voice speak to me from heaven, but it was not so, and praised and exalted be the Lord for evermore for his infinite love to poor fallen man, who is nought but dust and ashes.

Dear uncle, I must draw to a close, as I fear I have already wearied your patience, but hope you will excuse me for this once.

Please give my love to those of our Father's family where you reside, and take a large portion to yourself.

Your affectionate niece,

SOPHIA N. JEWETT.

For the Signs of the Times.

Newton Co., Ga., August 16, 1851.

BROTHER BEEBE:—Some time during the present year you published a communication from myself, upon the 2d verse of the 40th

Psalm of David, "He brought me up also out of an horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings." I had no idea when I last wrote of so soon attempting it again; but in the first clause of the third verse the Psalmist says, "And he hath put a new song in my mouth, even praise unto our God." While I do not profess to write so as to entertain your numerous readers, yet that "new song" has for some considerable time been almost constantly on my mind. David, you will remember, had just been "taken out of an horrible pit;" his condition, as every child of grace can witness, was a deplorable and a helpless one; his feet, after being taken out, were set upon a rock. All this he attributes to the Lord; and after being so released, his condition was a happy one, so secure too, that the gates of hell could not prevail against him, to his final overthrow; it would seem indeed that he had great cause for rejoicing and singing. But he could no more sing a new song independently of the power of the Lord, than he could take his feet out of the "miry clay." He was conscious of that fact; hear what he says, "And he hath (the Lord) put a new song in my mouth." "A new song." David no doubt was a good songster, and was an excellent performer upon the harp; but before his release from that "horrible pit," with all his skill in music, even thought he could exert something like a magical influence over Saul when the evil spirit was upon him, could not sing the first note or word of that new song. The reason is obvious, the Lord had to put that new song into his mouth before he could sing; and though he had never sung it before, he then sung it correctly. The dumb can sing it, "babes and sucklings" sing it on the highest key; every saint of God can sing it in perfect unison, they all know the meter. It is "Grace, Free Grace!" And the subject is, "Even praise unto our God!" Or, as John says, "And they sung the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord, God, Almighty; just and true are thy ways, thou King of saints." Now let one try to sing that, into whose mouth it has not been put, and when he comes to "thy works," he says *our* works; he may study the rudiments of music under the most skillful and learned teachers, graduates if you please, his "three score years and ten," and although he may sing something that sounds a little like it, yet the child of God can neither chord, nor time, with him.

This "new song" cannot be taught to the unregenerate, from the fact, as John says, No man could learn that song, but those who were redeemed from the earth. This "new song" then can only be sung by the redeemed, and none can redeem a sinner but the Lord. Singing schools for the avowed object to teach that song, to say the least of them, are absurd. Their teachers cannot sing together; for one tells his pupils that it is part works and part grace, mixed in definite proportions; another, "do and live;" another, any way will do: as thy faith, so be it unto thee," &c., &c. They differ widely about the length of the school, some say one quarter, some go in for more. The tuition, here, comes the rub." They wrangle no little about the rates, altogether it is "Babel confusion, worse confounded." While this state of things exists with those who are ever learning, but never able to come to the knowledge of truth, the redeemed of the Lord, a small and feeble band comparatively, are with one heart glorifying the Lamb, who is worthy of all praise and adoration. We do not sup-

pose that David was the first to sing that "new song;" on the contrary, we think that the first one who was redeemed, sung it, and the last one will sing it: all the redeemed sing it. In speaking of the first and last, we do not mean that some were redeemed at one time and some at another; for we believe that they were all virtually redeemed at the same time, and that too before the foundation of the world; but the evidences or manifestations of their actual redemption certainly takes place at different times: for instance, David was actually redeemed, in point of time, before this generation. However agreeable to the ear a new song may be, yet by repetition it becomes dull, insipid, and tiresome; not so with this "new song," it is always new, it will be new as long as life continues; and throughout vast eternity it will still be new, possessing rapturous charms. What a great consolation, my brethren, that though, Many are the afflictions of the righteous, and in this world, They shall have tribulations, yet, the Lord has put this "new song" into their mouths, so that, as they journey through these sore conflicts toward the heavenly Jerusalem, they can sing and rejoice in God their Savior. The children of God sometimes, viewing by an eye of faith, their inheritance with the saints, and in hope of the glory of God, even though with scattering voices, sing with the spirit and with the understanding. O, how delightful then to sing that "new song"! But when they shall actually enjoy that unfading inheritance in ultimate glory, they will sing more sweet and melodiously, "Not unto us, not unto us, but unto thy name be the glory, thou King of kings, and Lord most high." "Even praise unto our God." The Lord having by his own arm brought salvation, unaided and unassisted by David or any of the sons of men, it follows that unto Him alone belongs all the praise. If David had even learned to sing that song by continued effort, surely he might claim praise for that much. But he was fully sensible that he was not redeemed by works, nor by such vain and corruptible things as silver and gold; but by the precious blood of Christ, cleansing from all pollution and defilement; hence he says, "Even praise unto our God." Being now justified in the righteousness of Christ, as his atoning sacrifice, old things being done away, all things becoming new, he was fully sensible that there was no praise due to poor fallen depraved man, dead in trespasses and sins. God is praised by keeping his commandments, in all the ordinances of the gospel, and by a complete conformity to his will in all things. The grief and sorrow of the christian is that he cannot praise him more acceptably and constantly; this he desires to do from a principle of love, and that desire would be the same independent of the hope of reward or the fear of punishment. He wishes to praise him while he lives for free unmerited favor, extended to such an unworthy undeserving object; and in death, praise shall employ his expiring breath; and after the final release from time, praise shall be his theme forever and ever.

I have now, brother Beebe, in much weakness and imperfection, given some of my thoughts upon this portion of scripture, and I beg of you if I have written any thing contrary to the scriptures to erase it; if I have mistaken the application, or if the communication as a whole, is too imperfect for publication, by withholding you will gain my hearty approbation.

I remain, as ever,

Your unworthy brother, in hope of a blessed immortality,

WM. S. MONTGOMERY.

For the Signs of the Times.

Anderson Co., Ky., Aug. 13, 1851.

BROTHER BEEBE:—I sometimes feel a disposition to communicate with the dear brethren and sisters who are scattered abroad, through the medium of the *Signs of the Times*, and to inform them of some of the trials, afflictions, temptations and sorrows I have to encounter in this waste howling wilderness; but a sense of my weakness and incapacity to write for the upbuilding and comfort of any of the saints, has chilled me in the attempt. I do assure you, I have been greatly edified in reading the many rich communications of the brethren and sisters, which have appeared in your columns. from the various parts of our country. They tell me of *my* feelings, *my* trials and *my* temptations, more accurately than I can describe them. I feel myself to be "Less than the least of all saints," if indeed a saint at all. I am short-sighted, and often bowed down with doubts and fears, and often feel that I am not worthy of a name or a place among the children, in the house of God. It has sometimes appeared to me I was imposing on the dear people of the meek and lowly Lamb of God, and I have even been tempted to feel like asking the brethren to erase my name from the records of the church, from a sense of the corruptions of my old nature. For I have thought that if they knew the pride and deceit which I find in my nature, as I feel it, they would not hesitate to expunge my unworthy name from the register of the living. But there has been an interposing hand extended in my behalf, by which I have been brought thus far on my pilgrimage; and I have now and then been favored with a ray of light shining in, and lighting up my soul, when bowed down in sorrow and sadness. At such times I can say, as said the Psalmist, "Give unto the Lord the glory that is due unto his name; worship the Lord in the beauty of holiness." "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Moreover, He keepeth all his bones; not one of them is broken. Evil shall slay the wicked, and they that hate the righteous shall be desolate, &c.

Brother Beebe, if it were not for the little hope I have that I shall one day awake with the likeness of the blessed Redeemer, and behold his face in righteousness, I should despair. I have no righteousness of my own; but the righteousness of the Lord Jesus Christ, is all sufficient for the justification of the saints, and their hope is an anchor of the soul, both sure and steadfast, and entereth into that within the veil; whither the Forerunner is for us entered. He has given us the blessed assurance that we are not our own; for we are bought with a price; not with such corruptible things as silver and gold, but with the precious blood of Christ. I thank God that I am not my own keeper, for if I was, I should certainly fall. We have an inheritance which is incorruptible, undefiled, and which cannot fade away, reserved in heaven, where neither moth nor rust can corrupt, nor thieves break through and steal, which is ready to be revealed in the last time.

The Lord is clothed with strength. His throne is established of old; He is from everlasting. The Psalmist testifies, "The Lord will not cast off his people; neither will he forsake his inheritance; but judgment shall return unto righteousness, and all the upright in heart shall follow it." It may well be said, His ways are not as our ways; for his ways are past finding out. In his infinite wisdom God foresaw, and perfectly understood our case, and therefore knew how to make full pro-

vision for us. O, the depth! both of his wisdom and knowledge. These things known and felt, will lay and keep us low at the feet of our gracious Lord and Master; they will animate our feelings, make the conscience tender, the judgment sound, and lead us to shew forth his praises, who hath called us out of darkness into his marvelous light. It is only here that the soul can feel the sweets of the obedience of faith. How comforting to the saints are these words of Jesus, I will never leave nor forsake thee. Though they may pass through the fire, it shall not kindle upon them; or through the waters, they shall not overflow them; for he says, "I will uphold thee by the right hand of my power." In six troubles he will be with them, and in the seventh he will not forsake them; in the trying hour of death, he will be with all his saints. But oh, How will it be with me in that trying moment? If Jesus be with us in that trying hour, we shall know the reality of the sentiment of Watts,

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there."

O, may I never be left to trust in an arm of flesh; for if I am saved at all, I shall certainly be a sinner saved by grace alone.

Your unworthy brother,

WILLIAM HAWKINS.

For the Signs of the Times.

Seneca Co., N. Y., Aug. 17, 1851.

BROTHER BEEBE:—Although a stranger to you, I feel constrained, from a sense of duty, to write a few lines to add to the many testimonies already given, in the *Signs of the Times*, of the tender mercies and long forbearing goodness of our Heavenly Father towards his children. While reading the communications of brethren and sisters, it brings vividly to my recollection some of the exercises of my own mind, previous to, and after the time when I first found peace through the merit of a crucified and risen Redeemer. I feel unworthy a name or place among the people of God. But unworthy as I am, and as inadequate to the task of writing as I feel myself to be, I still feel strongly impressed to give a short relation of the dealings of God with me, and shall therefore essay to do so, and leave the event with Him who not only rules the destinies of nations, but not even a sparrow can fall to the ground without his divine permission. I had, while quite young, and still continued to have some very deep impressions of mind when any thing occurred to call up the subject of death, judgment, and eternity. Nothing, however, proved abiding until I heard the following words used as a text, "Comfort ye, Comfort ye my people, saith your God." These words were set home with power; I thought for the people of God there was comfort and consolation, but for me there was none. I saw myself a sinner, and felt as though I ought to try to do something to appease the wrath of an offended God. I accordingly attended meeting, read the bible, and many times tried to pray, but found no relief. But the Lord in his mercy gave me to see I was a sinner by nature and practice, and of myself could do nothing to divine acceptance; all my good works appeared as filthy rags.

In this state of mind I was left to murmur against God, believing he knew before he formed me, that I should be forever miserable. Many times I thought, O that I was any thing that would not be accountable hereafter. But God who is rich in mercy, and abundant in goodness and truth did not leave me there, but in his own time and way gave me such a

realizing sense of my lost and ruined condition, as to silence all my murmurings; and I could then see I had by sin incurred the displeasure of a holy Being—had rendered myself obnoxious to all the penalties of his just law, and if forever banished from his blessed abode, I must acknowledge the sentence just. I could see no way God could be just and justify such a sinful polluted creature; and yet the cry would arise, "God be merciful to me, a sinner!" In this state of mind, when my case appeared hopeless, and no possible way of escape, and it seemed to me I was sinking down to rise no more, these words came to my relief; "Be of good cheer, thy sins are forgiven thee." O the happiness of that moment! My burden of sin and guilt was gone; the fear of hell had left me, and the very aspect of nature seemed changed, while Jesus appeared the one altogether lovely. I could then see (though but imperfectly) the medium through which God could be just and justify the ungodly. Then all was peace and love: I thought my sorrows ended, and my warfare accomplished. O delusive thought! I was not permitted to remain in this happy frame of mind but a short time, for on attending meeting where the ordinance of baptism was administered, I felt it my duty to go forward, but not having had any previous impression on the subject, I did not. The darkness of mind which followed the neglect of that duty I cannot describe. I thought I had deceived myself, and all was delusion. My burden of sin and guilt was gone, and there was no fear of hell; yet my case appeared worse, if possible, than before my mind was relieved. But the Lord in his mercy did not leave me long to endure the hidings of his countenance, but gave me some tokens of his love, and I again obtained a comfortable evidence of my acceptance with him. The duty of baptism still laid with great weight upon my mind, and became a subject of deep interest and great anxiety; and after much reading and doubting, many prayers and fears, I ventured to relate the exercises of my mind to the Baptist church in Arcadia, Wayne Co., was received, and accordingly baptized by Eld. Wm. W. Brown, then pastor of that church.

In conclusion, I must say, that when I thought my warfare accomplished, it had only commenced—that I had still the remains of inbred corruption, a hard heart, a stubborn will, and a mind which is not subject to the law of God, neither indeed can be; in view of which I many times have to mourn over my hardness of heart, and want of conformity to the divine will and image of him who has said, "If ye love me, keep my commandments." But the Lord is good, for his mercy endureth forever. For unworthy as I feel myself to be, I am still permitted to hope in his mercy; and were it not for that hope which is as an anchor to the soul, both sure and steadfast, I should forever despair of entering into that rest which remaineth for the people of God. All my past experience has only served more fully to confirm me in the belief that all is grace, free grace, abounding to the chief of sinners, through Christ Jesus our Lord.

Our churches in this section are in rather a low state; yet we have some tokens for good. We have recently had three added to our church in Clyde by baptism, (more are expected) and may this manifestation of the goodness of God be but the beginning of a glorious reign of grace, causing the dead to hear the voice of the Son of God, and they that hear shall live. May his people be made willing in the day of his power; and enabled, in the face of all opposition, to surmount every

obstacle, and follow the meek and lowly Savior in his imitable examples trusting alone on him for salvation, having no confidence in the flesh. And may the God of all grace comfort and sustain you in your arduous task, and keep you by his mighty power through faith unto salvation.

Yours, in hope of eternal life,

MARY BROWN.

For the Signs of the Times.

Fayette County, Pa. July 12 1851.

BROTHER BEEBE:—If I may be permitted so to address you, I feel unworthy to bear the appellation of brother to those of the kingdom of Christ; but still if I am not deceived I do love the Old Regular Baptist people, whose names are cast out as evil by all other denominations of religious professors, and who are branded with many hard names. But the scriptures inform me that the people of the Lord have been a persecuted people in all ages, and it does not appear to me that mankind are growing any better than they were as long ago as I can remember; but it does appear to me that men are generally much more puffed up with pharisaical pride and vain glory than they were twenty years ago. The do and live system is all that seems to be necessary with the majority of the people to gain eternal glory. But our blessed Lord and Master informs us that, I am the way, and the truth, and the life; no man cometh unto the Father but by me; yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. They know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof. From such turn away. What abundant reason we have to praise and adore the name of the God of Israel, that he has promised to save his people with an everlasting salvation; and although they may be every where spoken against, and the faith of God's elect which they hold, and for which they contend, misrepresented by those who profess to be ministers of Christ; yet they have abundant reason to rejoice, for so were persecuted the apostles and prophets which were before them.

Brother Beebe, my heart's desire and prayer to God is, that his people may be saved from all the false notions and vain traditions of men which are now taught among the human family, and finally be saved with an everlasting salvation in heaven, where the wicked cease from troubling, and the wearied saints of God shall forever be at rest.

Dear brother, I will now give you some account of our church. The church at Big Redstone was constituted May 1, 1791, and in the year 1809, my father was called as pastor of that church, and continued their pastor for upwards of thirty years, when he was removed by death; and then brother C. Skinner was called as pastor of the church, which office he held for eight years. In that time he moved out of the bounds of the church, which made it inconvenient for him to attend with us, and requested us to call another pastor. Since that time brother Skinner has moved to the western country. The church then called brother T. Rose from Ohio; he remained pastor two years, then he, Mr. Rose, left us and united with the New School party, and is

now a member of that body, which has left us without a pastor at present; but we still try to keep up our meetings as usual, on the first and third Lord's days in each month, although destitute of a preacher. We have many trials and difficulties to pass through here in this unfriendly world. We are reproached by those of our enemies for departing from the order of the Old Baptists, but we still maintain the same rule and order which the Old baptists were governed by which we believe the Baptists have ever been governed by. We are also accused of adopting a new confession of faith, which is not the case, for we have the same confession of faith that we have had ever since I belonged to the church, which is twenty years; and which was adopted by the Baptist Association in Philadelphia, September 25, 1742.

Dear brother, let us still be found enquiring after the old paths, and let us walk in them in the fear of the Lord, and pray that we may be led by his Holy Spirit into all truth, while we esteem the reproaches of Christ greater riches than all the treasures and honors of this world. We would be pleased to have any of our brethren call with us. We have become acquainted with many through the "Signs of the Times," who talk what we understand to be the language of the saints. Although it has been some years since I have taken the *Signs of the Times*, but I wish to take them again, and some of the other brethren wish to have them also.

Dear brother, I wish you to publish this scribble as soon as you can, (if you think proper) so as to let the brethren know that we are the same despised people that we ever have been.

May grace mercy and peace be multiplied unto you, and unto all that love our Lord Jesus Christ in sincerity and truth, is the earnest prayer of,

Your unworthy brother in Christ,

CALEB T. FREY.

P. S. Brother Beebe, please give your views on Revelations xi. 7, 8, 9.

C. T. F.

For the Signs of the Times.

A MORAL.—They are building a St. Paul's Church in Detroit at an expense of \$40,000! Pretty well for a city of 25,000 people. Wonder how much the church cost in which St. Paul preached? They have a church nearly completed in Buffalo costing \$80,000—pretty for a city of 50,000 people! The way these churches "pile up the agony" in the shape of brick, mortar, marble, &c., is a caution to oppressed labor. We believe that the merchant tailor in Buffalo who employs 700 hands, and attempted last year to cut down their wages, and pay in orders exclusively, subscribed some ten thousand towards that church! The sweat of Jesus in the garden was typical of the sweat of the oppressed tailors of this age, at whose expense the so called church of Christ is maintained!—*Cin. Nonp.*

The query in the above article is certainly worthy of notice; the question is more extensive perhaps than the inquirer intended to investigate. He says, "Wonder how much the church cost in which St. Paul preached?"

Well, sir, I refer you to the record that God has given of his Son, as the only true source of information on that subject. The scriptural sense of the term church, had no reference to a pile of brick and mortar, but in all cases was used to designate the chosen people of God. See Rev. i. The seven churches of Asia, were none other than the peculiar saints of Jehovah. Many of them were part and parcel of the church in which St. Paul had preached; who, by the mighty power of God had been made partakers of the Holy Ghost, the cost of which was the death and resurrection of the Redeemer, who



had power to lay down his life, and power to take it again. Thus the materials that composed the church in which St. Paul preached, being a "spiritual house, built up of lively stones," the price of which was the blood of the Son of God, it will ever remain a wonder to those who think seriously on the subject, how much that grand edifice cost. But I confidently inform the honest inquirer that there were no machines to grind the face of the poor used for its construction, nor did it require the sweat of the laborer to moisten its mortar. But the poor have a deep interest in this domicile, without money and without price, for they are the designated legatees to the mansion, on entering which they become rich in the hope of a blessed immortality.

Some of St. Paul's richest communications concerning the church in which he preached, were penned in the prison of Rome, and flowed from thence in manuscript; and many of his valuable sermons were delivered to persecuting mobs, such as were sworn never to eat nor drink until they had killed him. And if we may credit Paul's own account for some of the payments of his salary, he repeatedly received forty stripes save one.

Wonder how many divines we would have in the present day were the usages such?

PHEBE.

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1851.

"I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruits of his doings."—*Jeremiah xvi. 10.*

While attending the late session of the Lexington Baptist Association, we were requested to give our views on the passage at the head of this article; and as we feel bound to give to them who ask of us, such views as we have, on all matters of faith and doctrine, we offer to the consideration of the inquirer, and all others interested, the following remarks.

1. It is important that we should understand that this declaration of our God was made concerning Judah, or that division of the family of Israel which adhered to the house of David, after the ten tribes had revolted, and established themselves, nationally, under a separate organization. The two and half tribes which remained, although true to their allegiance to the throne of David, were guilty of disobedience to the laws of God, and charged with sins which were written with a pen of iron and with the point of a diamond. They had departed from the living God, and were charged with idolatry.

2. Jeremiah was sent to them with a message from that heart-searching and reinvigorating God, whose people they professed to be, to announce to them the righteous judgments which were in store for them, as a punishment for their transgressions; and to declare to them that the day of reckoning was at hand, when they should be plucked up as a nation, and their inheritance discontinued; which predictions were literally fulfilled, when Jerusalem was taken by the Romans, and the temple service abolished.

3. It is worthy of observation, that while God chastised the children of Israel, and of Judah for their idolatry and disobedience to the covenant of works, he winked at the abominations of the gentile world; thus clearly showing that the whole family of Israel stood in a different relation to him, as a covenant people from that in which the heathen nations

stood as merely the creatures of his creation, and subjects of his power and providence. Israel were, but the gentile nations were not typical of the spiritual kingdom of our Lord Jesus Christ; and their degeneracy, idolatry, and disobedience to God, together with their propensity to conform to a popular kind of religion, and to trust in an arm of flesh, instead of trusting alone in the Mighty God of Jacob, and the exemplary punishment visited on them, was evidently figurative of the backwardness of the professed disciples of Christ under the gospel dispensation, and the chastisement which God will inflict on his people when they depart from the laws and institutions of his spiritual kingdom.

4. The Jews nationally had to do with a God that could not be deceived with their solemn mockery, and vain formalities. With their lips they drew nigh unto God, but their hearts were far from him; and when the Messiah came in the flesh, he charged them with making void the law of that covenant under which they stood, by their own traditions; and although they fasted often, prayed long, loud, and publicly, disfigured their faces, and stood in the market places, and at the corners of the streets, to convince the world of their "ardent" piety and zeal for the Lord, and although they compassed sea and land in their missionary zeal to make converts, or proselytes to their faith, yet were they denounced as a generation of vipers, a seed of evil doers, by him who searcheth the hearts and trieth the reins; and they were also challenged to show how they could escape the damnation of hell.

The church of God has been instructed, by divine authority to regard those things written aforetime, as written for their learning; and it becomes the children of God at this day, to receive the instruction and admonition of the subject.

1. As the antitypical Israel of God, the church stands in a peculiar covenant relationship to God. A relationship which no other beings in heaven or on earth sustain; not in the same covenant of works which carnal Israel stood in, which was figurative and typical, but in the covenant of grace of which all former covenants were typical.

As those institutions, laws and ceremonies which were embodied in the old covenants, were enjoined exclusively on the people, embraced in the covenants, and they dealt with in all cases according to the provisions of the covenant, so we may learn that Christians are accountable to their covenant God, for every departure from the laws and regulations of his spiritual kingdom, which is the Gospel church.

2. According to the type, Christians have found themselves under the gospel dispensation, more strongly beset to depart from God as their only hope and confidence, for spiritual life and prosperity, and to conform to the fashionable and popular notions of worldly religionist than on any other points.

3. The present condition of antitypical Israel seems to us, to present a very plain exemplification of the type. Like national Israel, the Baptists formerly stood as one family, but they have become separated; the majority of them have departed from the government of the house of our spiritual David, and they have chosen the mountains of Samaria, for their location, and in their alienation from the house of David, they have built groves, and set up Idols under every green tree, and on every high mountain. The Old order of Baptists, like the little remnant which remained, continue on the old apostolic platform of doctrine and practice,

at least so far as to distinguish them from all other people under heaven: but still, it may be, that even the old order of Baptists, who are unquestionably the only people on earth, that do hold the doctrine and order of the primitive church, have, like Judah, sins written with the pen of iron, and with the point of a diamond. It certainly appears to us, that the true church of Christ was prefigured by Judah, unto whom this message from the Lord was directed; and if so, the admonition is peculiarly applicable to the Old School Baptists, and it becomes us to lay the weighty considerations of our text to heart. The sins charged upon Judah, some of them open and obvious to all beholders, such as their idolatrous conformity to popular religious customs, worshipping at other altars than the true altar of the Lord, and remembering their altars and their groves by the green trees, upon the high hills: while other sins charged upon them were only known unto him who searcheth the heart and trieth the reins. It is a solemn consideration to the saints of the Most High, that "All things are naked and open to the eye of him with whom they have to do." And, however circumspect may be our walk and conversation before men, and in the view of ourselves and of our fellow men, God cannot be deceived. The thoughts and intents of our hearts, the secrets of our reins are always open to his view. Well did the apostle admonish the church of God, "Be not deceived, God is not mocked; whatsoever a man soweth that shall he reap." If we sow to the flesh, we shall of the flesh reap corruption.

In the fourth verse of this chapter it is declared that Judah should discontinue from his inheritance, and that he should serve his enemies. How terrible was the execution of this word of the Lord, when Jerusalem was literally overthrown, and Judah scattered abroad to serve the heathen nations of the earth; and how striking have been the examples, where churches and individual Christians, whose inheritance was once in the order of Christ, where they have confessed with joy and gratitude, "Our lot has fallen to us in pleasant places, and we have a goodly heritage," that by their departure from the simplicity of the gospel, by trying some experiments of their own, to enlarge their borders, to remove from them the offence of the cross, to gain the approbation of men, or to secure some temporal object, that they have been dispossessed of their standing in the order and fellowship of the church of God, and driven away from their former gospel privileges to sit down and weep in a strange land, by the chilling streams of Babylon, where the songs of Zion are never heard.

"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord; for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Thus speaketh God by his prophet, in our context; and he also adds, "The heart is deceitful above all things, and desperately wicked; who can know it?" Then follow the words of our text. "I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doing." The

Lord will judge his people, and he will rebuke and chastise them in righteousness; for as many as he loves he rebukes, and it becomes them, at his rebuke, to be zealous and repent. In his rebukes, God deals with his children according to their ways, and according to the fruit of their doings. For they who depart from him in heart, or in practice, they who observe lying vanities and forsake their own mercies, shall be "As the patridge setteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." This has been fully exemplified in those who have gone out from the apostolic church, to gether converts, or fame, or money, or for any other purpose; they have not realized their expectations. We could give the names of many who within the last twenty years have been decoyed away from the standing which they once held in the fellowship of the apostles and of the apostolic church, who have been unable to hatch out their eggs. True some of them have succeeded in hatching cockatrice's eggs, but from them they can produce no patridges; and that which is crushed, breaketh out into a viper. Isa. lix. 5. Many have been decoyed by the wily arts of the New School, and led to believe that they were going to blaze like comets; who have no sooner sacrificed the fellowship and confidence of the Old School Baptists, than the New School have laid them on the shelf; or, in other words, have given them to understand that they have no honorable station for them to fill; they may be tract-peddlers, Sunday School teachers, or hewers of wood, or drawers of water, but in their end they are fools; and painfully do they realize, if they possess one spark of grace, that they have been miserably fooled by attempting to gratify their vain ambition.

The church of God is to judge her members by the New Testament rule, according to their walk, in faith and practice, and to extend or withhold her fellowship accordingly; but the God with whom we have to do searcheth the heart, and trieth the reins, and however deceitful the heart may be, he knoweth the thoughts and intents of it. It is a fearful thing to fall into the hands of the Living God. Yet David desired to fall into his hands, and all the saints, who are the circumcision that worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, will say with the poet,

"Is there ambition in my heart?

Search, gracious God, and see;

And turn each cursed idol out

That dares to rival thee.

Lord, search my heart, and try my ways,

And make my soul sincere;

Then shall I stand before thy face,

And find acceptance there."

## CIRCULAR LETTER.

The Elders and Messengers of the Lexington Association, convened with the church at Lexington, Sept. 3d and 4th, 1851, to the churches which they represent, send Christian salutation, wishing you grace, mercy, and peace, through our Lord Jesus Christ.

DEAR BRETHREN:—In accordance with our usual custom, we send you this, our annual epistle, in which we call your attention to the following remarks on the subject of the

## Resurrection of the Body,

predicated on Philippians iii., and a part of the 21st verse. "Who shall change our vile body, that it may be fashioned like unto his glorious body."

That the doctrine of the resurrection of the dead is an essential article of the Christian faith, cannot be doubted if we believe what the inspired apostle has said. "If the dead

rise not, then is not Christ raised; and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, we are, of all men, most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept."—1 Cor. xv. 16—20.

Most of the religionists of this day admit that there will be a resurrection, both of the just and of the unjust; but respecting that change, there is diversity of opinion. Some contend that the immortal body cannot be a material body, from the consideration, that it will be a spiritual body, and consequently they deny that it is this body which we now possess that is to be raised; this is a virtual denial of the doctrine itself, and also of the plain language of our text; for, to take away the body that we now possess, and give us some other body, would not be changing our vile body. The object embraced in our text is that our vile body will be so changed that it will be fashioned like Christ's glorious body; and hence if we can learn what body our Lord possessed when he arose from the dead, we may know what bodies his children will have. On this point, although the immortal body of our divine Lord after he arose from the dead, connected as it was with all the perfections of the Godhead, may dazzle, and in a measure confound our sight, yet the subject is clearly revealed in the scriptures. When the holy prophets who spake of his coming and sufferings, and of the glory that should follow, one of them said, "A body hast thou prepared me." This body was born of the virgin Mary; and although mysterious in its divine and human nature, was in all respects similar to the body of the first Adam, and as the first Adam and his posterity died by reason of sin, (by sin death entered the world) so the second Adam died by the imputation of our sins.—"He was delivered for our offences, and was raised again for our justification." This body of our Lord, connected with his immortal soul, and mysteriously united with the perfections of the eternal God, presents the Mediator between God and men. In this character he was born, lived, died, arose again and ascended, and lives, and reigns in the world of immortal glory, the King of kings, and Lord of lords, and under his sceptre all the vast concerns of the universe are governed, from the rise and fall of nations, to the fall of a sparrow, or of a hair of the heads of one of his children to the ground. And he must reign until all enemies are put under his feet; then shall the kingdom be given up to the Father, that God may be all in all. In the performance of this work of our great Redeemer, the body born of the virgin Mary, was the same that hung on the tree, and that laid in the tomb: the same body that was put to death in the flesh, was raised by the Spirit, rendered immortal, no more to die; as he said to John, "I am he that liveth and was dead, and behold I am alive forever more." That this was the same body after he arose from the dead, that was born of the virgin Mary, is evident, not only from the fact, that he whom God raised up, saw no corruption, but also from abundance of other testimony. When in his glorious body he appeared to his disciples, and the majesty and glory of his immortal character so over-awed them that they thought he was a spirit, he said to them, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have." Here we see the mistake that many labor under in supposing that whatever is spiritual must be immaterial, because it is termed spiritual, not understanding the difference between being spiritual and

being a spirit. That the blessed Jesus was spiritual after he arose from the dead is certain, and that he possessed flesh and bones is equally certain, and hence the important fact that the same body that was laid in the tomb, when immortalized by his resurrection was first seen by Mary, and afterwards by all the witnesses chosen of God for that purpose, and about forty days afterwards did, in presence of his disciples, ascend up into heaven; and that he is to-day at the right hand of the Majesty in heaven, is a fact as clearly demonstrated in holy writ as is the being of the eternal God.

This view of the immortal body of our divine Lord, will teach us, that the body which we now possess, called in our text *our vile body*, when raised from the dead, fashioned like Christ's glorious body, will be immortal and material; for such is the body of the blessed Savior; and although he was a perfect man, made like unto his brethren, (sin only excepted) yet his union with the Godhead, rendered him a divine person.—And thus the union of the saints with him, in the blessed morning of the resurrection, present both soul and body divine; for they shall be like him. So says the apostle John, "When he shall appear, we shall be like him, for we shall see him as he is."—And so said the apostle Peter, when speaking of the exceeding great and precious promises, "Whereby we are made partakers of the divine nature." On this important subject, Paul says, (1 Cor. xv. 42—44. among other things, "So is also the resurrection of the dead: It is now sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a mortal body it is raised a spiritual body."

Notwithstanding the immortal state of the saints of God, their bodies will be the same size they are here; and appear in the same stature, John saw the dead great and small stand before God, when speaking of the general judgment; and hence, as our Lord rose from the dead, with the hole in his side and the prints of the nails in his hands and feet, will not the apostles who bore in their bodies the dying of the Lord Jesus, appear in their bodies when raised from the dead? Is it not obvious that the great Captain of Salvation will, by his wounds and bloodshed, clearly show that he did not overcome the powers of darkness without a severe conflict? He for the suffering of death, was crowned with glory and honor. Thus with all the followers of the Lamb, while they shall bear palms in their hands, and crowns on their heads, as victorious warriors will ever bear witness that they have come out of great tribulations, and have washed their robes, and made them white in the blood of the Lamb.

Another pleasing fact connected with the subject is that when our Lord arose from the dead, the graves were opened, and many of the saints that slept, arose and appeared unto many, and went with him into the holy city. These the great Redeemer took with him as a pledge of the final forthcoming of all his children, when the voice of the Arch Angel and trump of God shall awake the dead.

This blessed company of immortal bodies that went home with the Savior, appeared to form the society that John saw in heaven; the hundred and forty four thousand of the tribes of Israel, having their Father's seal in their foreheads. That these were the same that arose with their divine Lord, appears from the description given of them by John. As Christ was the First fruits of them that

slept; and these are called the first fruits unto God and the Lamb; the first of the purchase of the Savior's blood, whose bodies were raised from the dust of death. It is said that "They sung, as it were, a new song" that no man could learn, but those that had been redeemed from the earth; the spirits of just men made perfect. And we are told what that new song is, "Not unto us, but to thy name be the glory; for thou art worthy; for thou wast slain and hast redeemed us unto God by thy blood, out of every nation, tongue and people. These were redeemed from sin, by the blood of the cross; but they are not redeemed from the earth. They sung as it were a new song; not in every respect new, but there was an additional note, that strung the lyre when the immortal body was joined to the immortal soul. While the powers that belong to the immortal body unite with the immortal soul, they unite their various powers, and participating with each other, their glad song re-echoing the praise of God and the Lamb, while the burden of it is, that they are redeemed from sin, from death, and from the power of the grave. With them the saying is brought to pass, that "Death is swallowed up of victory." O, happy souls! Well may they be distinguished among the blessed throng. There is no more sickness, nor pain, nor death; for the former things are passed away. Neither shall they hunger any more, nor thirst any more; for the Lamb shall lead them unto fountains of living waters.

In view of this blessed prospect, all the family of God may well lift up their head and look upward; the period will come when the Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God; and the dead in Christ shall rise first, and those that sleep in Jesus shall God bring with him; and they that are alive shall be changed in a moment, in the twinkling of an eye, and they shall be caught up to meet the Lord in the air. Then shall be known whom the King delighteth to honor. Then shall the saints appear in glory. Their immortal souls of vast desire put in perfect tune for the song of Moses and the Lamb. A body of immortality reunited and clothed with the garment of Salvation, that will outshine the sun; and the vast company of the redeemed of every age, from Abel's day to the last setting sun, united in one heart and one mind, and all made ready, as a bride adorned for her husband, presented at the right hand of her glorious Bridegroom, to eternally feast on the marriage supper of the Lamb, and to go no more out forever.

In view of this glorious subject, may we not, with joy unspeakable and full of glory, look forward with pleasing anticipation? By and bye we shall see Abraham, Isaac, and Jacob, and all the saints of whom we have read in the holy scriptures, and all those tried saints with whom we have had acquaintance, whose doubts and fears, and pains and sorrows, we have participated, now beyond the storms of life, free from all their sorrows, they can look back on those dark scenes of time, and in sight of eternity see the book of creation, and that of divine providence unfolding the bright side of the mysterious page, and can now understand that all was for the best, and that each opening event was in that grand machine, working together for good to them that love God, to them who are the called according to his purpose.

May we not make a practical and wise improvement of the subject—Pray God to increase our faith, confirm our hope, and enlighten our understanding, that we may preach better, hear better, pray better, sing better,

and do more good to all around us. Remember the storms of time will soon be over—a few more lonely hours—a few more sorrows—a few more conflicts with the powers of darkness, and we shall overcome, through the blood of the Lamb and the word of our testimony, and then we shall enjoy one long and never ending eternity, to shout the triumph, and to ascribe all the glory of our finished salvation to God and the Lamb forever.

HEZEKIAH PETTIT, Moderator.

CORNELIUS HOGABOOM, Clerk.

## CORRESPONDING LETTER.

*The Lexington Baptist Association, to the several Associations with whom we correspond, send Christian salutation.*

DEAR BRETHREN IN THE LORD:—Through the goodness of our God we have been preserved through another year, and enjoy the privilege of meeting once more in our associate capacity, for which we desire to thank God. It is not our privilege to inform you of revivals and large additions to our churches, or of the special out-pourings of the spirit upon us, although some mercy drops have fallen upon Zion. As far as our information extends, a thick cloud of darkness hangs over the church of God, and she is in affliction. But although in the furnace, she is not consumed; her God worketh all things after the counsel of his own will. We desire to be thankful to God, that, in the midst of all our trials, he has preserved our churches in the faith of the gospel, so that when discriminating grace is held forth in the gospel, our souls sweetly feast on the precious truth. Although we may have some conflicts to pass through, while on our pilgrimage, they will all soon terminate in the everlasting triumph of all those who fight under the banner of King Jesus, who is the Captain of our Salvation.

Our present session has been harmonious and pleasant. We have received your Messengers and Minutes, and we earnestly desire a continuance of christian correspondence with all who love our Lord Jesus Christ, and walk according to the faith which was once delivered to the saints.

Our next associational meeting will be held, if the Lord will, with the church in Broome, Schoharie County, N. Y., on the first Wednesday and Thursday in September, 1852, commencing at 10 o'clock, A. M., when and where we hope to again receive your Messengers and letters of correspondence.

HEZEKIAH PETTIT, Moderator.

CORNELIUS HOGABOOM, Clerk.

## Ministry.

### The Baptismal Controversy.

The press of our Pædo-Baptist friends has been teeming, lo these many moons, with books, tracts, and picture-primers, and thro' newspapers in editorials, extracts and communications, some long and learned, some short and silly—of all sorts and sizes, and presenting a grotesque medley of moral and intellectual inconsistencies and contradictions—now grave, and stately, and patronizing; anon fierce, furious and denunciatory—at one time giving utterance to sentiments in tone and temper melliflously bland, and then in such sounds as grate from the doors of perdition, against all opposers of infant baptism, who are anathematized, and held up for the scorn and execration of Christendom! In this crusade against the Baptists, Papists and protestants, Calvinists and Arminians march cozily and fraternally under the same banner, and handle in common the same weapons of war—



fare! Before us now lie spread out half a score of Peto-Baptist newspapers, devoted to the interests of some several different denominations—all discordant among themselves, but all sending forth one "harmonious bray" against the weak and wicked Baptists! Each seems to vie with the other in the multitude of the vials of wrath which it can pour upon our devoted heads. These fierce knights of the quill seem to have been born under the star "Wormwood," so bitter are their feelings of hatred and scorn.

But there are certain papers of the Peto-Baptist persuasion, whose editors have expended their ammunition, or else have been sorely wounded in the conflict. These worthies, at intervals, can now only perpetrate a squib, or at most deal out a little insipid nonsense, or perhaps retail a worn out slander or an exploded sophism. And to such editors as these is assigned the "Guerrilla warfare" of turning up the white of their "lack-lustre eyes," and of exhibiting the affectation of supreme disgust, whenever the Baptists repel the charges constantly and perseveringly brought against them, or presume to expose the shallow sophistry by which infant baptism is sought to be sustained. These men, of all others, are the most tremblingly apprehensive of the safety and perpetuity of "their craft," and hence, whenever the Baptists speak or write on baptism, with much contraction of frame and feature, they cry out in most agonizing tones—the "everlasting topic of baptism!" the "everlasting topic of baptism!" They hope to gain favor for their cause, by pretending to esteem the whole subject of trivial consequence. "Paul made Jesus Christ and him crucified," is the jesuitical cant of such pettifoggers, "the burden of his story, and thanked God that he had not sent him to baptize, but to preach the gospel. Not one verse in five hundred in the word of God treats of that subject. And yet, some of our modern apostles, who profess to take the Bible as their guide, make baptism the burden of their song, day and night, in season and out of season!" By such hollow hypocrisy, the impression is attempted to be made, that the Baptists regard, while the Peto-Baptists do not, the ordinance of baptism an affair of vast moment and magnitude!

Oh no! the Peto-Baptists never attach much consequence to baptism!! And yet ninety-nine hundredths of them esteem that rite as essential to salvation! For more than a thousand years not an infant was baptized except from the firm and settled conviction that it was necessary for regeneration, and for the remission of original sin, and that without it even infants, dying in infancy, would be damned!

The Peto-Baptists esteem baptism of trifling moment! There is not a sect among them that can boast of two centuries existence, whose garments are not dyed in the blood of opponents! And even now, the great mass of the Peto-Baptists, the world over, are earnestly engaged in upholding their rickety systems by the enactments of states, imposing fines and forfeitures, or else imprisonment and death upon all who deny that the scriptures or tradition make it imperative to baptize infants.

Truly, infant baptism is a very small affair in the estimation of its adherents, when by it they are adding millions per annum to the dominions of the Pope of Rome, and are upholding the iniquitous church establishments of Europe, Mexico and South America—when by it they are weekly kidnapping thousands of helpless infants in their cradles, and making them vassals of creeds and the subjects

of ecclesiastical yokes without their knowledge or consent. This indifference of the Peto-Baptists to the ordinance of baptism has illuminated the world with martyr fires, and filled every breeze with the groans and sighs of the suffering friends of truth! Thank God, the teeth and claws of this red dragon have been extracted—its power to kill and to destroy has been taken away—and we only see now the manifestations of its spirit, in the floods which issue from its mouth for the destruction of the objects of its hate. Yes, Peto-Baptists esteem baptism a very small matter!

Let not the Peto-Baptists then reproach us for attaching too much importance to baptism until they wipe these foul stains from their creeds and their history. In vain may they cry, "peace, peace," when there is no peace. Infant baptism wages relentless and perpetual warfare upon the purity of the church, the liberty of conscience and the triumph of truth. It is the fountain source of numerous streams of dangerous and pestiferous influences. It is the life's blood of Popery, and of a great majority of those monstrosities which have been perpetrated in the outraged name of religion. We beg leave then, most emphatically, to disregard the requests of those Peto-Baptists who ask us to refrain from the agitation of the baptismal question. How can we do so, and obey the apostolic injunction, to "contend earnestly for the faith once delivered to the saints."—*Western Recorder*.

Sir Benjamin Hall recently gave the clerical extortioners of the Established Church, a terrible overhauling in Parliament. He said that, during the last seven years, the gross income of the See of Canterbury had been, in round numbers, £210,000; of York £100,000; of London £123,000; of Durham £207,000; of Winchester £101,000, &c., amounting to the enormous sum of £1,535,000. The net income was £1,344,000, giving each bishop, on the average, no less than £192,000. This was not all. By means of fines upon leases, and other speculations, these bishops have received immense sums over and above their incomes, as fixed by law. For instance, the bishop of Chichester was to have £4,200 a year, and in seven years he has managed to get £30,625, or £1,225 more than was his due. The bishop of St. David's has received in seven years £7,623 more than his fixed income, and the bishop of Norwich, £7,071 too much. So with their lordships of Oxford, Rochester, and Salisbury. The result is, that these six bishops have received £140,000 more than was allotted to their Sees, and fixed as their future income. If other people were to do this, said Sir Benjamin Hall, it would be called robbery of the fund; if a man was assigned a certain income, and he took more, he was taking what did not belong to him, and that was the case with these six bishops.

**FIRE ANNIHILATOR.**—The English papers by the Baltic say that several accidental fires which have recently occurred in that country have been extinguished, with the most complete success, by the use of Phillips' Fire Annihilator. The flames are instantaneously quenched by vapor emitted from this little machine. In ordinary cases of fire, as much damage is usually caused to goods, machinery, &c., by the water used in its extinction, as by the fire itself. But this vapor, while it noiselessly and effectually "annihilates" the fire, will not soil the finest piece of silk, nor affect the most delicate and valuable machinery. Many thousands of dollars have already been saved by these machines in England, and the public are looking with the greatest anxiety for their introduction into this country. Not a store, dwelling, manufactory, vessel, hotel, or place of amusement, will be twenty-four hours without these protectors, when they can be obtained. With one of these machines, (which costs some \$20,) a man can retire to sleep, knowing that he possesses a sure safeguard against that most fearful destroyer, fire. A London paper describes this invention as a "machine weighing less than 20 lbs., which a man can carry with ease under one arm, and which, by the mere turning of a stop-cock, will bring the fiercest flame cowering and dying at his feet, like a crouching slave before its master."

**DEATH OF FIVE MEN IN A WELL.**—The Kingston (Ulster County) Journal of the 13th ult. says, that on the morning of that day a number of men were engaged in deepening a well dug last year for R. Gosman. One of them went down; he did not return; and soon another followed, and passed out of sight; then a third fourth and fifth went down, and the last was seen to reel and fall. The truth soon became known, that the whole five had perished by inhaling the fatal gas so often found in wells. Just before the paper went to press, two of the unfortunate men had been taken out insensible.

**INFALLIBILITY ILLUSTRATED.**—We translate the following item from the last number of the Archives du Christianism:—

"In the seventeenth century Galileo was solemnly condemned, by the Infallible Church of Rome, for having taught that the earth turns on its axis. At the present time, in the Pantheon at Paris, and the Cathedral at Rheims, there is in process of construction a collection of apparatus to demonstrate the fact, for the teaching of which Galileo was compelled to suffer. In these temples, consecrated to the infallibility of the Romish Church, lay-members of that very body are preparing to demonstrate that this church is fallible. *Peccavit ecclesia! The earth turns on its axis!*"

**DYSENTERY AND BOWEL COMPLAINT.**—The Baltimore Patriot publishes the following recipe for these distressing complaints, and strongly recommends a trial of it:

"One pint of clean oats, to be browned the same as coffee, but not to be ground; put in a clean vessel, with two quarts of water, then simmered over the fire until reduced to one quart; when cool, decant it off. Dose for a grown person, a common-sized tumbler, sweetened with loaf-sugar, but no milk or cream. Three tumblers in almost all cases will afford relief."

**A CHILD OF JONATHAN AYRES, of Canterbury, N. H.,** was sent out into a pasture on the day of the great hail-storm in that region, but not returning search revealed the horrid fact that it had been killed and mostly eaten by some savage animal, supposed to be a wolf. Some of the child's limbs were found, and a party of hunters started the next day to ferret out the wild beast. Such animals have not been known in that vicinity for many years. The child victim was six years of age.

**MOST AFFECTING EVENT.**—We learn by telegraph that on the 14th ult., a boat containing a picnic party of thirty-five persons was upset in the bay at Kingston, Canada, and nineteen persons were drowned, fifteen of whom were females.

## POSTAGE.

Whenever you write, if it is but a line, Please prepay the postage and I'll prepay mine; We then make a saving of forty per cent, And with this Uncle Sam must needs be content.

**RIGOR OF ENGLISH LAWS.**—A child only nine years of age was recently sentenced to ten years' transportation from England, for setting fire to a stack of corn belonging to a farmer.

## OBITUARY.

Warwick, September 2, 1851.

**BROTHER BEEBE.**—It devolves upon me to send you an obituary notice of our highly esteemed, and lamented brother, DAVID FORSHEE, whose departure you briefly mentioned in the "Signs" of the 1st inst. Brother Forshee was well and favorably known to all Old School Baptists who have visited Warwick for the last fifteen years, as his house was a home for his brethren, as many who have shared his hospitality can testify. He departed this life on Monday, August 12th, in the 50th year of his age. A precious brother has obtained his discharge from all the wars of this militant state, and has gone we trust to receive the crown laid up for all who love the appearing of Jesus. By this providence we are made to realize that "God moves in a mysterious way, His wonders to perform; He plants his footsteps in the sea, And rides upon the storm."

Brother Forshee was brought to the knowledge of the truth in his youthful days, and he followed the example of his divine Master in the ordinance of baptism, and united with the church at Warwick, about the year 1820, where his membership continued until he removed to Rockland County some 18 or 20 years since. He then removed his standing to the Ramapo church, and was licenced by that church to preach the gospel. Since that time he

has improved his gift in public, as a door of utterance has been opened to him. Firmly established in the doctrine of Christ, and earnestly contending for the faith once delivered to the saints; when the division occurred among the Baptists, he took a decided stand with the Old School brethren, and ever remained an uncompromising advocate for the doctrine and order of the gospel.

He resided in Rockland about three years, and then returned to this town. The Warwick church being then in a somewhat unsettled state, he did not feel free to unite with it, but took his letter to the Brookfield church, in the fellowship of which he continued during the remainder of his pilgrimage. He was of an even temper, and possessed a meek and quiet spirit.

Circumspect in his walk, and of a godly conversation, his words appeared to have been duly weighed before they were uttered. Following peace with all men, as a citizen and neighbor he was generally and highly esteemed; and if any regarded him otherwise, it was on account of his religious sentiments, which to him were sacred, and could not be yielded to gain friends. For several years past his health has not been very good, but during the present summer he has been more feeble than usual, and appeared to feel that the time of his departure was at hand, and frequently conversed with his family upon the subject of his dissolution. He was able however to superintend his business until about two weeks before his death.

During the last week of his life, I was with him much of the time, and had considerable conversation with him. His hope in the mercy of God was firm, yet he complained of darkness and of sore temptations.

He felt ready to depart, and although sensible that medicine could do him no good, yet he appeared willing to take such remedies as it was thought might prove beneficial. For some days previous to his death, his disease affected his head so that his reason was impaired and his mind wandering. There were intervals when he was quite rational, but very weak so that he could not converse much, but by signs gave us to understand that his trust was in Jesus, and that he felt that he was going home.

On Wednesday previous to his death he was calmer than the most of the day, but did not converse much. About noon he raised up in bed and asked for a pencil and paper, which were handed him, when he wrote the following acrostical lines which were sung at his funeral.

Grant me dearest Savior the smiles of thy grace,  
And keep me, O keep me in thy blessed ways.  
Ere thou Lord my portion, while here we remain  
Rejoicing together in praise to thy name:  
In days that are past thy truth I have told,  
Even thy blessed gospel, that's better than gold.  
I ord thou hast been with me, thy word to unfold  
Calling on thy ransomed to come to thy fold;  
On thy gracious promise my soul has relied,  
No more I have needed than thou hast supplied.  
King Jesus thou art coming to visit our land,  
Live! Live! thou my ransomed and come in one band;  
In glory and honor thy people must dwell,  
No pain, nor more sorrow shall they ever feel.

These lines indicate the state of his mind at that time, and shows that his heart still warmed towards our brother whose name he thus recorded. He continued to fail until Monday, the 12th ult., when, at about 4½ o'clock, P. M., without a struggle, or the moving of a muscle, his spirit took its flight. We trust that he fell asleep in Jesus, who was his supporter until, and through death. He has left a widow, one daughter, a son-in-law and two grand children to mourn their severe loss. May the Lord sustain them, and cause that this dark providence may be sanctified to them. A large circle of relatives and friends mourn the loss of one whom they greatly esteemed, while they deeply sympathize with those more immediately bereaved.

The church of God in this region also sustains a severe loss, but we trust that our loss is his gain. May we be still and know that it is the Lord who hath done this, and that he is too wise to err, too good to be unkind. May we individually be enabled to adopt the language of the poet,

"It is the Lord enthroned in light,  
Whose claims are all divine,  
Who has an undisputed right,  
To govern me and mine."

The funeral was numerously attended on the following Wednesday. The scene was solemn and impressive.

Yours in gospel bonds,

P. HARTWELL.

## POETRY.

## Christ, the Believer's Rest.

ISAIAH XL. 10.

Jesus, thou art our only rest  
From sin, and guilt, and fears;  
We love to lean upon thy breast,  
And on thee cast our cares.

With anxious care and painful thought,  
We toil'd and toil'd again;  
True holiness was what we sought,  
But this we sought in vain.

This gem we sought with longing eyes,  
And hoped the prize to win;  
But great indeed was our surprise,  
When all our works proved sin.

Stripp'd naked, and exposed to shame,  
We loud for mercy cried;  
The Lord gave faith to eye the Lamb,  
And fasten in his side.

Faith comprehended all in Christ;  
Love clasp'd him in her arms:  
As Savior, Surety, King, and Priest,  
And Refuge from all storms.

The works of nature, bad or good,  
Aval'd nothing here;  
Faith view'd the Savior's precious blood,  
And banish'd guilt and fear.

Here's life, and light, and holiness,  
And righteousness divine;  
A boundless treasure, all of grace,  
And faith says, All is mine.

O what a rest is Christ to me;  
How precious and how true;  
From guilt and sin he sets me free,  
And gives me glory too.

I have, I want no rest beside;  
Here's all a God can give;  
Here would I constantly abide,  
And every moment live.

Here guilty, ruin'd souls may flee,  
And find a safe retreat:  
He loves to set the captive free;  
His mercy is so great.

Your legal toil will but increase  
Your wretchedness and woe;  
You never can have solid peace  
Till Christ, by faith, you know.

Though base and black as hell you be,  
Faith in the bleeding Lamb  
From guilt will set the conscience free,  
Nor can the law condemn.

Here you shall have an endless rest,  
Nor death, nor danger fear;  
Here sinners are completely bless'd,  
And no where else but here.

GADSBY.

## The Christian going Home.

Occasioned by the words of a dying friend—  
"Before morning, I shall be at home."

Home! home! its glorious threshold  
Through parted clouds I see,  
Those mansions where a Savior reigns,  
Where I have longed to be,  
And, lo! a bright unnumbered host  
O'erspread the heavenly plain,  
Not one is silent—every harp  
Doth swell the adorning strain.

Fain would my soul be praising  
Amid that sinless throng,  
Fain would my voice be raising  
Their everlasting song—  
Hark! hark! they bid me hasten  
To leave the fainting clay,  
Friends! hear ye not the welcome sound?  
"Arise, and come away."

Before the dawn of morning  
These lower skies of all light,  
I shall have joined their company  
Above this realm of night,  
Give thanks, my mourning dear ones,  
Thanks to the Eternal King,  
Who crowns my soul with victory  
And plucks from Death the sting.

SIGOURNEY.

## Farewell.

Farewell! it hath a sombre tone,  
The lip is slow to take it,  
It seemeth like the willow's moan  
When autumn winds awake it;  
It seemeth like the distant sea  
Round some lone islet sighing,  
And yet thou say'st it unto me,  
And wait'st for my replying.

Farewell! thou fly'st from Winter's wrath  
Mid sunny bowers to hide thee,  
May freshest roses deck thy path,  
Yet bring no thorn to chide thee;  
And may'st thou find that better land  
Where no bright dream is broken,  
No flower shall fade in beauty's hand,  
And no farewell be spoken.

SIGOURNEY.

## MARRIED.

In Gilboa, Schoharie Co., N. Y., on Monday, September 2d, by ELI I. Hewett, Mr. PATRICK VAN DYCK, of Roxbury, to Miss ROSETTE A. COLE, of Gilboa.

July 3d, by the same, Mr. AMASA HILL, of Roxbury, to Miss ANN ELIZA BROOKS, of Lexington.

## ASSOCIATIONS.

The Yellow River Association will hold her next meeting, with the church at Rock Spring De Kalb County, Ga. 4 miles East of Flat Shoals, on South River, on Saturday before the fourth Sunday in September next.

The Oconee Baptist Association is appointed to meet with the Bethlehem church, two miles north-east of Lexington, Ga., on Saturday, October 11, 1851.

The Salisbury Baptist Association, have appointed their next annual meeting to be held with the church at Salisbury, Somerset Co. Md. to commence on Saturday preceding the fourth Sunday in Oct. next.

We are requested to earnestly and affectionately invite the Old School brethren and sisters generally, and especially ministers of our order to attend this Association.

The Beulah Baptist Association will hold her next session with the church at Shiloh, Tallapoosa county, Ala. 12 miles east of the Double Bridges on Tallapoosa River, on the road to Oak Bowery, and 12 miles north of Notasulga, commencing on Thursday before the third Sunday in September next.

Salem Association will meet with Crew's Creek church, Kenton Co., Ky., on the 3d Tuesday in September.

The Mud Creek Association will be held at Providence Meeting House, Jackson Co., Ala. commencing on the fourth Saturday in September, 1851.

The Juniata Association will meet with the Springfield church, Huntingdon County, Pa. on Friday before the third Sunday in October next.

The Primitive Baptist Association, Mississippi, will meet with the Coila church, in Carroll county, Miss., on Saturday before the third Sunday in September, 1851.

The Primitive Ebenezer Association, (of Georgia) will hold their next associational meeting, with the Friendship church, in Wilkinson county, Ga. four miles north of Irwinton, commencing on Thursday before the fourth Sunday in September, 1851.

The EBENEZER BAPTIST ASSOCIATION, (Old School) of Alabama, will hold their next annual meeting with the Bethel church, Montgomery county, Ala., commencing on Friday before the first Sunday in October, 1851.

The CUMBERLAND ASSOCIATION, Tenn., hold their next meeting with the church at Mt. Pleasant, Rutherford Co., Tenn., on Saturday preceding the fourth Sunday in September.

From the Minutes of Cumberland Association we learn the time and places of the next meetings of the following, viz:

WEST TENNESSEE, on Saturday before the first Sunday in October.

STONE'S RIVER, Ridge Meeting House, Wilson Co., Ten. on Saturday before the third Sunday in September.

FOUNTAIN CREEK, Shilo, Marshall county, Ten., on Saturday before the second Sunday in October.

## OLD SCHOOL MEETINGS.

The church at Waterloo, Orange county, N. Y. have appointed an Old School Baptist Meeting to be held on Wednesday, the 8th day of October next, in the meeting house occupied by them at Waterloo, and on Thursday, the 9th, at the meeting house at Mt. Salem, Sussex Co., N. J. The two meeting houses are about three miles distant from each other. Meeting on each day to commence at 10 o'clock, A. M.

Ministers of our order, and brethren and friends generally are invited to attend.

By order of the church, B. PITCHER, Pastor.

The Old School Baptist Corresponding Meeting of Kentucky, will be held with the church at Mt.

Gilead, Mason Co., Ky., commencing on Friday before the fourth Saturday in September next.—Brethren of the Old School Baptist order, and especially ministers are invited to attend.

We are requested to publish that the yearly Meeting of the Baptist church of Gilboa, (formerly Broome,) will be held, if the Lord will, on Saturday and Sunday, the 11th and 12th days of October next. Old School Baptist ministers and brethren are affectionately invited to attend.

An Old School Meeting will be held with the New Vernon Baptist Church, on Wednesday and Thursday the 5th and 6th days of November next beginning on each day at 10 O'clock A. M.

Old School Baptist ministers and brethren, are affectionately invited to attend with us.

By order of the church. G. BEEBE, Pastor.

## NOTICE.

## Southern Baptist Messenger, Signer of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the payment must be made when the orders are forwarded. The orders and advance payment may be addressed, post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co., N. Y. G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

## RECEIPTS.

NEW YORK.—Stacy Beakes \$1; Jas Chapman 1; C Shons, (for S Bennett) 1; Wm P Holland 3; B Horton, for Banner and Signs 1; H Griffin 1; Jas Ballard 1; Eld Geo W Slater 1; Jas Borthwick 2; S Beaman 1; L P Cole 3.50; Eld D Morrison 1; Geo S Griffin 1; Antha Hamilton 1; Alanson Hill 1; H B Bouton 1; N Youmans 1; C B Fuller 1; Betsey Stratton 1; Amiel Elliott 1; J W Hunt 2; Ezra Stephens 1; Hiram Roe 1; Simeon Reynolds 1; Eld P Hartwell 5. \$35 50

MAINE.—J L Purington 1; Eld J A Badger 1. 2 00

N. J.—Mrs Hannah Durand 1; E Ritten house, (for Mrs S Bray and T Myres) 2; Eld C Suydam, (for Mrs H Blackwell, G W Halcomb, E Brown, Chs Drake, and Mrs M Hill, each 1.) 5. 8 00

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TENN.—T L Daniel 1; Patrick Stewart 1. 2 00

IOWA.—Jacob Chilcote 2 00

VA.—P McInturf 3; Geo Jackson (Signs and Banner) 2; M P Lee, Esq 1; Eld A C Borton 6. 12 00

OHIO.—D R Kellerman 2; Eld Geo Ambrose 15; Tho Fenner 3.25. 20 25

LA.—Eld J E Armstrong. 8 25

KY.—Eld Tho P Dudley 6 00

GA.—Eld Joel Colley, (for James Livingstons) 5 00

## For Pamphlets &amp;c.

C Hogaboom, N. Y., 5; J Werty, N. Y., 12; S D Shepherd, Ill., 1; Chs H Kennard, Texas, 1. 7 12

Total. \$115 12

\* Some two or three former remittances have been received from brother Suydam, and duly credited; but by some oversight on our part, their receipt was not published.

## LETTERS RECEIVED.

Eld R C Leachman, Col Wm Patterson, Elder J L Purington, Eld C B Hassell, T L Daniel, J Chilcote, Wm S Montgomery, Wm Hawkins, Eld J A Badger, P McInturf, D R Kellerman, Geo Kelley, Eld Geo Ambrose, Tho Fenner, Geo Jackson, Eld J L Purington, Eld S E Armstrong, B N Page, A E Bennett, Eld A C Borton, Eld P Hartwell, Elder Joel Colley, S D Shepherd, M P Lee, Wm Hossman, Jacob Werty, T A Williams, Eld Peter Meredith, Charles H Kennard.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed post paid.

TERMS.—\$1.50 per annum: or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

## LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., OCTOBER 1, 1851.

NO. 19.

## POETRY.

### PSALM XXIII.

The Lord is my shepherd, no want shall I know;  
I feed in green pastures, safe-folded I rest;  
He leadeth my soul where the still waters flow,  
Restores me when wandering, redeems me when opprest.

Through the valley and shadow of death though I stray,

Since thou art my guardian, no evil I fear;  
Thy rod shall defend me, thy staff be my stay,  
No harm can befall, with my Comforter near.

In the midst of affliction my table is spread,  
With blessings unmeasured my cup runneth o'er;  
With perfume and oil Thou anointest my head;  
O what shall I ask of thy Providence more!

Let goodness and mercy, my bountiful God!  
Still follow my steps till I meet Thee above;  
I seek—by the path which my forefathers trod,  
Through the land of their sojourn—thy kingdom of love.

MONTGOMERY.

### The Old Man's Song.

Shall Man of frail fruition boast?  
Shall life be counted dear,  
Oft but a moment, and at most  
A momentary year?

There was a time,—that time is past,—  
When, youth! I bloom'd like thee!  
A time will come,—'tis coming fast,  
When thou shalt fade like me!

Like me through varying seasons range,  
And past enjoyments mourn;  
The fairest, sweetest spring shall change  
To winter in its turn.

In infancy, my vernal prime,  
When life itself was new,  
Amusement pluck'd the wings of time,  
Yet swifter still he flew.

Summer, my youth succeeded soon,  
My sun ascended high,  
And pleasure held the reins till noon,  
But grief drove down the sky.

Like Autumn, rich in ripening corn,  
Came manhood's sober reign;  
My harvest-moon scarce fill'd her horn,  
When she began to wane.

Close follow'd age, infirm old age,  
The winter of my year;  
When shall I fall before his rage,  
To rise beyond the sphere!

I long to cast the chains away,  
That hold my soul a slave,  
To burst these dungeon walls of clay,  
Enfranchised from the grave.

Life lies in embryo,—never free  
Till Nature yields her breath,  
Till Time becomes Eternity,  
And Man is born in Death.

MONTGOMERY.

### PSALM XXVII.

One thing, with all my soul's desire,  
I sought and will pursue,  
What thine own Spirit doth inspire,  
Lord! for thy servant do.

Grant me within thy courts a place,  
Among thy saints a seat,  
For ever to behold thy face,  
And worship at thy feet:—

In thy pavilion to abide,  
When storms of trouble blow,  
And in thy tabernacle hide,  
S' cure from every foe.

"Seek ye my face," without delay,  
When thus I hear Thee speak,  
My heart would leap for joy, and say,  
"Thy face, Lord, will I seek."

Then leave me not when griefs assail,  
And earthly comforts flee;  
When father, mother, kindred fail,  
My God! remember me.

Oft had I faint'd, and resign'd  
Of every hope my hold,  
But mine afflictions brought to mind  
Thy benefits of old.

Wait on the Lord, with courage wait;  
My soul! disdain to fear,  
The righteous Judge is at the gate,  
And thy redemption near.

MONTGOMERY.

### A Voice from the Past Century.

A Sketch of the Life and Experience of

ELDER JAMES POTTER,

LATE OF BOWDOINHAM.

The following relation was given, by request, to a friend of Elder Potter, just before his death.

I was born in Brunswick, (now in the county of Cumberland,) Anno Domini, 1734, February 22d, new style. When about two years old, my parents moved into Topsham, (now in the county of Lincoln,) to reside. My parents were strict Presbyterians, and carefully instructed me in the first principles of religion: they set before me life and death, good and evil; warned me against swearing, lying, sabbath-breaking, and evil practices; they encouraged me in the pursuit of morality, to say the catechism and a form of prayer. In this state I thought myself secure, living and dying. When about eight years of age, my mind was exercised concerning the subject of prayer. I began to think I never had prayed: that repeating the best form without the exercise of the heart, was but mockery. At this time I had some awakenings of conscience, which followed me several years at times. I began to search the scriptures, and to hear what ministers and people said concerning religion. I said nothing to any person of my trials, and at last came to this resolution, to examine myself what I needed to pray for: the following scripture came fresh to my mind, "Except a man be born again, he cannot see the kingdom of God." I believed it, historically, to be true, and that this was not my case. I concluded that no person was prepared either for church fellowship, or to appear before God, but one who was a subject of the new birth. I now began to pray according to the light I had, that God would have mercy upon me: and that the Lord Jesus would save me from hell. Under the reproofs of wisdom, and the overturns of providence, at times my conscience would alarm me, then I would set about reading and praying, refrain from outward wickedness, and then concluded myself a sincere seeker.

I was about twelve years of age when there was a great outcry among the people against Mr. Whitefield, and the people who followed him; that he went about breaking up churches, deluded the people, and that they were possessed with the devil. I observed that those who raged so against Mr. Whitefield appeared to be wicked, spiteful, and self-righteous; I concluded therefore that they were such characters as persecuted our Lord and his apostles. Others used the language of Gamaliel, which last mentioned character I regarded with esteem, the former I much disliked. I believed Mr. Whitefield to be a man of God, and that the moving under his preaching was a genuine work, although I never was among or heard any of it.

When I was about fifteen years old, I was very much exercised in my mind concerning delusion, which set me to pray and search the scriptures that I might know the meaning of it; and it appeared to me that deluded persons were left to despise the plan of redemption, invent a plan of their own, and then pervert scripture to support it; and if God left them to their own inventions to believe a lie, they would grow bold and labor to make proselytes, and speak wickedly against the truth. The situation of these persons (in my judgment) at that time was, that they were on a level with the infernal spirits; from that time till I received a change, I en-

deavored to pray that I might not be left to pervert the scriptures.

When I was upwards of twenty years of age, I began to be very worldly, and my heart much set upon the riches and pleasures of the world. From time to time I had awakenings of conscience, which constrained me to refrain from outward sins, praying and reading the scriptures; and when my convictions continued any time, I thought myself in a fair way to find peace with God. I thought I was willing to receive Jesus Christ as offered in the gospel. I read in the scriptures that all things on God's part were now ready, but I found no change in me—then election came up in my mind, that "It is not of him that runneth or willeth, but of God who sheweth mercy." The enmity that then arose in my mind against God and his purposes cannot be expressed: yet I believed that he had a plan which was immutable. I thought within myself, if I refrained from sinful conduct, and performed all the good that a fallen man can do, if I was not elected I should perish. I believed that many who were going on in their career of wickedness were of the number of the elect that in time would be called by grace: at other times, if I was to be cast away, that all the privileges I enjoyed would rise up in judgment against me: sometimes I almost concluded to give the reins to my lusts, and live as I listed, but I could not go on so. At length I concluded to live a moral life in this world, which I thought would afford the greatest peace of conscience, and if I was of the elect I should be saved, if not, I must perish.

Thus I went on sinning and reforming until I lulled my conscience to sleep; and then to the world and its vanities, after this manner, till I was forty-six years old.

In the year 1781, January 16, I removed with my family from Topsham, into Bowdoin. I had then besides my wife, four sons and five daughters, and my plan was to make great progress in the world. There were five persons in this place who appeared to be pious people; these kept up a society meeting, and met together with the neighbors on the Lord's day, singing, reading, praying and conversing together. This appeared to me a great blessing, as the inhabitants were few and unable to settle a minister of the gospel. I spoke in favor of the meeting to my family and others who generally attended. Not being accustomed to use profane language, I believe I appeared better to the society than I really was. At the conclusion of the meeting one Lord's day one of the leading members of the society asked me to pray, I answered him I could not: about ten days after we came from Topsham, and traveled together about three miles, I asked him why he asked me, an unbeliever, to pray? he answered, that he did not know but it was my duty: I asked him if a number of christians were earnestly engaged to get a petition well indited to send to the throne of grace, whether they would employ a child of the devil for that purpose? he answered no. All this, and all I heard at the meeting, made no impression on my mind. I thought I had lived a long time in sin, and was so hardened that common convictions would make no impression upon me, therefore, if ever God did shew mercy unto me, I must expect some terrible judgment to come upon me. I feared however that the day of grace was passed: I began to think how many calls and convictions I had had in times past, and how many vows and promises I had made to God, and broken them all. I had convictions at times which drove me to pray, but I could not pray my conscience asleep as formerly, although at these times I prayed

more frequently than formerly. It seemed however to me the more I strove to please God, the more he was displeased, and this passage of scripture would come with power to my mind; "When I called, ye would not hear; when I stretched out my hand, no man regarded; when your fear cometh I will mock and laugh at your calamity." My anxiety after the world seemed to overpower everything; myself and family in health, my flocks and herds increasing, my land brought forth plentifully, and all my temporal concerns flourished: at times it appeared to me that this was all the portion I should have for time and eternity.

In the year 1781, September 28 and 29, I was confused in my mind, and went about my work having no inclination to converse with any person. I seemed inwardly fractious, having no more than usual convictions of the state I was in. The Saturday night following a vast eternity opened to my view, time shrunk into nothing, and I saw myself a dreadful sinner. My mind flew from one object to another, if peradventure I might find some means to alleviate my distress. Every object I sought fled from me but my own wicked heart; my sleep left me, and I wondered at the patience of God with me, that I was out of hell. At the dawning of the day I went to a lonely place and attempted to pray, but it appeared to me like mocking God. I thought of all the means I had tried in times past, but they appeared less than vanity. During this time a cry continued within me, What I should do to be saved? At length it came into my mind that we had borrowed a sermon book, which I took up to read. About sunrise I went into the house, it being the Lord's day, September 30th, but was very careful not to let my wife know my troubled state of mind. I told my wife that she and as many of the family might go to meeting as could; and they accordingly went. When the family was gone to meeting I began to examine the contents of the book, and found that the sermon treated on effectual calling: I had a desire to know the meaning of such a call, and began to read the introduction; as I read I recollected to have read it before, and then began to try to recollect what the subject matter of it was, but could not: I seemed to be cut off from all means as to find favor with God, and closed the book. I sat about fifteen minutes, my thoughts flying like lightning from one object to another, but found no help. These words passed through my mind, "If God did not help me there was no help," and I believed it: then I prayed to God that he would enlighten my understanding by his Spirit, that I might understand what I read. I then resumed the book, feeling some encouragement to read. The author first described a general call to all men, which are the reproofs of wisdom and the awakenings of conscience: second, a particular call, which would take a man among a hundred and leave no impression upon the rest, and leave him at last like a stony ground hearer: third, to shew effectual calling and the marks of it. I went on to read; the law of God was set before me, and my conduct from my youth up was clearly displayed to my mind: justice cried, "The soul that sinneth, it shall die." I now saw no way wherein God could be just and shew mercy to me. I read and tried to pray, but in all this my anxious desire was to be saved from wrath. When I began to read that part on effectual calling, the gospel brought to my view the plan of salvation through our Lord and Savior Jesus Christ. It appeared glorious and beautiful beyond description, I began now to dread sin more than hell. In the afternoon my wife and children came from meeting, my



concern was so great I did not attempt to hide it from them. That evening I attempted prayer in my family, in which I lost that formality I had been accustomed to, and found very earnest desires in me for mercy. I went to bed afraid of the consequences through the night. The next day I had a number of workmen, but my trouble was so great I left them and retired, determined to do no more until I knew what the Lord would do with me. In the afternoon I went to see a neighbor who was an old experienced christian; my way was through a lonely path, and as I went these words were spoken to my understanding: "Where are you going? to a man like yourself?" Immediately I was struck with guilt, and afraid to go backward or forward. I stepped aside the path and prayed to God to direct me, when these words passed through my mind, "I am pleased to put this treasure into earthen vessels," and then I proceeded on my way. I saw the person, and told him my condition, and what I met with by the way—he answered that he believed it was from the Lord. We discoursed together some time, and then I returned home entirely cut off from any hope from men or angels. I read the scriptures, but they spake no comfort to me: all its curses were out against me, and now I began to have a different view of election. I believed that the purpose of God concerning me was fixed from eternity, and if it embraced me, nothing could prevent my salvation; if not, I saw that I must perish. Some passages of scripture came to my mind, these especially, "The Son of Man came to seek that which was lost," from which I took encouragement to hope that I was not beyond the reach of mercy: I had some hope that the Lord Jesus Christ would appear for my deliverance, if I could be satisfied that I was a subject of true repentance and faith. The more I strove for these as qualifications to recommend me to the favor of God, the more they vanished away, until I was convinced I had nothing that I could call my own but a depraved nature, and the fruits of it in the transgression of God's holy law. I now had a lively sense of the character of Jehovah, as revealed in the scriptures; the law appeared in my esteem as worthy of admiration. I felt willing that God should inflict any thing upon me that I might be conformed to him, yet I believed that all the punishment that could be inflicted upon me would not make me holy.

At this time I thought I was willing to receive the Lord Jesus Christ to be my Redeemer and Savior, but feared he would not save me. On the third day of October clearer light broke in upon my mind, and I saw the great love and good will of God to man, in what he has revealed in his word of his own glorious device for the salvation of sinners through a Mediator. I read in the Scriptures of the willingness of Christ to save men, that all blessings of a spiritual nature were treasured up in him, and God was in him, reconciling the world to himself. Now the gospel sounded pleasant but there appeared to be something in me which kept me back from Jesus Christ, and from peace with God. I feared my convictions would wear off, and that I should return to sin with greater appetite than before, which if I did I should never have another call. That night I went to bed, but sleep was gone from me, and a continual cry in my mind for mercy. In the night I lost a sense of these things which concerned my own salvation, though it appeared to be but a few minutes, in which space I had a view of the whole earth and sea divided into two parts: the land lay on the northwest, the sea towards the southeast; the land appeared to be about ten feet above the surface of the sea, but level; there were some scattering trees which had great spreading branches, but no underbramble. I appeared to be upon the land by the water side, and looking to the northeast, the shore appeared perfectly straight; having a beautiful descent, and terminating at a point apparently about two miles from the place where I stood. I saw the people of the world all assembled upon the sea in boats, some large and some small; some boats contained more and some less, and lay so close together that I could not see the water they floated upon: they were all anchored, and the persons in them leaning over their sides, with their heads bowed down. I looked to-

ward the northeast, and saw Jesus Christ standing on the shore about thirty yards from me; he stood facing the people, and his breath went out of his mouth upon the water, which could hardly be distinguished near him, but farther off was quite visible. I saw the sea in great commotion, and Jesus Christ constantly waving his hand inviting them to come to the land, and once in about half an hour he spake to the people and warned them that a storm was coming: that those who were on the sea should perish, and that those who came to the land should be saved. At these words some amongst them would start up greatly affrighted, and crowd out of the boats coming slowly towards the shore, as if between hope and despair. Others put off into the tempestuous ocean, apparently as many as fifty to one. When the Savior spoke, his voice was sharp but not loud, yet heard at the greatest distance. I knew what made the division among them, some few coming and multitudes going off; he spake outwardly to these, and inwardly with power to those. I had a fair view of all, one whole day apparently, and they continued coming and going. In this time the main body did not appear to be diminished. Here my views terminated, and my concerns became the same as before. All my plans of the divine dealing towards me were frustrated, and I was made ashamed of them, when suddenly and in a way unexpected the Lord was pleased to grant me special influences of his Holy Spirit, like a mighty rushing wind, with these words, the "Comforter is come." In a moment my sin, guilt and trouble were gone, and I was filled with peace with God and men. I now believed I was born of God, and attempted to praise him, but could not; yet possessed with the most fervent desires to God that he would enable me to do it, when these words came powerfully into my mind, "Greater love hath no man than this, that a man lay down his life for his friend," which increased the flame, together with a view of the unspeakable gift of the Son of God to men. I had a clear view of the Lord's coming down from heaven, who being the eternal Son of God, became man, and in two distinct natures in one person, fulfilled the divine law on my behalf, and made complete atonement for my sins, was buried and rose again for my justification, ascended into heaven, sitting at the right hand of God the Father, interceding for me. It appeared to me that my sins, which my Lord and Savior took upon him, (being made sin for me) brought all shame and suffering upon him which he endured. Now I saw and believed that this change in me sprang from God's eternal electing love; now I could with all my heart elect God to be my God, and his holy law to be the rule of my duty to God and man; I did elect the Lord Jesus Christ to be my Savior, my life and example; I did elect the Holy Ghost to be my comforter, my guide and counsellor. O the glory and happiness, my soul felt! I thought if I had a thousand tongues, I could not praise God enough. I lay in bed and praised God, but did not speak above my breath, so that my wife was not awakened. About two o'clock I fell asleep, and awoke at day dawning; when I arose from bed I spoke to my wife and said, The Lord has made me a new creature.—When I began to speak and praise God in presence of my family, the neighbors came in, and I spoke to them concerning the state of their souls, what the Lord Jesus Christ had done and suffered to bring us to enjoy peace with God—they were in tears, and could speak little to me. I opened and read some passages in the Bible, all which appeared new to me. I went out of my door, the sun was just rising, it appeared as if God had made it all new that night. This scripture came to my mind, "If any man be in Christ he is a new creature." "Behold all things are become new." It seemed to me the heavenly host were rejoicing that such a prodigal was brought home to God. I had a desire that all the christians in the world might know it, that they might rejoice also.

I now visited the christians in the place where I lived, and declared unto them what the Lord had done for my soul; some rejoiced, others appeared to be confounded. I told them the Lord would work a reformation in that place. After that I attended the meeting every Lord's day, and was free to pray:

I had much to say to sinners, to warn them of their danger, and to hold up to them Jesus Christ and him crucified. Glory be to God. I had the Spirit of Christ with me wherever I went. I had a fear lest I should offend God; but no fear, shame or difficulty towards men. I went from house to house, visited and prayed with the people. I wondered that all christians were not engaged and concerned for perishing sinners: I spoke to them about it, and they acknowledged it to be their duty.

I now began to think whether I was not deluded, which impressed me to go about, and I tried to stay at home and labor. A few days would pass, and the same impression would return, and such was the desire I had for the advancement of the kingdom of Christ amongst men, that his word was in me as fire shut up in my bones, and I could not withhold. I prayed that if it was my duty to go abroad, this anxiety might decrease while I was abroad, and invariably found it to be the case. After my message was delivered I returned home satisfied, but had not been home long before it returned.

Being satisfied, in my own mind, that the Lord had effected a change in me, my mind began to be exercised concerning a profession of religion. In the two churches nearest to me, there appeared to be but few living members. I went to Harpswell, where was a Congregational church, and had conversation with the minister: he informed me that their communion season would be in about a month, when I should be propounded, and then to attend: I did so, and expected he would question me concerning my hope and faith, but he did not. I paid attention to the sermon, but was so confused in mind that I had no satisfaction. Before he broke bread, he requested me to come forward; I went into the broad aisle, expecting to be questioned concerning my standing and faith, but was not. The minister read the covenant, to which I assented, and then took my seat. I partook with them, but felt neither union nor fellowship. In this duty I neither prayed nor searched the scriptures, but followed the tradition which I had been taught from my youth up. I afterward saw the minister, and told him there were many things in that church which I could not fellowship, and must decline further communion, till I was better satisfied. I desired him to call a church-meeting, and I would shew wherein I was dissatisfied. He did not agree to satisfy my request, but told me that he was coming to the place where I lived, (where was a number of the church) and then I should be heard. Accordingly he came and preached. I spoke to him and his brethren, who all agreed to meet me the day following, which they did; at which time and place I felt a remarkable freedom in speaking. I said I could not see any warrant in scripture, or their own platform, to baptize unbelievers' children. They said it was a custom got into the churches, and they knew not how it could be got out. I then asked them by what rule they received unregenerate persons into the church. They said they could not search men's hearts. I told them that some of the members of that church had confessed to me that they had no idea that they were christians: to which I had no answer. I said to the minister I believed he was born of God, and asked him how he could associate with ministers, which he knew to be blind leaders of the blind. They answered, these things were too high for us to meddle with.

I now began to pray to God, and search the scriptures that I might know his will and my duty. I told the christians wherever I conversed, that I never would go forward in any christian duty until I had "thus saith the Lord." At this time there were no traveling ministers this way, and all I heard about the Baptists was that they were a deluded people, and I believed it. I thought, however, that they held some things right, as baptism by immersion to professed believers, but thought it was no matter how or when it was done. I went about among my neighbors, but had no trial on my mind concerning baptism. One day working in my field, my mind confused with worldly cares, I went into the house, took the New Testament, and sat down in a room by myself, opened to and began to read the eighth chapter of the Acts of the Apostles. I read till I came to these words, "Here is water, what doth hinder me

to be baptized?" I was stopped here, but had no opening of the passage in my mind. I prayed God to enlighten my understanding to receive instruction, and that he would open and reveal to me his will and my duty by his word. I began the chapter again, and read to these words, "If thou believest, thou mayest." In a moment my eyes and understanding were opened to behold things in a different light. I saw myself unbaptized, and all others, who were not baptized by immersion upon a profession of faith. After this I began to speak among the christians in the society, expecting they would rejoice with me; but I was disappointed: they cried out, It is the Baptist delusion. I told them I never saw a Baptist in my life, nor read any of their books. They were much concerned about me, and labored with me in love. They furnished me with books of the opposite sentiment: I read them, and told them they contradicted the scriptures. They attempted to prove that Enon was a small place of water, and Jordan not more than ancle deep. They continued to reason with me, until I was confirmed in believer's baptism.

(To be continued.)

## COMMUNICATIONS.

For the Signs of the Times.

Grundy (o., Ill., Aug. 16, 1851.

BROTHER BEEBE:—Although I have not been a subscriber to your paper quite a year I have been an occasional reader of it for a number of years; and I have often felt that I should be glad to write something for publication, if I could write any thing that would give to even one poor soul as much joy as I have sometimes experienced in reading the communications of others in the *Signs*. But whether I shall succeed, I must leave with him who rules all things to his own glory. I feel a desire to give a statement of some of the dealings of the Lord with me; for I hope and trust that he has led me in paths that I had not known, and taught me to look to him alone for life and salvation. I certainly have nothing else to rest my hope upon but Jesus Christ. I can truly say,

"Jesus taught me when a stranger,  
Wandering from the fold of God,  
And to save my soul from danger,  
Interposed his precious blood."

In the year 1838, I think the Lord began to manifest himself in subduing my stubborn heart, and in showing me that I was in the road to death. Sometime in the summer of that year I was at work with my plough, and got very angry at my team, and was cursing and swearing most profanely when suddenly something seemed to say to me, "Where would you go if you were now to die?" This struck me with such force that it stopped me in my mad career, and brought me to "a stand still." What to do I did not know; I thought as I stood there that I would like to pray, but the thoughts of my condition a few minutes before, made me afraid to try. I shall never forget the night that followed; when I retired to my bed I did try to pray, but my mouth was stopped, and all that I could say, was, "God, be merciful to me, a sinner." I laid myself down, but not to sleep much that night. This was just enough to set me to work; for I desired to reform, and I tried to pray and to leave off all my wicked ways, and to prepare myself for death; for I felt as though I had not long to live. But I hope and trust that the Lord has showed me that all my own righteousness was as filthy rags. I was stripped of all, and left naked before God. At this time I was but seventeen years old, and the Lord was pleased to let me go on again for a season. In the spring of 1839 I moved into a neighborhood of Presbyterians, and they were just the people to set me



to work, and indeed I wanted to be doing something, for I felt anxious to become a christian; still I was careful not to let them know what I had before experienced, for I was afraid to have any one know that. On the following winter they held prayer meetings two or three times a week, and I attended them; and as I thought I must do something, I got up and told them that I wished to become a christian, and desired them to pray for me; but they told me that I must pray for myself. If any poor soul ever tried to get religion, I tried all that winter; I spent many sleepless nights trying to "make my peace with God," for they had told me that I could; but the more I tried the worse I got. Sometime in the beginning of the summer of 1840, I having worked up all my stock, came to the conclusion that there was no hope for me; and I verily thought that I had sinned away the day of grace, and thought that I must give all up; but my advisers endeavored to persuade me to persevere. I remember one of them came and spent an afternoon with me, and labored to comfort me, by attempting to prove that it was all my own fault that I did not get relief. But miserable comforters were they all to me. After he left me, I retired to bed; but O, what a load weighed down my spirit, no tongue can express. I felt as though I must die. My heart was so hard that it seemed to me I could not live; I rolled about in my bed, and could not rest in body or in mind; it seemed that I could say, "They have taken away my Lord, and I know not where they have laid him." "Oh that I knew where I might find him!" Towards morning I fell asleep, and when I awoke the first thing that struck my mind was these words, "Son, be of good cheer, thy sins are forgiven thee." O, what a change! I felt that I could praise God for his astonishing goodness to me; and it seemed as though all things were praising God. I felt as though I must go and tell my brother what the Lord had done for my soul; for I felt as though I knew that it was the Lord. But when I got to my brother's, I dared not to say a word to him about it; and I felt afraid that it was all of myself, and not of God. And so I was permitted to go on, sometimes trying to enjoy the pleasures of this world, and at other times feeling myself unfit for the society of the world, and unfit to live. Some times when I have been in company with my young companions, something would seem to say to me, This is not the place for you; and I have been compelled to leave them, because I could not rest; at other times I have seemed to enjoy a little of this world. Thus I went about seeking rest and finding none. But there was another thing that troubled me, and that was the various denominations of professed christians. I felt convinced that there was but one order that was right. I could read, that all of God's people should be taught of the Lord; and that there should be but one fold and one Shepherd; and I went from place to place, praying that the Lord would guide me in the right way, and if he should ever permit me to join any church, it might be the church of Christ. I remember walking twelve miles to hear Elder Thomas Hill of Utica preach. He took these words for his text, "Other sheep I have, which are not of this fold, them also I must bring, and there shall be but one fold and one Shepherd." And O, I thought that I could realize that I was one of his sheep. He spake of how the Lord brought in the gentiles, and then how sinners are brought in. I verily thought that some body had told him about me, and how I had felt; for he described my

exercises much better than I could have done myself. As soon as the meeting was dismissed, I got out of the way, for fear he would say something to me; for I felt that I was not worthy to have any one take any notice of me.

In March, 1843, I concluded to go on the New York and Erie canal, to see if I could not get rid of my unpleasant feelings; so I set out in company with another young man, with a design to hire out. My brother William and his wife were members of the Old School Baptist church at Westmoreland, and as we were to go that way, they were to ride with us, and just before we got there, I felt an impression that I must stop and attend meeting, for it was Saturday, and their church meeting day. Accordingly I stopped and let the other young man go on. As I went into the meeting, Elder Bicknell came to me and laid his hand on my shoulder, and asked me what I had come there for. I told him that I did not know. I assure you I felt bad enough, for I felt that I was not fit to be there, and it seemed to me that they knew what a great sinner I was, and that they did not want me in their company. But I sat down away behind their stove, and they began their meeting; and one after another got up and all told the same story, and they all told some things that I had felt; and I said in my mind, Can it be possible that these christians have all just such feelings as I have? For I verily believed that they were all christians; but I was a great sinner. And I still find that I am as great a sinner as I was then; but as I sat there, these words came to my mind with such power that I could not resist any longer, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Isa. lx. 1. And by some means, the next thing I knew, I was standing on my feet and telling them some things that I hoped the Lord had done for me. What I told them to gain their fellowship, and cause them to receive me, I hardly know; but they did receive me, and I was baptized on Sunday. I can truly say that all my hope is still in the God of all grace; and if I am saved at all, it must be by sovereign grace alone.

Now, brother Beebe, if you think I have written any thing that will be comforting to any of the readers of the Signs, you may publish it; but if not, burn it. I subscribe myself the least of all saints, if a saint at all,

JOHN FELLINGHAM.

For the Signs of the Times.

Clackamas Co., Oregon Territory,  
July 25, 1851.

BROTHER BEEBE:—I have taken my pen for the purpose of giving you my views relative to the Old School Baptists of Oregon,—their religious sentiments, &c.

I emigrated to this remote region of the earth in the year 1847, and have since that period spent considerable of my time in traveling, and endeavoring, in my weakness, to promulgate the gospel of the Redeemer in different parts of the Willamette Valley. The brethren and sisters appear to be united in the strongest ties of christian love and union, and the cause of the Redeemer's kingdom is, I believe, prospering in this far western clime. I have had the pleasure of baptizing twenty willing converts in the last twelve months; and I hope I have witnessed the divine presence manifested among the brethren and sisters, at various times and places, whereby we were enabled to sit together in heavenly places in Christ Jesus, and rejoice in hope of the glory of God.

The Old School Baptists here are united in the fundamental principles of the christian religion. There are five churches, and five ordained, and four licenced ministers in Oregon. I am well acquainted with the sentiments, (both public and private) of all the Old School Baptist preachers in the Territory, and I find them united in the following points of doctrine, viz:

1. The Sovereignty of God.
2. A Definite Atonement.
3. The total depravity of all mankind by nature, and their entire inability to do any thing to extricate themselves from their sinful state, by their own free will or ability.
4. The doctrine of Election—that God chose his people in Christ Jesus before the world began.
5. That the Salvation of the elect of God is entirely by grace.
6. The final perseverance of all the saints, &c.

The doctrine of Election and Predestination is preached fully and plainly, and generally well received by the brethren. The preaching brethren are all opposed to the doctrine of *means* and *instrumentalities* in the regeneration of God's people. They are also opposed to the views of Daniel Parker, on "Two Seed Doctrine." The brethren throughout the Territory are also opposed to the popular institutions of the day, such as the Missionary Societies, with all their kindred institutions, together with the general "effort system," practiced by the arminians for the pretended purpose of converting sinners, and evangelizing the world. No "Protracted Meetings," (so called) or "anxious benches," or any thing of the kind are used. The preaching brethren seem to be united in endeavoring to promote the gospel of the Redeemer, and to feed the sheep and lambs of the fold of Jesus Christ, and to make no compromise with the popular denominations of the day. The arminian idea that the preachers are *instruments* in the hand of God in converting sinners, is not believed or preached by any minister of the Old School order in this Territory. I will now drop the subject, and say that a sense of duty has prompted me to write this short treatise, inasmuch as your editorial remarks in Volume xviii, number 19, denounces a majority of the Old School Baptists of Oregon, as "wolves in sheep's clothing," "Mocking enemies," and as "Bringing in damnable heresies," and ready to acknowledge any kind of doctrine, so they could have some pity shown their favorite doctrine of *means*, &c. I consider such harsh remarks unwarranted by the letter referred to in the said editorial, and if it had been, I should consider it wrong from the testimony of any one individual for you, in your columns to advertise the Oregon brethren as wolves, heretics, &c., &c. I now request, in justice to the few scattered sheep in this far distant land, that you insert this short communication in the Signs of the Times. And in conclusion, I wish to say to the Old School, or Predestinarian Baptists residing in the different States, that if any of them wish to emigrate to Oregon, they will find a country truly desirable, on which nature has liberally bestowed her blessings, and I think they will find a lovely band of brethren with open arms and hearts to receive them.

May God, in his mercy, guide us all in the way of truth, and bring us off more than conquerors through him that has loved us and given himself for us; is the prayer of,

Your unworthy brother in gospel bonds,  
ISOM CRANFILL.

For the Signs of the Times.

## A Plea for Destitute Churches.

BY ELDER THOMAS BARTON

BROTHER BEEBE:—The case of destitute churches has (ever since I commenced trying to preach) borne with weight upon my mind; and I wish to say a word in their behalf—I will begin by saying, what we all admit, that the church of Christ is but one. "My Dove, my undefiled is but one: she is the only one of her mother" Cant vi. 9. And, as such, all her members are alike the objects of God's everlasting electing love, of the redemption of Christ, and of the quickening power of the Holy Ghost, by whom all are, and will be, brought into the same gospel liberty, and made subjects of the same faith and hope; there is therefore with them a oneness of experience and a community of interest, (in a spiritual sense,) and a oneness in regard to their future prospects: all anticipating a final dwelling in that house which is not made with hands, eternal in the heavens. But while here, the church is composed of many branches scattered abroad through the world, and these branches, as relates to locality and temporal circumstances, are differently situated. Some of them are much larger than others, and blessed with a larger share of the world's goods. These have a better opportunity than others to enjoy the privilege of gospel ministry. But it is a well known fact that there are more of these branches or churches, than there are preachers among us, and consequently all cannot have a stated ministry; but owing to circumstances, the more wealthy have in this the advantage over the poorer churches. Thus we find some have preaching every Lord's day, some twice a month, and some once a month, some not more than once in three or six months, and some not even as often as once a year. Now as the church is essentially but one, loved alike with an everlasting love, redeemed with the same precious blood, called by the same Spirit, traveling in the same thorny path, subject to the same trials, and destined to enjoy the same blessed future, are not these different branches called on to cherish feelings of sympathy for each other, and a willingness to make some sacrifice for the comfort of each other while we sojourn in this land of Meshech, and dwell in the tents of Kedar? I think every reflecting brother and sister will answer in the affirmative, without the least hesitation.

Let us view the churches as a family of children, all descended from the same parentage, and suppose one of our brethren had a large family of children, all settled in the world; but some of them more highly favored with worldly goods than others, and that the more highly favored ones should refuse to put themselves to some little inconvenience to accommodate the others, would he not feel grieved at such want of fraternal kindness; I think he would.

I find those more highly favored churches, when happening to be destitute, are in the habit of making their case known, and inviting ministering brethren to supply them. All this I fully approve, and think it the duty of other churches to be willing to spare their preacher, and the preacher to be willing to supply them. But then, these brethren cannot supply them without leaving their own charge destitute, as all the brethren in the ministry, as far as I am acquainted, are engaged, and indeed have their hands full.

Now what I have in view, is to say that I think those more highly favored churches, who are not apt to be destitute long at a time,

when supplied with a stated ministry, should be willing to lend their preacher to those poor churches who are not only occasionally, but habitually destitute; and not act like the old woman, who, when she became able to buy a bucket, said that she would no more borrow nor lend.

I do not wish by these remarks to wound feelings; but to express, in as few words as possible, my views and feelings on a subject that has for a long time borne with weight on my mind; and I do hope the subject will be taken into consideration, both by the churches and brethren. I will add no more, but to say, I am yours as ever.

Strickersville, Pa., Sept. 23, 1851.

For the Signs of the Times.

DeKalb Co., Ga. August 24, 1851.

### THE CONVENTION.

DEAR BROTHER:—I saw in the 16th No. of the "Signs" present Volume, that brother Dudley has suggested the idea, of a convention of delegates from "Old School Baptist" Associations, throughout the Union. In perusing his letter, a few thoughts came into my mind; which I will offer to the brethren and sisters.

I agree with brother Dudley, as to the painful contemplation of the divided and distracted condition of the visible church of Christ, and I will not disagree with him about his "plan." But I would wish to make a few inquiries as to the probable good that might attend the plan, and whether there might not be some evils that might over balance the good? Now if a perfect union of sentiment, faith and doctrine, could be come at, by such a meeting, the benefits obtained by the meeting, would over balance the trouble and the cost. But is it not very doubtful whether the present condition of our union would be bettered by such an effort? Is it not possible that our union might become more distracted and divided than it now is? If we take the present divided and distracted condition of the anti-christian systems now in the world, for an example, we may well fear that the affirmative will be true. For with all their conventions, and synods and conferences and every other "means," that they can devise, it would seem that they cannot all agree upon but one thing: and that is to oppose the church and doctrine of our Lord Jesus Christ. And I would again inquire whether we would not become transgressors by building again the things we once destroyed? After we have become disenthralled, from all humanly devised means, and plans, which have for years past divided and harassed the church; would we not again become entangled with the "yoke of bondage? The Lord instructed Moses that, "When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; take heed to thyself, that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, how did these nations serve their gods? What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."—Deut. xii. 29—32.

Brother Dudley proposes answering some objections to his plan; he thinks that the proposed meeting, is not liable to the charge of making laws for the government of the church because we disclaim any authority over the church, and because the object is only to ascertain how far we are agreed on what is taught in the Scriptures. We are of the

opinion that all that are taught by the spirit of God do agree precisely in substance on what is taught in the scriptures, and we hope that all the seeming discrepancy originates in our imperfections. He says, "it is not contemplated to resort to any unauthorised, or unscriptural measures to accomplish our ends." But I am at a loss to find authority or scripture for the proposed convention itself. And now after we have escaped the pollutions of all those anti-christian systems which have so long agitated the church, if we again become allured, may we not well fear that the latter end will be worse than the first? I do not wish to oppose my views to the views or wishes, of any brother or sister, who may wish to express themselves upon the subject but I only offer my thoughts, for the consideration of brethren and sisters, for what they are worth. And may the Lord enable us all to be of one mind, and to keep the unity of the spirit in the bond of peace, and to esteem others better than ourselves, and so fulfill the law of Christ, is the prayer of one in great tribulation.

Respectfully yours in love.

For the Signs of the Times.

Platt Co., Mo. August 10, 1851.

BROTHER BEEBE:—I have been reading your paper, the Signs of the Times, for a short time, and it has afforded me so much satisfaction, that I think, so long as I remain in these low grounds of sorrow and conflict, I shall be a subscriber to it, if I can raise the means to constitute me one, for my soul has been comforted in reading the editorials, and the communications of the brethren and sisters, from different parts of the world, who all seem to speak the same things, and all testify that "Salvation is of the Lord."—And O, my dear brethren, if I may be allowed so to address you, although you are strangers to me, in the flesh, yet we have been made nigh by the blood of our Lord Jesus Christ, and before long we shall meet in one complete and perfect assembly, forever more to dwell together; for I am persuaded that what God does is forever; and where he begins a work he will carry it on until the day of Jesus Christ. His love for his children is forever unchangeably the same, for he is immutable in all his perfections.

I have for a short time, thought that I would try to relate some of my thoughts on the all-important subject of religion: but it is a subject too great and glorious for such a poor dust of the earth as I am, to set forth in its beauty. But the blessed Savior has said "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." He does not say they may, but shall live. I cannot believe that there is any space between death and life: we are either dead or alive. We hear the Savior say to his people, "Because I live ye shall live also." But O, the all important question is, am I one of the blessed number, am I interested in the scheme of Redemption? I feel myself to be so unworthy of a name, or place among the dear people of God, that if I am one, I am the least of all.

"Prone to wander, Lord! I feel it."

I have sometimes been tempted to fear that I am mistaken about the matter, that I have grasped at the substance, and caught only a shadow. But there is one thing I do believe, that Salvation from first to last is of the Lord; it is not of any thing I have done or can do; for it is not of him that willeth, nor of him that runneth, but of God who sheweth mercy. And, "Not every one that saith Lord, Lord, shall enter into the kingdom

of heaven; but he that doeth the will of the Father.

My dear brethren, I sometimes enjoy a small hope in my breast, that when I leave the shores of time I shall enter into that felicity which is reserved in heaven for all the people of the Lord; and as certain as that is or shall be my happy lot, so certainly will it be all of Grace; free sovereign and distinguishing grace. And the song of the redeemed is and shall forever be, "Not unto us, not unto us, O God, but unto thy name be all the glory. I will close my broken remarks, brother Beebe, do as you please with them; and may the good Lord sustain you, and lead you in to all truth, is the prayer of a poor dust of the earth.

THOMAS MALOTTE.

For the Signs of the Times.

North Jay, Me., Sept. 16, 1851.

BROTHER BEEBE:—Our Associational meeting this year, at North Jay, Me., was better attended than was anticipated. A goodly number of brethren and sisters were present, and it was a matter of rejoicing with them all that Christ was preached. Many of the saints were comforted, and experienced a degree of enjoyment, in the solemnities of Zion.

Several brethren, in my late journey to the West, expressed a desire to hear from me through the Signs after I arrived at home, with a sketch of my journey. I wrote to you about the first of August, but as my letter was not published, nor enrolled among the list of letters received, I concluded you never received it.\* I arrived at home on the 26th day of July, after an absence of more than two months, during which time I attended the Delaware River, Warwick, and Chemung Associations, and an Old School Meeting at Abington, Pennsylvania. I had a prosperous journey, by the will of God, for which I desire to be thankful. I shall long remember the kindness of brethren, and I hope never to forget the goodness and mercy of the unchanging God. I trust, through the blessing of God, that my journey was of some profit to my mind, especially to teach me how frail I am. I am in haste, and therefore cannot write any more at present.

Yours, &c.,

JOSEPH L. PURINGTON.

[\*Former letter was not received, Ed.]

For the Signs of the Times.

Charleston, Pa., Sept. 20, 1851.

BROTHER BEEBE:—I am aware that the time draws near for us to send you our remittance for your valuable paper; and it is with pleasure we do so; for the Signs contain nearly all the gospel preaching we have here. The cause of Zion seems to languish and mourn in this part of the Lord's vineyard; our meetings are very few, and the church seems to be in a very low state at present. We have not met in covenant meeting since last April; we have had but two Old Fashioned Baptist sermons preached since that time, which makes the time seem very long. O that the Lord would look us into repentance before him, as he did Peter, and enable us to walk more uprightly. I think we have, like Peter, in our walk and conversation denied our Lord and Master, and have said to the world, We know Him not. My desire is, that the Lord would revive his work in this place; and if there is a set time to favor Zion, I hope it is not far distant: but still I ought to feel willing that it should be in his own good time.

Brother Beebe, I have been very much ed-

ified in reading your views on the Armor of God, or the Christian Uniform. I think this is the uniform which we need to wear to endure the trials and afflictions of this present evil world, at last to come off conqueror over death. But I find I too often lay it aside, and am made to feel the fiery darts of the evil one.

Brother Beebe, you see I have used the plural, us, for we have three in our family at the present time who profess to be Old School Baptists, my husband, myself and mother-in-law. The Lord has seen fit to cast her lot with ours, by bereaving her of an affectionate husband, and us of our earthly parent. He was not a professor of religion, but his choice was to hear Old School Baptist preachers.

We have been called to pass through deep afflictions, as you already see. O, brother, pray for us, that we may be enabled to say, like one of old, "Though he slay us, yet will we trust in him."

Your most unworthy sister,

HARRIET ELY.

## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1851.

### True Basis of Christian Fellowship.

In contemplating the painful jars and discords which have occasionally agitated the children of God, from the apostles' days down to the present time, in connection with the words of our Lord, in which he advised his disciples that it was impossible but offences should come among them, we have been led to inquire concerning the ancient landmarks or boundaries of christian fellowship. There must be in the New Testament of our Lord Jesus Christ, an unvarying and infallible rule to govern the disciples of Jesus Christ in this, as well as in every other important matter. It is true that our lack of a perfect understanding of the divine rule may cause confusion and disorder in our ranks, even when all parties really desire to keep the unity of the Spirit in the bonds of peace. In regard to this deficiency on our part, we are thus instructed, "If any man lacketh wisdom, let him ask of God, who giveth liberally unto all men, and upbraideth not." What a blessed privilege is here presented! What a fountain of wisdom is opened, and with what abounding fullness and freeness doth this fountain pour out its exhaustless streams to supply our necessities. Oh that all the saints could appreciate this gracious provision of love and mercy; how soon would all our jarings cease, and peace and unanimity encircle all the members of the household of our Lord and Savior.

The apparent discord which has recently disturbed the peace of Zion on some points of doctrine, and to some extent chilled the affections and marred the union and confidence of brethren, has led many who ardently long for the peace and prosperity of the church of God, to suggest some plan for healing the wounds, and bringing about a reconciliation of the parties. Some have suggested one course and some another; but nothing has been yet suggested on which all seem to be perfectly agreed. We have received several communications, objecting to brother Dudley's proposition; some of them we have published, and those published express all that the others contain. One thing seems clear to all parties, namely, that whether the Old Baptists convene together according to the proposition, or remain at their respective homes, in order to a gospel union and fellowship, we must come up to the gospel standard. No peace



or reconciliation that we can effect will or can subserve the cause of truth and righteousness, unless it be dictated by the word and Spirit of our God.

It has been a matter of deep solicitude with us to determine to what extent brethren may differ in their views of divine things, and yet maintain a gospel fellowship for each other, and to know precisely where the boundary is fixed in the scriptures, beyond which it is unlawful for christians to extend the expression of their fellowship: but still we do believe most confidently that such a boundary or limitation is fixed in the scriptures of truth; and all we need to enable all the children of God to see it, is more of that wisdom which cometh down from the Father of lights. Who among all who have differed, are the most destitute, and who of them possess at present the greatest measure of that wisdom, is not the object of our present research. But the important point is, that we may all be led, under the controlling power of the "spirit of grace and supplication," to pour out our prayers to God, to lead us in the way of truth and righteousness.

On the subject of limitation, in regard to fellowship, we will venture to offer a few suggestions for the prayerful consideration of our brethren. If in order to a gospel fellowship, it be indispensable that a perfect unanimity of judgment shall exist on all points embraced in the doctrine and order of the gospel, can we confidently hope to enjoy that fellowship before we reach the portals of unclouded glory? Are there not some points connected with the glorious gospel, on which all christians, while here below, require to be more fully enlightened? If there exists on earth a disciple of the Redeemer, so perfectly instructed in all things that relate to the kingdom and glory of our Lord, as to require no more light and instruction, let such an one step forth and teach the weaker saints the way of the Lord more perfectly. But we presume none will contend that any of the saints in the militant church are perfect in their knowledge. All will admit that we know but in part, &c. Admitting this, does it not follow then, either that our fellowship must be suspended until we are all perfected in heaven, or that we must bear with such infirmities of the brethren as are unavoidable, and extend our fellowship to the heirs of glory, to a limited extent, even where we are not perfectly unanimous in our judgment on all points?

It is by no means our design to advocate a nominal fellowship where a vital union does not exist; nor would we regard any point of divine truth unimportant. For, "If there come any, and bring not *this doctrine*, receive him not into your house, neither bid him God speed." But what doctrine must he bring, to secure the fellowship of the saints? "This doctrine," namely, the doctrine of the New Testament, as preached by Christ and his apostles. In the absence of *this* we are forbidden to receive any to our fellowship. But certainly we are not to require every one to understand *this doctrine* as fully, or to be able to state it as clearly as Christ and the apostles did; for, "Him that is weak in the faith, receive ye; but not to doubtful disputations." We are greatly mistaken, if a child of God can relate his christian experience, without bringing *this doctrine*; for the gospel is gloriously exemplified in the regeneration of the children of God. The multitude of new born converts on the day of pentecost, evidently all brought *this doctrine*; for they were received, and baptized, and the same day added to the church; and they continued in the apostles' doctrine and fellowship,

from the day they were baptized and added to the church. They could not have continued in it, if they were not in it at the beginning. The Eunuch's confession of faith was brief, but satisfactory to Philip. "I believe," said he, "that Jesus Christ is the Son of God," and the sincerity of his faith was demonstrated by his readiness to obey the commands of Jesus, and follow in the ordinance of baptism. Still there may have been many important points of doctrine involved in his brief confession, on which he needed to be taught the way of the Lord more perfectly.

To a greater or less extent, we firmly believe that every regenerated person believes in the being and perfections of God, the Father, Son and Holy Ghost; in the bible doctrine of Predestination, Election, Special Atonement, Effectual Calling, Quickening, and Regeneration by the Holy Ghost, Redemption by the blood of Christ, and Justification by his righteousness alone; the preservation of all the elect in grace to eternal glory, the Resurrection of the dead, the eternal happiness of the redeemed in heaven, and the everlasting punishment of all who die in their sins, in hell. And a confession in the language and form above written, with an evidence that the person making this confession has passed from death unto life, and a desire to follow the Redeemer in baptism, and to unite with the church of God, and walk in all the ordinances of the Lord's house blamelessly, has, in all ages past, been deemed sufficient to entitle any one to the confidence and fellowship of the Old Fashioned Baptists. Nor do we know of any good reason why it should not be equally valid now, and generally speaking, we believe it is, at least among the Old order of Baptists.

The saints are admonished against being wise above what is written. We can make no improvement on the rule which the Great Head of the church has given for the regulation of our fellowship. Brethren should, we think, be careful to make nothing a test of christian fellowship, which is not clearly so required by a strict adherence to the New Testament; nor should we, on the other hand, compromise any point which we find laid down in the scriptures as a test of fellowship. If we see in any of our brethren an inclination to speculative views on some points connected with our faith, would it not be prudent in us to examine ourselves to see if there be no such inclination in us? And would it not also be well for us to test what we consider speculative in the views of our brethren, by the New Testament, and see whether such speculations are really subversive of any part of the gospel of Christ, before we withdraw from them expressions of love and fellowship? To denounce a brother as an arminian, because he insists that christians should walk worthy of the vocation wherewith they are called; or an arian, because he does not believe that the eternal Godhead of Christ consists in his being a Son; or a heretic, because he believes that that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit, is going far beyond what we can find divine authority to warrant. If we desire that brotherly love shall continue, let us, one and all, endeavor to confine ourselves, on all controverted points of doctrine, to the simplicity of the inspired scriptures. There is safety there. But if we depart from that form of sound words which we find in the scriptures of divine truth, one man's opinion is just as good, but no better than another's, so far as opinion only is concerned. But to the law and to the testimony; if they speak not according to this word, there is no light in them.

### Reply to Elder Isom Cranfill.

We were perfectly astonished in reading that part of our brother's letter, in which we are charged with denouncing a large portion of the Old School Baptists of Oregon, as *Wolves heretics, &c.*, being perfectly unconscious of ever having it in our heart to denounce the Old School Baptists of that Territory, or of any other part of earth or heaven, in all our life. But turning to the 19th and 20th numbers of Volume xviii., we find the editorial remarks which were made by our assistant editor, while we were (as those papers will show) in the State of Georgia. But our brother Cranfill is certainly mistaken in supposing the terms, *Wolves, &c.*, were intended by the writer to be applied to the Old School Baptists. By turning to the letter of brother John Stipp, in the twentieth number of the last volume, on which the editorial remarks complained of were based, it will be seen that brother Stipp, after speaking of opposition to those very sentiments which brother Cranfill assures us are held, preached and approved by all the Old School Baptists in Oregon, closes his letter with this paragraph,

"Brother Beebe, we are surrounded by New School Baptists here in Oregon, who profess great friendship for the Old School, but the enemy is most to be dreaded when he comes in disguise. They have tried to effect a union, but failed. For want of room I must close, by subscribing myself,

Your brother, in the best of bonds,

JOHN STIPP."

On which the writer of the editorial alluded to, remarks, in connection with the articles of Siloam Baptist Association, which was by him understood to embrace all the Old School Baptists of Oregon, and the articles published in their Minutes to express the faith and order of the Old School Baptists. "In our next," he says, "we expect to publish his (brother Stipp's) letter, which will show how closely and how perseveringly the redeemed of the Lord," (by which terms he intended the Old School Baptists, for he has never admitted that any other people under heaven could be scripturally thus characterized at the present day) "are pursued by their mocking enemies;" by whom he of course intended those advocates of means and human inventions, whom we are in the habit of designating New School, Arminians, &c. And to these the epithets, complained of, were directed in the editorial. All the epithets used we believe are scriptural, and were intended only to be applied to those characters who lie in wait to deceive the redeemed of the Lord.

Having said this much in regard to the supposed injustice done to the Old School Baptists of Oregon, we wish to express to our brother Cranfill, and all our dear brethren in that remote country, our unqualified joy and gratification in receiving his letter, and the copy of the Minutes of the Siloam Association, and especially in being assured of their soundness in the faith, their love and union, and of the refreshing seasons they enjoy from the presence of the Lord. To all the sentiments expressed in brother Cranfill's letter as held unitedly by our Father's children in Oregon, we do most cordially subscribe; and sooner would we consent that a mill stone be attached to our neck and we cast into the sea, than that we should offend these little ones of our Lord and Master. We hope that our brother Cranfill, and all other brethren in Oregon will write more frequently to us. The Old School Baptists throughout the States will feel a deep interest in hearing of their welfare—of their trials and comforts, sorrows and joys; conflicts and victories; and it is our prayer that our brethren may be steadfast

and unmovable in the doctrine of God our Savior in which they are now so happily united. Though so widely separated in our earthly location, we believe that our spiritual home is but one—and though we may not see each other in the flesh, we shall, through "Grace Abounding," meet at length around the throne of God and the Lamb, to whom be honor and glory forever.—Amen.

BROTHER BEEBE:—Give us your views on Daniel ii. 23.

Your's in Christ,

JOSEPH WHITNEY.

Cedar Grove, Ia.

The text propose for consideration reads thus, "I thank thee and praise thee, O thou God of my fathers, who has given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter.

Daniel, as a prophet of the Lord, lived in the days of the Babylonish captivity of Israel, and many very remarkable instances of his intimate acquaintance at the throne of grace, of God's special interposition and providence in qualifying and sustaining him are recorded for our instruction. Like all the other prophets of the Lord, he spake and wrote as he was moved to do by the Holy Ghost. The special favor for which Daniel expressed his gratitude and praise to God in this text, was for making known to him the matter of the king's dream, &c. The language in which he expressed his gratitude and praise, is clear and unambiguous, and from it we may learn,

1. That Daniel felt and acknowledged that all his ability to expound the deep and secret things of God, was of the Lord. He made no reliance on human sagacity, or literary talent. The magicians and soothsayers were probably his superiors in the arts, sciences and scholastic attainments of the age in which he lived; but with all their advantages, they could not tell what their king had dreamed, nor what was the interpretation of his dream. Nor had Daniel any more wisdom to discern the matter than they, only what he received as a direct revelation from God. But Daniel's God was able to make known to him the dream and the interpretation thereof, in a manner that should confound the wisdom of the wise, and bring to naught the understanding of the learned.—And it is the privilege of all christians to know that, "The secret of the Lord is with them that fear him, and he will show unto them his covenant." And as in Daniel's case the matter of inquiry, involving life and death, was hidden from the wise and learned and revealed to Daniel, so are the things of the spirit of God, in matters relating to the kingdom of grace and glory, hidden from the wise and prudent of this world, and revealed unto babes; because so it seemed good in the sight of God.

Daniel's tribute of thanksgiving, for wisdom and might, was not only an acknowledgment of the God of his fathers, but also that all the wisdom and ability he had in the matter was wholly of God.

2. We learn from our text that Daniel had found no new God to worship, his heart was drawn out in praise to the God of his fathers, the patriarchs, Abraham, Isaac and Jacob; and that the same God, who had revealed to Joseph the dreams of Pharaoh, had made known to him the secrets of Nebuchadnezzar. And this God of the fathers, who made himself known to Moses in the burning bush, is our God forever and ever, according to the declaration of the inspired Psalmist, But, as Christ told the Sadducees, he is

not the God of the dead, but of the living.

3. We infer from our subject that all the secrets of human governments are naked and opened to the eye of him with whom we have to do. Their counsels and devices however concealed from mortal scrutiny cannot be hidden from the Lord.

4. We learn from the example of Daniel, the obligation of the saints to acknowledge with praise and thanksgiving, the goodness of God in all their deliverances; and as his glory he will not give to another, nor his praise unto graven images, we are not at liberty to ascribe to colleges, or schools, our knowledge of the things which God alone reveals by his spirit, unto the heirs of salvation.

From the American Protestant

### Reasons for a Distinct Protestant Organization.

Were the Christian church what she ought to be, or what the gospel requires, there would be no necessity of definite organization for the accomplishment of any benevolent object. Because, then, each member would do what he could, and no separate organization could make him do more. Then, there would be no need of Bible Societies for the circulation of the Scriptures, for every one would do all in his power to supply his neighbor and the whole world with the Bible. There would be no need of Missionary Societies for the purpose of sending forth missionaries, for every one would do all he could to have the gospel preached to every creature. And it might be "preached to every creature under heaven" at the present day, as it was in the time of the Apostles, without the organization of a Missionary Society.

But the church has not yet attained to this state of perfect obedience to the will of the great Master. It has on this account been thought wise that various means should be adopted in order to increase the actions and efficiency of the church in spreading the triumphs of the cross. Hence Bible and Missionary Societies—Societies for the Jews, for Seamen, &c. &c., have been organized. No one will claim a "jure divino," a "divine right" for these institutions. There are no directions in the word of God for the formation of such societies. The Savior has nowhere enjoined it upon his disciples to form associations for the promotion of benevolent objects. Neither has he forbidden them to do so. To this all must assent when the word of God is consulted and is received as authority on this subject.

Now it is clear in view of this, that all societies are organized on the ground of expediency. They cannot justly present any higher claims upon the patronage of the Christian community. They cannot show a "thus saith the Lord" for their existence. It was judged to be expedient by wise men that various societies should be formed. Hence they originated, and on this ground they are sustained by the prayers and the contributions of the Christian world.

Whosoever shall live fifty years hence, may learn that it will then be deemed expedient to disband all societies—to resolve them into their original elements, and to return to the primitive state of the Christian church, when its members "went every where preaching the word"—when they were sent forth, not by a Missionary Society, but driven by persecution, or constrained by the love of Jesus Christ, to make his salvation known to all men. But at present the church is not prepared to cut loose from all associated action, and launch forth on the strength of personal responsibility. Whether such a period will ever come or not, it is evident that it has not yet arrived.

In the present state of things in our country, we thought it expedient a few years since to form the American Protestant Society. We thought there was a field before us not occupied by others, and that the state of things demanded such an organization. Every succeeding month has deepened this conviction, while it has brought along with it fresh evidence that we have enough, to do, and that our efforts have not been useless.

But we have no more divine authority to show for our organization than have the other societies of the day. Yet we have thought that the hand of the Lord was visibly leading us forward in our operations. We may have been mistaken, but our hearts have often, under some little consciousness of obligation, praised the Lord for the way in which he has led us, especially the last year. We believe substantial evidence has been presented to our minds that the Spirit of the Lord has sealed our humble efforts for the salvation of souls. The warm and hearty thanks of souls in the fullness and freshness of their first love have come to us during the year:—of souls who have been in the strongest bonds of superstition, and in the deepest darkness of their lives, and who would now be in the same state, as they believe, had it not been for the American Protestant Society.

We have no room in the present number to give a definite and full view of the field of labor we occupy. This we design to do at another time, when we trust we shall be able to show, that we do not trespass upon any other department of benevolent effort in our land, but are moving in a sphere which, when it is understood by the Christian church, will be declared to be appropriate and independent.

NO BIBLE AUTHORITY FOR ANY RELIGIOUS ORGANIZATION EXCEPT THE CHURCH OF GOD.—In the above article, which we have copied from the "American Protestant," of July, 1845, we have a frank acknowledgement from all the (self styled) evangelical sects of religionists who compose the grand "American Protestant Society," that there is no Bible authority for any of the modern religious institutions of the present age. In this humiliating confession, the Presbyterians, Episcopalians, Methodists, New School Baptists, and others, are included, as the publication is the official organ of the Society, and is published under the direction of the Society, consequently all the sects and religionists belonging to that society are responsible for all that is published in their paper.

It is not news to us Old Fashioned Baptists, that all the new fangled religious organizations of the day, are unscriptural; but it is the first full and undisguised confession of the fact, that we have ever met with, in which all the advocates of the new inventions agree; and this acknowledgement is the more extraordinary, from the fact that each separate sect, involved in this confession, have constantly represented that they had divine authority for their institutions.

In the absence of scripture authority, the society makes, it is presumed the best plea in favor of their institutions that can be devised by the united wisdom of all the protestant sects of America; for more than six years have elapsed since all the Protestant sects were made, by their official organ, to utter this acknowledgement, and none of all those orders have, so far as we can learn, subsequently, dissented from the decision of their representatives, who have charge of their publication. The plea which they urge in favor of the organization of the "American Protestant Society," and which they assure us is equally applicable to Missionary and Bible Societies, Societies for the Jews, for Seamen, &c., and for all other unscriptural religious institutions, are,

FIRST. The corruption of their church! This plea differs from the plea of their Old Mother, for her unscriptural institutions; she claims infallibility, and considers her authority sufficient to make all her popish inventions binding, both in earth and heaven, while her protestant daughters, with affected modesty, admit that they are not what the primitive church of Jesus Christ was; that they are a corrupt mass of apostates from the faith and

order of the church of God, and in their apostacy they have need of institutions, which the primitive church had no use for, and which they will have no farther use for, if ever they should become what the christian church was in the apostolic age.

SECOND. The corruption of their church, or churches, have given birth to a bantling which they have christened, "Expediency;" and this wonderful child of many mothers, has been, by the corruption of the whole Protestant fraternity, elevated to the pontifical chair, there to preside and order all ecclesiastical matters until the heterogeneous mass of Protestant anti-christ shall become the true and legitimate Bride of the Lamb of God. If any such time shall ever come, which the above article admits is doubtful, then they will cease to be governed by EXPEDIENCY, and return to the government of the Lord Jesus Christ. They tell the public that "It was judged to be EXPEDIENT, by wise and good men, that various societies should be formed. Hence they originated, and on this ground they are sustained," &c. Men, adjudged by this confessedly corrupt association of Protestant rottenness, to be wise and good, have bowed to this idol expediency—have duly inaugurated him, for the time being, head over all things to their church; and therefore the unwise and bad portion of their fraternity feel themselves safe in submitting to the dictation of expediency, instead of, Christ; to the decision of their wise and prudent men, instead of requiring a "thus saith the Lord."

THIRD. The success which has crowned the doings of the societies, has deepened their convictions that they have "enough to do, and that their efforts have not been useless."

These are, as our readers will see, about the sum of all their arguments in favor of all the unscriptural religious organizations patronized by them; and when these arguments are compared with those of the Roman Catholics, it will be hard indeed to give a decided preference to one or the other. The Old Mother does not profess to have direct scriptural authority for her peculiar institutions; but she, like her family of Protestant daughters, grounds them on expediency. The confusion and discord introduced into her ranks by her union with the secular powers of state, made it, in the judgment of such men as she called "wise and good," expedient that she should have a universal Bishop, or Pope, a purgatory, a clan of Jesuits, Baby-sprinkling cardinals, friars, monks, priests, confessors, and an Inquisition, furnished for the time being, or until the church and world should become so much reformed as to need them no longer; with racks, tortures, prisons, stakes, fires and faggots, for the suppression of heresy, and the general good of souls. For our life we cannot see why the Catholic Mother has not as unquestionable a right to depart from the scriptures, as a rule of faith and practice, as her Protestant daughters have for doing the same. If the Protestant daughters have not carried their doctrine of expediency to the same extent, in persecuting dissenters from their faith, and in shedding the blood of the saints of God, it has certainly been from the lack of opportunity. So far as the Protestants have had power, we have never known them to fail to use it, in endeavoring to put down all opposition to their dogmas. The history of the Puritans in New England, and of the Episcopalians in Virginia, in our own country, to say nothing of other nations, and the more recent demonstrations of this very American Protestant Society, in Philadelphia, in burning down the Roman Catholic chapels, Seminaries and private dwell-

ings, and in causing the streets to flow with the blood of the persecuted, might challenge comparison with many of the bloodiest deeds of the Old Mother of Harlots. This national Protestant Society is organized expressly for the avowed object of putting down the Catholics. And in this unscriptural crusade, as they are to be governed by expediency instead of the scriptures, it is not very astonishing to us, that they should judge it expedient to use fire, and brick bats, and fire arms, &c., as they did in Philadelphia; and they may find it expedient to do many other things which the Lord Jesus Christ has forbidden his disciples to do, before they can fully exterminate from our country all the Catholics and all others who differ from them.

The bound Volume of this "American Protestant," from which we have copied the above article, we have borrowed from the District School Library of one of the district schools of this county, for the Protestant Society has deemed it expedient to stuff our district schools as full as possible with their publications, in order to bias the juvenile minds of all the rising generation against all who dare to differ with them in their religious views, and especially against the wicked Catholics, who, like themselves, have laid aside their Bibles, to follow the dictates of expediency.

### Death of Brother Jar. Van Luzer.

We sympathize most sincerely with the bereaved family and relatives, as well as with the church of Christ of which he was a member, in the melancholy event of his death; the peculiarly painful circumstances of which, have induced a few reflections which we will venture to present for the consideration of our readers.

The work of the Spirit in the regeneration of God's children does not so change their natural constitution or physical powers, as to exempt them from all, or any, of the diseases of body or mind to which the human family are subject; and they are therefore as liable after having experienced their new and heavenly birth, to all the diseases which are incidental to frail dying man, as they were before their passage from death unto life. Hence a derangement of the mental powers of a christian may be accounted for as easily as the derangement of their physical powers. God has never promised his children to preserve them from sickness, sorrow and death; so long therefore as they shall remain in the flesh, they must continue to be compassed about with all the infirmities of human nature.—More than forty years ago, we were personally acquainted with a very highly esteemed brother in the Baptist church in Norwich, Ct., whose mind became depressed, to that degree, that he took his own life; and we have known several instances of the same kind since, in which our confidence in their christian experience was unshaken. It is no unusual thing for christians, as well as others, in fevers, and inflammation of the brain, produced from a variety of causes, to become sufficiently insane to commit any act, as unconsciously of doing wrong, as the acts which seem to transpire in our dreams when asleep. Our confidence in the christian experience and deportment of our young brother, whose obituary is recorded in this number, is no more shaken than if he had died of a consumption or fever. We have however in this case a striking example of human frailty, and it becomes us to regard this dispensation as an admonition to repose no confidence in the flesh, or in any of the powers or faculties of the flesh; these may all become deranged in us while here in this body, and these shall all most assuredly be



finally paralyzed in death; but that immortal life which was given to us in Christ Jesus the Lord, before the world began, and which is communicated to us in the work of regeneration, can never be paralyzed, suspended, nor destroyed. Remembering then that we are but dust and ashes, in our Adamic natures, may we look away from self—from all the powers of nature to Him who is our Life, and rely alone on his almighty power and grace to bear us through the trials, afflictions, crosses and temptations of this mortal state, and finally bring us into the unclouded regions of eternal glory, when time with us shall be no more.

#### A VOICE FROM THE LAST CENTURY.

The sketches of the life and experience of Eld. James Potter, which will be found in this number, are copied from some copies of the "Maine Baptist Herald," of 1826, which have been sent us by a correspondent. One of the consecutive numbers of the Herald in which these sketches were published, appears to be missing, which probable contained some interesting account of his baptism, and the organization of the first baptist church with which he was connected.

Our readers will discover some few sentences, in the course of the narrative, which will bear criticism, such as the Law a rule of faith and practice to christians; and gospel invitations to the unregenerate. &c. &c.—But considering the general prevalence of the Puritanic delusions and heathen darkness of those days in the District of Maine, at that time; the power and grace of God in raising up, qualifying, sending forth, sustaining and signally blessing the labors of this early pioneer of the baptist faith and order, in that then dark corner of the earth, is most astonishingly displayed.

Under the ministry of this eminent servant of the Lord, many of the first Baptist Churches in Maine were raised up, and some few of them yet exist, and occupy the Old School Baptist ground, unshaken by the apostasy of those who have gone into the new order of things.

#### Miscellany.

##### GRAMMAR IN RHYME.

We advise every little grammarian just entering on Murray, Brown or any of the thousand grammars in use, to commit to memory the following easy lines, and then they never need to mistake a part of speech.

1. Three little words you often see  
Are Articles—a, an and the.
  2. A Noun's the name of any thing,  
As school or garden, hoop or swing.
  3. Adjectives tell the kind of noun,  
As great, small, pretty, white or brown.
  4. Instead of nouns the Pronouns stand  
Her head, his face, your arm, my hand.
  5. Verbs tell of something being done—  
To read, write, count, sing, jump or run.
  6. How things are done the Adverbs tell;  
As slowly, quickly, ill or well.
  7. Conjunctions join the words together,  
As men and women, wind or weather.
  8. The Preposition stands before  
A noun, as in or through the door.
  9. The Interjection shows surprise,  
As oh! how pretty, ah! how wise.
- The whole are called nine parts of speech,  
Which Reading, Writing, Speaking teach.

DEATH OF JUDGE WOODBURY.—Hon. Levi Woodbury, Judge of the United States Supreme Court, died at Boston, on the night of the 4th inst. Judge Woodbury has been a prominent politician and a public man for a quarter of a century. In 1825 he entered Congress as a Senator from New Hampshire.

He continued in the Senate until 1831, when he became Secretary of the Navy. In 1834 he was transferred from the Navy to the Treasury Department, and continued to be Secretary of the Treasury during the remainder of Jackson's and the whole of Van Buren's administration. Retiring from the Treasury upon the accession of Gen. Harrison, in March, 1841, he was the same year re-elected to the U. S. Senate, where he continued until his appointment to the bench of the Supreme Court by President Polk, in 1847. In this office he continued until his death.

NECESSITY OF FREQUENT CONTRIBUTIONS.—One of our exchanges, in remarking upon the impropriety of ministers shutting out agents from their churches under the plea that there are too many calls, says: "Many good cows have gone dry for the want of being milked." This is a homely but forcible illustration of a great principle. There is as great danger of asking a church to contribute of their substance, for benevolent causes, too seldom, as there is of multiplying such calls to too great an extent. The grace of giving must be exercised frequently in order to its proper development.—Western Recorder.

THIS IS A GREAT COUNTRY.—American tea is said to be of a more delicious flavor than that imported from China, the grand difference being in the loss of flavor in the imported, occasioned by the sea voyage. Observing men in the South are of opinion that tea growing in this country is to become as important as cotton growing, and in less time than it has taken us to become the great cotton-producing country of the world. And the character of the soil and climate adapted to the growth of the tea-plant, are not such as to interfere with the production of cotton.

#### OBITUARY.

Warwick, N. Y. Sept. 29, 1851.

BROTHER BEEBE.—It becomes my painful duty (by request) to send you notice of the death of our highly esteemed and beloved brother, JAMES VAN DUZER, which occurred at his residence in Tyrone, Steuben Co. N. Y., on Saturday, the 20th inst., in the 30th year of his age. Brother Van Duzer made a profession of the religion of Christ, and was baptized, and received into the fellowship of the Warwick Baptist church, the 7th day of June, 1846. Seldom has the death of a friend so seriously affected my mind. We were playmates, and attended school together in our childhood. He was the friend and associate of my riper years, and a brother beloved in the church of God. Of an affectionate disposition, irreproachable character, circum-spect in his conversation and deportment, faithful in the observance of his religious duties and privileges; it may be truly said, that up to the period of his decease, he "adorned the doctrine of God our Savior in all things."

Last spring, in company with his wife, to whom he had been just united, his sister and her husband, he removed to the west. We frequently heard from him, and always a good report. Nothing indicated any probability of the awful blow which has so suddenly fallen upon us, plunging his family, friends, and the church of which he was a member in the deepest affliction. The circumstances connected with, and the manner of his death, are as follows. For some time he appeared unusually depressed in mind, and matters of trivial importance sensibly affected and troubled him so as to excite fears on the part of his friends, that his mind was partially deranged; yet they could not harbor the painful thought, as nothing occurred to excite serious apprehensions, and he attended to his business as usual. On the morning of his death he remained in the house later than usual. An hour of the time he spent alone in a room engaged in prayer, and was overheard earnestly and fervently praying that God would deliver him from temptation; would not suffer him to be tempted beyond that he was able, but with the temptation would provide a way of escape. His sister and her husband left home in the morning expecting to be absent during the day. About nine o'clock he told his wife he would go to the woods (near the house) and cut some wood, took his axe and left the house and was never seen alive again. At noon she gave the usual signal for his return to dinner, but after waiting until her fears were excited, she went to the woods, but finding no traces of him, she returned, and procuring the assis-

tance of a neighbor, went again to the woods and made a thorough search without success. On their return, observing his axe by the barn, they went in and found him suspended from one of the rafters, dead. This was about four o'clock in the afternoon. His remains reached here on Monday, the 23d, and the next day his funeral was attended by a large concourse of friends and citizens, who sincerely sympathize with those who are called to mourn this deeply solemn and afflicting event. An affecting and appropriate discourse was preached by Elder Hartwell, from John vi. 37. The anguish of his wife, parents, brothers, sisters and friends no tongue can tell, no pen can depict, and the church feels that we have need to humble ourselves under the mighty hand of God which resteth heavily upon us. But notwithstanding there is so much that is dark and mysterious, so much to try our faith in this afflicting dispensation of providence, yet we cannot mourn as those who have no hope. When our brother came to the church to relate the dealings of the Lord with his soul, there was no excitement here on the subject of religion. There had been no additions made to the church during the previous eight months. He came, and in a calm, serious, and becoming manner, related the exercises of his mind, and "gave a reason for the hope within him: with meekness and fear," and to the abundant satisfaction of the brethren. Few who witnessed his baptism, can ever forget his calm and serene expression of countenance, giving evidence of that peace which the world cannot give; and while he remained with us, few manifested a deeper interest in the things of the kingdom of God. A regular attendant on our church, conference, and prayer meetings, frequently participating in their exercises, he afforded every evidence which any could give of the gracious change wrought in him by the mighty power of God, and we cannot forbear the hope, that although the tempter attained power over him in the hour when reason was partially dethroned, his immortal spirit was received to the arms of him who declared, that "All that the Father hath given to me shall come to me, and him that cometh to me I will in no wise cast out."

Brother Beebe, I can add no more, but anything which you may feel it proper to submit in relation to this solemn event, may afford consolation to those who are so deeply afflicted, and who feel the value of christian sympathy in their mournful bereavement.

Yours, in the afflictions as well as the joys of the faith,  
WM. L. BENEDICT.

Near Bloody Run, Pa., Sept. 16, 1851.

BROTHER BEEBE.—By request of brother and sister Huff, of Morgan Co., Va., who are well known as orderly and consistent Old School Baptists, I send you for publication the following obituary notices. Our afflicted brother and sister have had several sons and daughter, on whom they had felt all the fondness of parental affection; but it pleased the Lord to call away from them by death all their sons at a very early period, excepting two twin brothers, who lived to enter their 23d year, and by their strictly moral course, and amiable deportment, had secured the respect and friendship of all their associates. My own personal acquaintance with them for several years, seeing them more frequently at meeting than elsewhere, has afforded opportunity to observe their respectful attention to the preaching of the word, in which, although they made no profession of religion, they seemed much interested. Their piety for, and kind attention and hospitality to the Old School Baptists, was not surpassed by any of their age. Whether their regard for the Old Baptists arose from respect for their parents, or from a work of grace wrought in them by the work of the Spirit, is known only to God; but from the evidence which they gave their parents before their death, we confidently hope they were the subjects of saving grace.

JOHN H. HUFF, being remarkably industriously inclined, exposed himself to all kinds of weather, when business seemed to require his attention; he was seized with very severe convulsion fits, from which he was seldom free, long at a time. It is supposed that he suffered through some four or five hundred of them, and through all his sufferings he manifested remarkable submission to the will of God, without murmuring a word. He calmly breathed his last on the 23d day of May last, surrounded by his relatives and friends.

JACOB C. HUFF, to all appearance was enjoying reasonable health at the time of his brother's death; but soon afterwards began to complain. His unre-

mitting attention in waiting on his brother in his last illness, and the deep affliction he realized in his bereavement, was one cause to which his friends attributed his illness. He was soon confined to his bed, and became sensible that the hour of his departure was at hand. He conversed with his friends and gave them satisfactory evidence of triumph in his death. He could welcome the happy moment when he should be delivered from the body of sin and go to dwell with the redeemed of the Lord forever. On the 24th day of June last, he bid farewell to all below; at which time our brother and sister Huff buried their earthly dependence and enjoyment. These were the only children remaining with them at home; and our brother, who had always been an orderly strait forward business man, and whose labors had been abundantly prospered, in the accumulation of a competency of this world's goods, was always ready to share what he had with those around him, as their necessities required. Having lived to a good old age, brother Huff was looking to his two sons to relieve him from the cares of business, and to be a stay and solace to him in his declining years; but his language is, like that of Job, "Have pity upon me, have pity upon me O ye my friends; for the hand of the Lord hath touched me." May the God of Israel sustain the bereaved family, and reconcile them to his dealings with them.

By request I preached the funeral of John H. Huff, on the 5th Lord's day in June, at the Epion Meeting House, where they were buried, from 2 Cor. i. 9, 10. "But we had the sentence of death in ourselves," &c. And also the funeral of Jacob C. Huff, at the same place, on the 2d Lord's day in August from Rev. xiv. 13. "Blessed are the dead, which die in the Lord," &c.

"I long to go; then farewell wo,  
My soul shall be at rest—  
No more shall I complain or sigh;  
But taste the heavenly feast.

O, may we meet and be complete,  
And long together dwell,  
And serve the Lord with one accord—  
And so, dear friends, farewell!"

JOSEPH FURR.

Flat Rock, Ohio, September 1, 1851.

BROTHER BEEBE.—It has become my painful duty to announce the death of my father, JACKSON SMITH, who departed this life April 26, 1851, at about 3 o'clock, P. M., aged 69 years and 7 months. In the year 1812 it pleased the Lord to bring him from darkness into marvelous light, and he was enabled to follow Christ, taking his word as the man of his counsel. After relating his experience to the Colchester church, he was received and baptized by Elder Richard Woolsey, of Delaware County, New York. After a few years he moved into Pennsylvania, and united with the Abington church, where he remained until the year 1828, when he, with other brethren were dismissed by letter, and constituted the Eaton church, where he remained a regular member until he removed to the state of Ohio. Throughout all the trials of his life he stood firm and unshaken in the Old School Baptist doctrine and order, and labored as a minister of the gospel for twenty-five years, preaching whenever a door was opened; and he rejoiced when he could be employed in his Master's service.

His disease was that of Stone, and for two or three years he could scarcely get about, and for six months he was confined to the house. When he realized how the doctrine of Christ was trampled upon by arminians, he often lamented his inability to go forth and contend for the faith. The last time he preached he was not able to stand up, but sat in a chair and preached from 1 Cor. xiii. 12. "For now we see through a glass darkly; but then, face to face," &c. On the day before his death, I asked him if he knew that he was dying, and he roused up, and said that he rejoiced that the time had come, and with a smile upon his face, reached out his hand and shook hands with us all, and bid us farewell. Throughout his sickness he was not heard to murmur nor complain. In the very arms of death, he would say, I do not seem to get along very fast, as though he longed to depart, and be with Christ. He has left a widow and thirteen children to mourn their loss, besides a large circle of friends and brethren. His funeral was preached by Elder C. Debout, from John v. 25.

Thus he has laid his armor by,  
This toilsome world to leave,  
That he might dwell with Christ on high,  
Where all is love and peace.

Your unworthy brother, in hope of eternal life, through the crucified and risen Jesus,

ELKANAH SMITH.



## POETRY.

*Cow Marsh, Del., Aug. 27, 1851.*

BROTHER BEEBE:—In a late visit to Virginia, I got into my old habit of singing spiritual songs, and as you know I am too much led by frames and feelings, after the close of the Corresponding Meeting, in company with a few brethren and sisters, I sang my old favorite, called "Sometimes," and also Hurbert's "One thing needful," after which I was earnestly solicited to furnish some copies of them; but not being well at the time, I promised, if spared to get home, to send them to you, to be inserted in the *Signs of the Times*.

PETER MEREDITH.

Mixture of joy and sorrow I daily do pass through,  
Sometimes I'm in a valley and sinking down with  
wo;

Sometimes I am exalted, on eagle wings I fly,  
And rise above my troubles, and hope to reach the  
sky.

Sometimes I'm full of doubting, and think I have  
no grace.

Sometimes I'm full of praising, when Christ reveals  
his face;

Sometimes my hope's so little I think I'll throw it  
by,

Sometimes it is sufficient if I were called to die.  
Sometimes I shun the christian lest he should speak  
to me,

Sometimes he is the neighbor I long the most to  
see;

Sometimes we meet together, the season's dry and  
dull.

Sometimes we find a blessing, with joy it fills the  
soul.

Sometimes I'm oppressed by Pharaoh's cruel hand,  
Sometimes I look o'er Jordan and view the promis-  
ed land;

Sometimes I am in darkness, and sometimes in the  
light,  
And then my soul is winged and upward speeds its  
flight.

Sometimes I travel mourning, down Babel's ancient  
stream,

Sometimes my Lord's religion appears my only  
theme;

Sometimes when I am praying, it seems almost a  
task.

Sometimes I find a blessing—the greatest I can  
ask.

Sometimes I read my bible, and tis a sealed book  
Sometimes I find a blessing when e'er therein I  
look;

Sometimes I go to meeting, and wish myself at  
home;

Sometimes I find my Savior, and then am glad I  
come.

Lord, why am I thus tossed, thus tossed to and  
fro?

Why are my hopes thus crossed, where e'er I'm  
call'd to go?

O Lord, thou never changest, it is because I stray,  
O grant me thine assistance, and keep me in the  
way.

O, may thy counsel guide me, and keep me while I  
live,

In death, be thou my portion, and then my soul re-  
ceive;

To praise my blessed Savior, and magnify his  
grace.

Bestowed on such a sinner, the chief of all the  
race.

There, with the holy angels, which stand around  
the throne,

And saints of every nation, their voices join'd in  
one.

We'll sound aloud the praises of our Redeemer  
God,

Who saved us by his sorrows, and wash'd us in his  
blood.

### The One Thing Needful.

One thing is needful, O my soul,  
Gain this, and all is well;  
Miss this, alas! what e'er you gain,  
You cannot miss of hell.

One thing is needful many know,  
And many choose it too;  
But Martha was incumber'd much—  
So much she had to do.

While Mary sat at Jesus' feet,  
To hear her Master's word;  
Poor Martha grieved to serve alone—  
Thought Mary quite absurd.

Ah! who can tell what Mary heard—  
What Mary felt within?  
She felt, no doubt, the love of God,  
Who pardon'd all her sin.

O, blessed Village! Happy house!  
Where Jesus is the guest;  
Both Mary and her sister too,  
Were by this visit blest.

Be gone, ye vain delusive toys—  
Ye bawbles of a day;  
Lord, bend my mind, and will, and ear,  
To hear what thou wilt say.

## MARRIED.

In the town of Mount Hope, on Thursday morn-  
ing, the 25th ult., by Elder Gilbert Beebe, Mr.  
JAMES H. CORWIN, of this town, to Miss AMEY  
HAWKINS, daughter of Eliab Hawkins Esq., of the  
former place.

## ASSOCIATIONS.

The Oconee Baptist Association is appointed to  
meet with the Bethlehem church, two miles north-  
east of Lexington, Ga., on Saturday, October 11,  
1851.

The Salisbury Baptist Association, have appoin-  
ted their next annual meeting to be held with the  
church at Salisbury, Somerset Co. Md. to com-  
mence on Saturday preceding the fourth Sunday  
in Oct. next.

We are requested to earnestly and affectionate-  
ly invite the Old School brethren and sisters, gen-  
erally, and especially ministers of our order to at-  
tend this Association.

The Juniata Association will meet with the  
Springfield church, Huntingdon County, Pa., on  
Friday before the third Sunday in October next.

The EBENEZER BAPTIST ASSOCIATION, (Old  
School) of Alabama, will hold their next annual  
meeting with the Bethel church, Montgomery  
county, Ala., commencing on Friday before the  
first Sunday in October, 1851.

WEST TENNESSEE, on Saturday before the first  
Sunday in October.

FOUNTAIN CREEK, Shilo, Marshall county, Ten.,  
on Saturday before the second Sunday in Octo-  
ber.

## OLD SCHOOL MEETINGS.

The church at Waterloo, Orange county, N. Y.,  
have appointed an Old School Baptist Meeting to  
be held on Wednesday, the 8th day of October  
inst., in the meeting house occupied by them at  
Waterloo, and on Thursday, the 9th, at the meeting  
house at Mt. Salem, Sussex Co., N. J. The two  
meeting houses are about three miles distant from  
each other. Meeting on each day to commence at  
10 o'clock, A. M.

Ministers of our order, and brethren and friends  
generally are invited to attend.

By order of the church,  
B. PITCHER, Pastor.

We are requested to publish that the yearly  
Meeting of the Baptist church of Gilboa, (former-  
ly Broome,) will be held, if the Lord will, on Sat-  
urday and Sunday, the 11th and 12th days of Oc-  
tober next. Old School Baptist ministers and  
brethren are affectionately invited to attend.

An Old School Meeting will be held with the  
New Vernon Baptist Church, on Wednesday and  
Thursday the 5th and 6th days of November next  
beginning on each day at 10 O'clock A. M.

Old School Baptist ministers and brethren, are  
affectionately invited to attend with us.

By order of the church,  
G. BEEBE, Pastor.

## NOTICE.



### Thompson's Hymn-Books.

BROTHER BEEBE:—If it will not be tres-  
passing too much upon you, and the brethren gen-  
erally, we would feel much obliged if you would  
publish this one more notice in the "Signs," for the  
accommodation of such brethren and churches as  
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THE SIGNS OF THE TIMES, devoted to the  
School Baptist cause, is published on or about the  
first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed  
*post paid*.

TERMS.—\$1.50 per annum, or, if paid in advance  
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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., OCTOBER 15, 1851.

NO. 20.

## POETRY.

### "My Mind to me a Kingdom is."

These beautiful verses are found in several collections of poems published in the sixteenth century. There are many variations in the different copies. The following version is given by Ritson, in his "English Songs," with the exception of the last stanza, which is from a man script in the Bodician Library at Oxford, in which the poem is ascribed to Sir Edward Dyer, a friend of Sir Philip Sidney.

My mind to me a kingdom is;  
Such perfect joy therein I find  
As far exceeds all earthly bliss,  
That God or nature hath assigned.  
Though much I want that most would have,  
Yet still my mind forbids to crave.

Content I live—this is my stay.  
I seek no more than may suffice;  
I press to bear no haughty sway;  
Look—what I lack my mind supplies.  
Lo! thus I triumph like a king.  
Content with what my mind doth bring.

I see how plenty surfeits oft,  
And hasty climbers soonest fall;  
I see that such as sat aloft  
Mishap doth threaten most of all.  
These get with toil and keep with fear;  
Such cares my mind could never bear.

Some have too much, yet still they crave,  
I little have, yet seek no more;  
They are but poor, though much they have,  
And I am rich with little store.  
They poor, I rich—they beg, I give—  
They lack, I lend—they pine, I live.

I laugh not at another's loss,  
I grudge not at another's gain—  
No worldly wave my mind can toss,  
I brook what is another's pain.  
I fear no foe, nor fawn on friend—  
I loathe not life, nor dread mine end.

My wealth is health and perfect ease,  
My conscience clear my chief defence—  
I never seek by bribes to please,  
Nor by desert to give offence.  
Thus do I live, thus will I die—  
Would all did so as well as I.

I joy not in an earthly bliss,  
For care, I care not as a straw;  
For woe, I care not what it is—  
I fear not fortune's fatal law.  
My mind is such as may not move  
For beauty bright or force of love.

I wish but what I have at will,  
I wander not to seek for more;  
I like the plain, I climb no hill;  
In greatest storms I sit on shore.  
And laugh at those who toil in vain  
To get what must be lost again.

I kiss not where I wish to kill,  
I feign not love where most I hate;  
I break no sleep to win my will,  
I wait not at the mighty's gate.  
I scorn no poor, I fear no rich—  
I fear no want, nor have too much.

Some weigh their pleasures by their lust,  
Their wisdom by their rage of will;  
Their treasure is their only trust,  
A cloaked craft their store of skill;  
But all the treasure that I find  
Is to maintain a quiet mind.

"O, there is moral might in this,  
My mind to me a kingdom is."  
Yes; all the elements are mine,  
To crush, create, dissolve, combine—  
All mine; the confidence is just,  
On God I ground my high-born trust  
To stand, when pole is rent from pole,  
Calm in my majesty of soul,  
Watching the throes of this wrecked world,  
When from their throne the Alps are hurled,  
When fire consumes earth, sea and air,  
To stand unarmed, undaunted there,  
And grateful still to boast in this,  
"My mind to me a kingdom is."

### A Voice from the Past Century.

A Sketch of the Life and Experience of

ELDER JAMES POTTER,

LATE OF BOWDOINHAM.

The following relation was given, by request, to a friend of Elder Potter, just before his death.

[Concluded from page 146.]

About this time a reformation began and spread through the town. The young converts hearing our disputes about baptism were enlightened, and embraced the idea of believer's baptism, when the controversy came to an end. My eldest daughter, about sixteen years old, appeared to be quickened when I met with a deliverance, and in about a month received comfort. All the winter following the people in general attended our meeting, and appeared to be solemn. I continued speaking among them, and visited from house to house. When I was moved to speak in public, some passage of scripture would come to my mind with a clear opening, and so I spake. The old christians manifested a fellowship with me as one called to preach; but I answered them that I was ignorant, unlearned, and not eloquent of speech. I believed however that the Lord did send me among sinners as he did the woman of Samaria, to invite them to come and see a man that told me all things that ever I did, is not this the Christ? There was nevertheless a doubting and mistrust in me whether I was called to preach. This brought a great trial upon my mind, and moved me to search the scriptures, and pray to God that I might know his will and my duty. I plead my ignorance in secret with God, and received for answer, "that God needed not my wisdom, for he could take a fool and qualify him to do his will." This silenced my caviling at that time, and I found myself willing to be whatsoever it pleased God to make me. The Lord's day following as I went into meeting, these words came into my mind, John x. 24, "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? if thou be the Christ, tell us plainly," and I found the Spirit of Christ to be matter in my heart, and words in my mouth. There appeared to be some impression on some of the people. The Lord's day following, one person expressed the strongest conviction of his miserable state; at this time my daughter received a sealing manifestation of the pardon of sin.

A reformation began in Bowdoin, March, 1782, and went on gradually through the spring and summer: there was no confusion, crying out, nor falling down. This summer, Elder Nathaniel Lord, on a journey, visited and preached two sermons amongst us. He was the first Baptist we had seen or heard. After service was over, he went out and sat down with about fifty young christians around him, and we did rejoice and praise God together. I then spoke to him, and informed him that I heard he was a Baptist. He said he was. I desired him not to tell me one word of what he held to, because they say I am a Baptist,—and I will relate to you what I believe. I did so, concerning the faith and order of the primitive church of Christ, as I received it from the scriptures. He said if I believed what I had told him, I was a Baptist, for I had told every thing the Baptists believe and hold.

In the spring of 1772, I began to travel into the neighboring towns; to some by invitation, to others by impressions laid upon me, which never failed. I found in every place

that I visited, numbers to attend, but the best of all was, that a divine power attended to awaken, convince and convert sinners. To many it was a strange thing, to see such a worldling leave his business and become a preacher, which they never had seen before. Some of the clergy caviled much with me; one of them asked me if I thought God ever sent me to preach? I answered, yes. He asked when I spake to the people, if I called it preaching? I told him I delivered what was given me, and left it with those who heard me to call it what they pleased. He asked me if I took a text of scripture? I answered that I commonly began with a text, and quoted many others while speaking. If (said he) you are called of God, why do you not work miracles? I answered that man never did work a miracle, but Jesus Christ being with his ministers, works miracles by them. I then asked him if he discovered amongst his people those who confessed they had been trusting to refuges of lies, and inquiring what they should do to be saved? Others who had been wicked, profane persons, becoming sober, righteous and godly? These I told him were miracles which God wrought by his ministers. At a certain time, I went into a town to preach, and the minister informed me there was no need of my preaching there: I told him I had not found a darker place, or one that needed preaching more than that in all my travels, and that I should continue to come if the people requested it. Wherever I preached, the christians attended and encouraged me, invited me to their houses, where there was generally a gathering of both saints and sinners, and God did own and bless us in our meetings. I was careful to use mild language with unbelievers, endeavoring to inform their judgment about themselves, after which they were free to converse. In many places round about, there was a reformation, but no Baptist church in these parts. It appeared to me that God overruled for good my joining with a Congregational church, as it was the means of giving me freer access amongst them. I traveled about four years without license or recommendation from church or people. Sometimes I was questioned by the clergy by what authority I did these things? I answered, by the same authority, that the woman of Samaria and blind Bartimeus did.

In the year 1783, after all the opposition of the clergy, some of them began to appear very friendly, and persuaded me to attend their association, and take license from them, and then all doors would be opened to receive me. I answered them, I had license from God. After much persuasion, I continued to reason, and they desisted. I was about this time much exercised concerning the order of God's house and my own standing. I inquired of the Lord for direction in this matter. After much anxiety on this subject, respecting the way in which I should publicly express my faith; I concluded to wait until providence should open the door to my satisfaction, when these words from Isa. viii. 11—13, came to me, "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, say ye not a confederacy with them to whom this people say a confederacy, neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread." Glory be to God, he delivered me from all my trials, and established me in the order of the church of Christ.

From the year 1783, to 1785, I visited the following towns and plantations, and preached in them, viz: Litchfield, Readfield, Win-

throp, Mount Vernon, Hallowell, Augusta, Dresden, Woolwich, Georgetown, Newcastle, New Milford, Edgcomb, Ballstown, Davis-town, Harlem, Fairfax, Nobleborough, and many other places; and blessed be God, he was with me in all my going out and coming in, and I did receive of his fulness, and grace for grace. My mind was drawn out towards God in prayer for divine direction, and I am a living witness that wisdom's ways are pleasant, and all her paths peace. I felt willing, if the Lord called me, to forsake father and mother, wife and children, and every thing else for Christ's sake and the gospel. I believed it to be more than an hundred fold laid upon me in Christ. When I went abroad I always told my wife and family not to expect me until I came. I went to some places by invitation, to the others by impression of mind; but in general saints were revived and sinners awakened. I was frequently from home eight or nine weeks at a time, when my work was done I returned home satisfied.

In 1781, there was no appearance of any Baptists or ministers of the order in Maine eastward of the county of York. In 1782, God did visit these ends of the earth in mercy, and many reformations were experienced in our towns and plantations. This year Elder Case came among us, and the Lord blessed his labors. In 1784, Elder Macomber came to Bowdoinham, and was the means of strengthening our hands and encouraging our hearts. This year there were three churches embodied; Elder Macomber ordained, and I joined the Harpswell church. October 5th, 1785, I was ordained, with liberty to travel.

I must mention one thing we had to try us in Bowdoin. In 1783, about the end of the first reformation, a Freewill preacher came among us; he appeared much engaged in preaching and praying, and zealously affected the young christians, but not well. They soon got higher than their teacher, holding that God gave every person indiscriminately, in a state of nature, grace sufficient for salvation, (if improved) which would bring them into favor with God; after which, by disobedience, they might lose the whole and perish forever. More than half the christians were established in the truth, one of whom was a person able to defend the truth. He informed this preacher in public, that he did not believe the doctrine he had advanced, and desired to reason with him out of the scriptures, but the preacher declined and left the house. At the conclusion of the next meeting he was desired to prove his doctrine by scripture, or give it up as error. They then agreed to reason together, in which controversy the impotency of man by nature and the saints' perseverance were proved by scripture. The preacher not being able to support his doctrine by scripture arguments, was confounded and went off. Those who adhered to his principles were shocked, their zeal died away, and they began to search the scriptures and converse freely with established christians. In less than a year the greater part of them were established in the doctrine of the gospel. Since which to the present time the Arminian sentiments have been universally discarded among us both by saints and sinners. About four or five years after the first reformation there was a great declension among professors of religion, and some gave up their hope and returned to vanity; but glory be to God, in 1788 he visited us in mercy, with refreshing times from his presence; backsliders were reclaimed, and some who never were free before were set at liberty. We had happy seasons, crowded meetings and frequent. Before this a number had been baptized and

joined with the Harpswell church. Now numbers saw their duty plain, were buried with Christ in baptism, and went on their way rejoicing.

On the first day of August eighteen of us were embodied into a church. Afterwards we had frequent additions, and I was dismissed from the church in Harpswell and joined Bowdoin church, and covenanted with them to take the pastoral care of them with liberty to travel. After this the Lord in mercy sent forth more laborers into his harvest, which was matter of great joy to me. I now concluded to tarry at home, see to the concerns of the church, and take care of my family: but I could not. The same exercise of mind came upon me as before, and I concluded to travel again. A short time after, I received an invitation to go to Buckfield, and went and preached as I passed along till I arrived there, where I found a number of loving brethren. I had fellowship with them: but I could not find that my message to sinners was in any of these places. An old man came into Buckfield and requested me to appoint a meeting the next day in Hebron, and to visit him. I went in the forenoon, and he appeared to be glad to see me; he expressed their accommodations and fare: he then related to me what the Lord had done for his soul. So unexpected and agreeable was this circumstance that I felt inspired with new vigor; so that when I came to preach and visit the people, I found this place to be the object of my visit. A divine blessing attended my feeble efforts to the hearts of the people, and a reformation began. I visited them at times about two years, and every visit discovered some new fruit until the work subsided. In 1791 a church was embodied there. I visited Hebron, Turner and Paris, alternately, and found a few names in Turner who gave evidence of a change, that afterward joined Buckfield church, and some the church in Green. The greater part of the people in Turner appeared to be carried about by winds of doctrine.

I visited and preached in Paris two or three years, where were some professors of religion. When I first visited that place, a revival took place among them, in the quickening of saints and conversion of sinners. In 1792, a church was embodied there. For four years I traveled on foot, dressed in common clothing, which occasioned some of the clergy to remark to me that I should not be known by my dress. I replied, that I desired no other badge of distinction but the presence of my Lord and Master, and a blessing on my labors.

In visiting the rich professors of religion, I found they had much to say about the world; but in visiting the poor, I heard them converse much upon the riches of divine grace. In visiting the new settlements there was a great scarcity of food among the settlers. One day I was at a house, the man informed me that he and his wife enjoyed a hope of eternal life; their dinner consisted of boiled herbs, and a little bread. We prayed to God to bless the food to our use, and we enjoyed a feast for soul and body. I tarried with them that night, my bed being a block, and my covering a blanket, my feet to the fire. This was a pleasant season, and attended with an unusual degree of consolation in my mind. In the morning, I went to visit the neighbors; I found some of them much pressed for the necessities of life. I felt for them, but was not in a capacity to help them. I asked them if they ever felt the need of the bread of life, and mentioned to them the bread of life, that came down from heaven, I had the happiness to see some afterward hungering for the bread of life. The same year I visited in another town, and found them in similar circumstances, yet all preserved by the divine providence of God from starving. In one house where I visited, there was a man, his wife and three children; I sat down and entered into conversation with them concerning their supply of provision; the woman replied, "Last evening we had about ten shad heads for supper, and bread enough to satisfy one person; I asked my husband if he believed Christ's power to be the same as when he was on earth, and fed thousands? he replied he did, and we joined in prayer to God to bless the food, ate sufficient, and were satisfied. I prayed last night, and this morn-

ing was satisfied we should have relief." This promise was fulfilled the same day. Thus were these poor people fed, first upon a promise, and then the effect of it supplied the wants of their bodies. I now realized the truth of this Scripture, "God hath chosen the poor of this world, rich in faith and heirs of the kingdom." The idea of gratuity from the people, for my labors, never entered my mind, although I never lacked for myself or family. I had the presence of my divine Master, which sweetened all my enjoyments. I found the best means to prepare me for preaching, were prayer to God, reading the Scriptures, and conversing with people upon things of a divine nature.

My wife manifested a change of heart several years before me. In the first reformation, one of my daughters, and two of my sons, professed a change, and one daughter since: two of my children have been removed by death. I can say, (through grace) he hath done all things well. I began to travel in 1782, and continued so to do most of my time for sixteen years, in which time I expended about 300 dollars for clothing, horses and horse furniture.

In 1791, I settled all my temporal concerns, distributing my property to my children, hoping to have my mind unembarrassed with things of the world, but in this I was disappointed: for the cares of the world insensibly crept into my mind, which gradually disqualified me for the discharge of christian duties: I found I could not serve God and mammon. When I was engaged in preaching, attending funerals, or visiting the people, I enjoyed peace and comfort in my mind. I often told my trials to the church, but got no relief. I have undergone more trials ten years past, than tongue can express—laboring under a dropsical complaint, my wife infirm, attended with perplexity in worldly concerns. Hitherto the Lord hath helped me.

## COMMUNICATIONS.

For the Signs of the Times.

Thompson, O., Sept. 25, 1851.

BROTHER BEEBE:—I will send you the letter of brother Clement West, for publication in the *Signs*. It has been read by several with much interest, and my friends think that it should be made public, and brother West leaves it at my disposal.

Yours,

ABEL PHELPS.

P. S. I wish you to grant me one request, that is, to pen a few lines on the subject of Christ's giving his blood for the church, and his flesh for the world. I heard an aged Baptist say to the congregation, that it was even so, and it was received as truth. I asked some of his members if that was their sentiment, and they said it was.

A. P.

Ogle Co., Ill., April 13, 1851.

DEAR BROTHER PHELPS:—Your letter which was mailed March 25th, was received day before yesterday, and we feel to sympathize deeply with you in your affliction.

\* \* \* \* \*

No doubt your loss is your daughter's great gain. Although your son did not leave so bright an evidence of his adoption, yet we should remember that he is in the hand of a righteous and holy God, who is too wise to err, and too good, & too kind to be unjust; & we have reason to hope that he extends mercy in many cases where we do not gain an evidence of it, by seeing the outward manifestation of it. It is well for us, when we are called to pass through the dark and mysterious providences of our God, to take heed to ourselves, and obey the injunction of inspiration, "Be still, and know that I am God." Ps. xlv. 10. The Psalmist says on a certain occasion, "I was dumb, and opened not my mouth; because thou didst it." Ps. xxxix. 9.

I am glad that you know where to look for comfort; and my prayer to God is that he would grant you the consolations of his Holy Spirit, and enable you to cease from man whose breath is in his nostrils, and seek unto God, and commit your cause unto him. And may you be enabled to trust in the Lord at all times, and may you find him to be your strength in the time of trouble. As you seem not to have found much comfort in the sermon that was preached at the funeral of your children, I had some thoughts of manifesting my esteem for you, and my sympathy with you in your affliction, by trying to pen one for your perusal; and if the perusal of it affords you any comfort, I shall be well paid for my trouble.

You may find my text in Rev. xx. 12.

"And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

These words were written by John, who is often styled, the beloved disciple, because it is said that Jesus loved him. John xiii. 23, xix. 26, xx. 2, xxi. 7, xx. 24. We have no doubt that Jesus loved all of his disciples; but it appears from the account given us in the New Testament, that he gave John several tokens of his love, that he did not give to some of the others. One of the tokens, or manifestations of his love, which he gave to John, which he did not give to all of the other disciples, you will find recorded in Mark v. 37, 40, where we are informed that Peter, and James, and John were the only disciples that were permitted to witness his returning to life the daughter of the ruler of the synagogue. Again, Peter, and James, and John were the only ones that were permitted to witness his transfiguration. Mark ix. 2. And again, he took Peter, and James, and John with him to witness his agony in the garden. Mark xiv. 33. Jesus not only gave Peter, and James, and John these manifestations of his love, which he gave to none of the rest; but he gave John several tokens of it, which he did not give to Peter and James, or any of the rest. It was John that leaned on his bosom at supper, and enquired who it was that should betray him. John xiii. 23—25. And it was to John that he committed the care of his mother, as he hung on the cross. John xix. 26, 27. And last, but not least, of all the manifestations of his love to John, he gave him the view, or history of the church, and the various trials it was to pass through, which we find recorded in the book from which our text is selected. As I have not time now, to notice but few of the things which John saw, and fear that your patience will be exhausted before you get through reading my scribble, I shall pass directly to the text. It appears that among the things that John saw, he had a view of that last great day, when we must all appear before God, to give an account of our actions, or deeds done here in the body.

He says, "And I saw the dead, small and great, stand before God." It appears they were all there. None were so small, and none were so great, as to be left out. They were all there. Their being dead, or as I understand it, their dying did not prevent their being there; for God was able to raise them from the dead, and cause them to appear before him. None were so great, but his power was able to bring them, and cause them to stand before him. And none were so small, but his all searching eye was able to discover them, and bring them forth. They all, "small and great," stood before God. No matter

what our condition is in this world, whether rich, or poor, high or low, small or great, saint or sinner, we must all appear there; "For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Rom. xiv. 10—12. O how solemn the thought! that we must all appear before a perfectly just and holy God, and give an account not only of our deeds, but of every idle word: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii. 14, Matt. xii. 36. "And I saw the dead, small and great, stand before God: and the books were opened." What are we to understand by the "books?" We suppose this to be a figurative expression. We do not suppose that there will be books, literally, brought forth and opened at that great day when the "dead, small and great," shall "stand before God." As we said above, we suppose this to be a figurative expression. And we understand that the books are intended to represent the law. As it is in the plural, "books," it appears there were two of them. One of them, no doubt, is intended to represent the law, given by Moses, to the Israelites; by which they, i. e., the Israelites shall be judged. The other, no doubt, is intended to represent the law of conscience, given to the Gentiles; by which they shall be tried. As saith the Apostle, "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another.)" Rom. ii. 12, 13, 14, 15. It appears that although the law of Moses, as it is called, was not given to the Gentiles; yet they had the law of conscience, or the light of reason to guide them in doing that which is right between man and man, and to teach them that there is a Supreme Being to whom we all owe allegiance, and to whom we are accountable for our conduct. "For the invisible things of him," (i. e., God) "from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that they are without excuse." Rom. i. 20.

"And another book was opened, which is the book of life." The two books of the law were opened, "and another book was opened," which makes three books that were opened. Two books of the law, and one "book of life." What are we to understand by the "book of life?" I understand it to be the book of God's remembrance: as we read in Mal. iii. 16, 17, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." I understand it to be the book of his covenant or purpose of grace, in which all the names of the "heirs of promise" are recorded. Gal. iii. 29, and iv. 28; Heb. vi. 17. "And the books were opened." The law will then be



brought to view in all its clearness. How much soever men may now strive to keep the books shut, by shutting their own eyes to keep out the light, they will then be made to see. The books will be opened, and all mankind will be made to see the holiness, and righteousness, and purity of that inflexible law which they have transgressed, and will be made to confess the justice of God while they read the sentence of their condemnation for their rebellion against his throne. "And the dead were judged out of those things which were written in the books, according to their works." O the solemn thought! that we must all be "judged out of those things which are written in the books, according to our works." What then will be our case? What are those things which are written in the books? And what are our works? Will our works stand the test? It is written in the book of the law given by Moses, "Hear, O Israel, the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." And "Thou shalt love thy neighbor as thyself." Mark xii. 29-31. Who is there of us that has obeyed this law? Who is there of us that have not loved the world better than we have God? Has not our conduct clearly proved that we loved ourselves better than we did our neighbor? If we speak the truth, we must assuredly say yes. We must plead guilty to these two charges. How then can we hope to be acquitted at that dread bar where nothing but truth will be admitted? Or, if we set aside the law of Moses, and undertake to plead the law of conscience, shall we fare any better? Who of us can say, that we have never done that which our conscience told us was wrong? Does not our conscience, when we look at it in the light of eternity, and suffer it to speak soberly, and honestly, as in the presence of God, accuse us of innumerable transgressions against its dictates? Here again, truth will compel us to plead guilty. How then are we to escape the penalty of our transgressions? If we have failed in one point only, we are transgressors, and the penalty of the law is against us. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. ii. 10.

But, can we say that we have offended only in one point? Have we not offended in every point? Truth answers, yes. "The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa. i. 5, 6. What a desperate condition we are in by nature. The law requires us to love God, and we hate him. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. Here then we see that if we are judged out of those things which are written in the two books of the law, according to our works, we must assuredly be condemned and perish. The law of Moses condemns us, and our own conscience condemns us; and, "If our heart condemns us, God is greater than our heart, and knoweth all things." 1 John iii. 20. "And another book was opened, which is the book of life." What do we find written in this book? Here we find written the names of all those who are delivered from that awful destruction which awaits the wicked, which is compared to a "lake of fire and brimstone," into which all the enemies of God shall be cast. Rev.

xix. 20, and xx. 10. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 15. And why are these delivered? Is it because they are better by nature than others? Certainly not. They "were by nature children of wrath, even as others." Eph. ii. 4. "Behold," says David, "I was shapen in iniquity; and in sin did my mother conceive me." Ps. li. 5. It is because they were chosen in Christ before the foundation of the world that they should be holy, and without blame before him in love. Eph. i. 4. And being chosen, their names were "Written in the book of life from the foundation of the world." Rev. xvii. 8. And they are not only chosen and their names registered in the book of life, but Christ has redeemed them to God by his blood. Rev. v. 9. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter i. 18, 19. Christ loved them and gave himself for them, "an offering and a sacrifice to God for a sweet smelling savour." Eph. v. 2. "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Rom. v. 8. What marvelous love is here! That Christ should die for such vile rebels as us, is marvelous indeed! Those whose names are "written in the book of life," were by nature under the law, and consequently under its curse; "For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith; but, the man that doeth them shall live in them." Col. iii. 10, 11, 12. O the folly and delusion of those who are vainly expecting to get to heaven by their own works under the law! Those whose names are "written in the book of life," are not under the law, but under grace." Rom. vi. 14. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Gal. iii. 13. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter ii. 24. Christ has suffered the penalty of the law for them; so that they are "justified freely by his grace." Rom. iii. 24. Here we find the way and manner of their deliverance. Christ has taken their sins upon himself, and has suffered the penalty due their crimes. He has died in their law room and stead, so that the law has no more demand against them; and they are "justified freely by his" (i. e. God's) "grace, through the redemption that is in Christ Jesus." "And the dead were judged out of those things which were written in the books." We have already discovered that there can be no hope of salvation found in those things which are written in the books of the law; for, "By the deeds of the law there shall be no flesh justified in" the sight of God; "for by the law is the knowledge of sin." Rom. iii. 20. The law condemns us as transgressors, and we must forever perish unless our names are found "Written in the book of life." If our names are found registered there, we have great reason to "rejoice with joy unspeakable and full of glory." 1 Peter i. 18. "But rather rejoice," says Jesus, "because your names are written in heav-

en." Luke x. 20. For, "Whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 15. But every one that shall be "found written in the book," shall be delivered. Dan. xii. 1. But, says one, you are making it appear that they are judged according to "those things which were written in the books;" but the text says, they were judged "according to their works." Well, we will read the text, or the latter part of it again: "And the dead were judged according to those things which were written in the books, according to their works." We have already proven, that all those who are "judged out of those things written in the books" of the law, "according to their works," must perish; for their works are sinful, and the law requires perfect holiness. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. iii. 19. All those whose names are not "written in the book of life," are yet under the law; they have not been redeemed, and are under its curse, and must suffer its penalty; for it will be found when they are judged "according to their works," that their works have been works of rebellion against God, and they will be constrained to acknowledge that their condemnation is just. Now let us see how it will be with those whose names are "written in the book of life," when they are judged "according to their works." It will be found that they have a righteousness far exceeding the righteousness of the Scribes and Pharisees. It will be found, that as Christ took their sins upon himself, and bore them in his own body on the tree, so that by his stripes they are healed, they will be clothed upon with his righteousness; so that there will no stain, or spot of sin be found on them. They will be without "spot, or wrinkle, or any such thing." Eph. v. 27. They will be found in Christ, not having their own "righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9. Christ was made to be sin for them, that they might be made the righteousness of God in him. 2 Cor. v. 21. As their sins were placed to the account of Jesus, and he satisfied the demands of justice for them, so his works are placed to their account, as though they were their own; so that when they are "judged out of those things written in the books, according to their works," it will be said to them, "Thou art all fair, my love; there is no spot in thee." Songs iv. 7.

Thus, my brother, I have tried to give you a few of the ideas which seem to flow into my mind, from the text. I might write much more on this interesting subject, but time admonishes me to come to a close, lest I weary you.

I will add a few brief remarks to those who have been called to mourn on the present occasion.

To you, my brother, I would say, God, in his providence, has seen fit to afflict you, by taking from you those who were near and dear to you by the ties of nature. He has seen fit to visit you with his afflicting rod, not only once, but again, and again, and again. He has taken from you, her whom you chose in your youth, to be your companion through the thorny path of life, and also one of her sons; and now he has taken from you a son and daughter of hers. These pledges of your mutual love, he has seen fit to take away; but in these afflictions he has manifested much mercy. He has given you much

assurance that they are taken from the evil to come—that your loss is their eternal gain; and although the flesh must and will mourn their loss, the spirit is sometimes enabled to rejoice in the hope of meeting them in that blissful world, where parting will be no more, and where sin and sorrow can never come. May God grant that his grace may be sufficient for you, to support and sustain you under this heavy affliction which he has called you to pass through. May you remember that "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Ps. xxxiv. 19. May you be enabled to say, with one of old, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." "It is good for me that I have been afflicted, that I might learn thy statutes." "Before was afflicted I went astray; but now have I kept thy word." Ps. cxix. 75, 71, 67. May you, and your present companion in life, be enabled to look to the Lord, and put your trust and confidence in him at all times; and may he grant you his especial and discriminating grace, to support and sustain you under all the trials and afflictions that he is pleased to call you to pass through here below, so that you may be enabled to glorify him in all that you do.

To the brother and sister of the deceased I would say, God, in his providence, has come very near to you. He has removed from you a brother and sister whom you loved, and in whose society you delighted. You will see them no more in this world. In this you are taught a lesson, if you are led to receive instruction from it. You are taught that you are mortal. Perhaps you will say you knew that before. But did you realize it? And do you realize it now, that you are liable to die at any moment? People are very liable to forget that they must die. Especially young people are liable to forget it. They often form their plans for the future, and calculate to live to old age. Sometimes, when they are admonished by the death of a young companion, that life is uncertain, they will reflect on it a short time, and perhaps resolve in their own mind, that they will be ready to meet it when it comes. But alas, they soon forget it, and become as careless and thoughtless as they were before. Your brother and sister were younger than you, and no doubt, had as bright and fair prospects of living to old age as either of you; but those prospects are all blighted. Their plans for the future are all nipped in the bud. You may be taught by it, that all human plans are vain; all human calculations are extremely liable to be frustrated. Death attends us at every step. Health, and strength, and vigor are no safe guard against his darts. We are liable to be seized upon by him in the most thoughtless moment, and when we think him farthest from us. Have you thought of these things? No doubt you have sometimes. But are such thoughts pleasing to you? Do you delight to think upon death, and contemplate the time when you will be called to meet him face to face? Do you ever feel as though you could shake hands with him, and say, Welcome, death? Or do the thoughts of death, when they intrude upon you, make you feel so uncomfortable, that you wish to drive them hence as soon as possible? My dear young friends, I know not your hearts. I know not whether you have a well grounded hope in Christ or not. If you have not, what are your prospects?—What will you do in that great day, when "The dead, small and great, stand before God," and are "judged out of those things

which were written in the books, according to their works"? These are serious and weighty questions. May God help you to reflect upon them, and to answer them according to the truth. If you have a hope in Christ, let me ask you on what that hope is predicated? Is it predicated on something which you have done, or are agoing to do? If so, I fear it will not stand the test. I fear it will fail you in the coming day—in that great day when you will need it most. Or is it predicated on what Christ has done for you? Have you gained an evidence that Christ has shed his blood for you? Have you been made to cease from your own works, and receive Christ as your only righteousness? Have your hearts been made to flow out in love and gratitude to Christ, for the great work he has wrought in delivering you from condemnation and wrath? Have you seen such a beauty in Christ, as to make you loathe all others, and desire him alone? Have you had such a discovery of your own vileness as to make you loathe and abhor yourselves? and has Christ appeared to your ravished vision as "The chiefest among ten thousand," and "altogether lovely." Song. v. 10, 16. Do you take delight in walking in his commandments; in observing his laws and his ordinances? If you do, then you have an evidence that your hope is well grounded, and that your names are "written in the book of life," and that you will be permitted to triumph over death, and join the happy throng who surround the throne of God in singing songs of praise to God and the Lamb, forever and ever. That this may be the happy lot and portion of us all, is my prayer, for Jesus' sake.—Amen.

Now, brother Phelps, permit me to say, in conclusion, the above imperfect lines are humbly submitted to the serious and careful attention of yourself and family, and all others who you may wish to see them.—And that God may bless them to your comfort and consolation and establishment in the truth, is my fervent desire, for Christ's sake.

I remain as ever, yours in hope of eternal life, through grace abounding to the chief of sinners,

CLEMENT WEST.

May 30, 1851.

P. S. On looking at the date of the commencement of this, I see that it is over a month since I commenced it. I thought when I began to write it, that I should finish it right away, and send it to you; but I have been let hitherto. It has been a very busy time with me, and I have had to write at intervals, as I could find time.

I am glad to learn that you are pleased with the "Signs of the Times," I value them highly; and I sometimes wonder how any who have tasted the sweets of redeeming grace alone, can think so lightly of them as not to pay for and read them. It is true, there has some things rather unpleasant appeared in them; but we must expect nothing perfect here in this vale of tears. And I think brother Beebe must be in possession of a large share of grace to enable him to conduct them in the able manner that he does. I have taken them ever since about the middle of the first volume, as near as I can recollect now, and I have never desired to have them stopped. I pray God they may still continue, and be a blessing to all who read them.

I must close. May grace, mercy, and peace attend you.

C. W.

For the Signs of the Times.

Marion Co., Oregon Territory,  
August 4, 1851.

BROTHER BEEBE:—The *Signs of the Times* come to me regularly, and I can say in truth that they bring good news to me from a far country. Situated as we are in this far western country, a little band of our Father's family, surrounded by the Old Mother of Harlots, and nearly all of her daughters and grand-daughters, we are as a few lambs in the midst of wolves, feeble in and of ourselves; but we rejoice in believing that the great Shepherd is with us, and that he will ever defend and keep us from all the various abominations of the popular religionists of the present day. We dwell here in a far country, separated on one hand from the other portions of the civilized world by a vast desert, and on the other hand by a mighty ocean; yet we can, through the medium of the *Signs of the Times*, hear of the prosperity of Zion in some portions of our native country, which is to us as cold water to a thirsty soul. I see, in No. 7, present Vol. of the *Signs*, a communication from brother B. B. Piper, of Mt. Vernon, Indiana, in which he speaks of the Bethel church, of which he is a member, having recently received thirty-three by experience, and of his having baptized ten others in another church; this was indeed good news to me, for I was somewhat acquainted with brother Piper in Illinois, have heard him preach several times at the Vermilion Association, and I know that such preaching is calculated to bring into Christ's fold only those whom God, in infinite wisdom, according to his eternal purpose in Christ Jesus, and according to his almighty power and regenerating grace, has made fit subjects for his spiritual kingdom.

Brother Beebe, believing that some (and perhaps all) of the readers of the *Signs* desire to hear of the prosperity of Zion in this remote portion of the earth, I will therefore write a few things for their information, and accompany this communication with the Minutes of the Siloam Association of Regular Baptists, which held their 2d Annual meeting with the Pleasant Hill church, Marion county, Oregon Territory, on Saturday before the first Sunday in July, 1851, and the two following days. Please publish the Circular letter written by brother John T. Crooks, also the number of churches composing said Association, with the number added by experience and letter to each church since the Association of 1850. The business of the Association was conducted with perfect harmony. There were seven Old School Baptist ministers present who preached to a large, orderly, and attentive congregation. The preaching was all of the right kind, and all of a piece, and according to the ancient way marks; the Savior was exalted, and, self-abased; all the various institutions and inventions of men were exposed and brought to view: the salvation of sinners was ascribed to God, from first to last, while the means system was demolished and fallen by the force of truth. One of the brethren, when preaching, declared the means doctrine was the foundation upon which the whole Missionary fabric was built; for could the preachers but make their hearers believe that God would make use of them as instruments to regenerate sinners, such belief would untie their purse strings, and cause them to throw millions of dollars into what they profanely call the Lord's Treasury. He said moreover that the means system is a staff of Popery: the Romish priests, for money profess to forgive sins, to pray souls out of purgatory; the Missionaries

profess (and for money too) to convert sinners, or to be instruments to impart spiritual life to those who are dead in trespasses and sins, which is one of the main pillars upon which Popery has stood in all ages of its existence. I was pleased and delighted to hear the brethren boldly declare the whole counsel of God, while they held up Jesus to view, as being set up from everlasting as the head of his body, the church, and in consequence of his union and relationship to them, he being the King eternal, and they the subjects of his kingdom, he being the Head, and they the members of his body, he being the Shepherd, and they the sheep, he being the Bridegroom, and they the bride the Lamb's wife, he being the everlasting Father, and they his children, and the children being partakers of flesh and blood, he also himself likewise took part of the same, and in that capacity fulfilled the law which they had violated, and paid its penalty for them when he expired on the cross; for he died for our sins, and arose again for our justification, and ascended up on high where he ever liveth to make intercession for the saints according to the will of God; and, blessed be his name, he knows them all, he knows his sheep, he knows his children, he knows them when they are wallowing in the mire of sin—he knows them when they are in a desert land, and in a waste howling wilderness of sin and running away from God. Oh! brother Beebe, what a glorious theme! While in this deplorable condition the Lord found us; he found us in our sins—he found us in our blood—he found us in love with sin and running after vanity; and oh, amazing grace, he loved us too when in our sins, and in his own time, gave us eyes to see our helpless condition as lost sinners, and brought us low at his feet, and then made us to realize that we were heirs to an inheritance that is incorruptible, undefiled, and that fadeth not away. Oh, brethren and sisters who are scattered abroad, the day is rolling on when the last material of the temple of God will be brought into the building, when the last sheep will be brought into the fold—when the last child of grace shall be born into the spiritual kingdom, and then shall be the consummation of all things here below. But, glory be to God, the saints can lift up their heads with joy amidst the "wreck of nature and the crash of worlds." Then, oh ye children of Jesus, your glorious King shall descend to take his children home to glory. He came once, a man of sorrow and acquainted with grief, and all your sins were laid upon him; but then he will come the second time, without sin unto salvation. Yes, then he shall come in his glory, and all the holy angels with him. Your glorious Husband has gone a long journey, to a far country, to prepare a place for you, his beloved bride; and you mourn his absence, although he has left you sacred things to keep in remembrance of him; but often he withdraws his presence from you, and then you mourn because you cannot find him whom your soul loveth. But, oh! the day of bright glory is rolling along, when your glorious Husband shall come and take you home to himself, and then you shall be satisfied, for you shall be like him and see him as he is. There you shall wear white robes, the robes of righteousness and crowns of never fading glory, where grief and mourning shall be felt no more, and the inhabitants shall not say, I am sick.

Brother Beebe, I submit this letter to your better judgment; if you think it would be of any use to the lambs of Jesus, you may publish it; or if you think any part would be of use, you may publish that part; but if you

think that none of it would be of use, cast it away.—I close, by subscribing myself,  
Your unworthy brother in the Lord,

JOHN STIPP.

P. S. Brother Beebe, the New School Baptists have been rather unsuccessful in making proselytes, and I think in begging money also in Oregon; but they have prayed to the Lord (Baptist Missionary Society) to send them more laborers. The Lord (Baptist Missionary Society) has heard their prayers, for I see an account in the Oregon Statesman, that there are several Missionary Baptist preachers on the way to Oregon. I suppose they have been manufactured in a preacher making factory, and perhaps qualified for more usefulness in money begging and making proselytes than those who are already here.

J. S.

For the Signs of the Times

Clay county, Mo. Sept. 8, 1851.

BROTHER BEEBE:—The Fishing River Association will be held, if the Lord will, with the Unity church, in Platt County, on the fourth Saturday of this month, after which I will forward to you a copy of their minutes. This association is thoroughly old fashioned baptist. The members of it are well tried, being surrounded by all kind of *isms* which are common in our wide spread country. They have proved themselves to be of that number who are "every where spoken against." They contend for the doctrine of the ruin of man by the fall, and the only way of Salvation by our Lord Jesus Christ; and that not of themselves, but by the power and work of the Spirit of God.

Brother Beebe, I am much afflicted: My son, James M. Thorp, aged about 22 years is no more. He was at the tavern in Oregon, Holt County, on the 17th day of July last, and a thunder storm arose, and the lightning struck the house, and passed into the Bar Room, and there burst a barrel of brandy and set it on fire, filling the room instantly with the burning fluid and so stunning those in the room, that before they could get out they had inhaled so much of the gas into their lungs and stomachs, that of eight persons only one survived; all have died but one; and at the last accounts it was thought doubtful whether he could recover. My son lived nearly nine days, suffering awfully, his dreadful suffering ceased at 6 o'clock, on the 25th; and I am yet here with unrelieved feelings, which I have to mourn: for I know that the Lord is kind and merciful, and that he cannot err, that he will do right. But for me, a poor earth-worm to be so unreconciled, makes me fear that this poor heart of mine has never been subdued; or I could submit to the dealings of that God who ruleth all things after the counsel of his own will, with more cheerfulness and humility. He has assured us that all things work together for good, &c., therefore it looks to me that I do not love him aright, and that I have not been called according to his purpose. But I must stop, for I did not think of saying one word on this subject when I commenced writing.

Were I to undertake to tell the many trials of my mind since that time I should want for language, and my pen would become weary. But I still wish to trust in the God of Israel even though he should slay me.

I remain yours, in sorrow and affliction

JOSEPH THORP.



For the Signs of the Times.

Near Middletown, N. Y. Oct. 1, 1851

BROTHER BEEBE:—I had not thought of writing to you again so soon, but I have been meditating on the low estate of Zion, in which the love of many has waxed cold, and some have gone down into Egypt for help, and death has entered our little flock and taken away two or three of our most valuable members, to that bourne from whence no traveler returns, the few who survive are led to mourn over the desolation of Zion. The Lord has been pleased to reduce our little company by calling home our beloved brethren Dea. John Kerby, and our highly esteemed brother David Forshee. It is true brother Kerby had been hindered from meeting with us, for a long time, by old age and decrepitude; yet he had formerly been an active and useful member for many years; and as he was my paternal grandfather I have often had the privilege of hearing him converse on divine and heavenly things. It was his greatest delight to meditate and converse upon things pertaining to the cause and kingdom of our divine Lord and Master.

Brother Forshee has also left us in the midst of his usefulness in the church. We truly mourn the loss of one whose christian walk and conversation gave such indisputable evidence that he had been with Jesus. His preaching was in accordance with the scriptures, and it was all of a piece, and we confidently believe that he has gone home to receive a diadem of unfading glory. May we be admonished of our frailty and the uncertainty of human life.

Dear Brother, though I have only been a member of the Baptist church six years, the members of that church seems near indeed to me; especially those whose gospel walk becomes sound doctrine; for I fear there are some who are not worthy of the name which they profess.

O, blessed people are they who know the joyful sound, who can sing the *new song* of which the psalmist speaks: Yea, blessed are the people who trust in the Lord, and whose hope the Lord is. O, that we might assemble more frequently together, and as often as possible, for the time is short, at the best; a few more years at the most and we shall be called away to join those who have gone before us.

Brother Beebe I send you the following lines, written soon after the death of my mother, Mrs. Catharine Kerby, who died April 13, 1843.

A VISIT TO MY MOTHER'S GRAVE.

The last faint gleam of parting day,  
Is ling'ring in the west,  
And twilight spreads her gloomy shade  
O'er nature's quiet rest.  
How calm the hour, and yet how sad  
The stillness that prevades  
The hour in which I look once more  
Upon my mother's grave.  
Ah! can it be, beneath this mound,  
My mother sleeps in death?  
Do these dark clods, this mass of earth  
Upon her coffin press?  
And is that kind, that guardian hand  
That gently smooth'd my way,  
Guarded my tender years from care,  
Now mouldering in the clay?  
And do those mild approving eyes  
Now sleep in death's dark gloom,  
N'er from his lonesome grave to wake  
Till the last morning's come?  
Her voice that cheer'd each lonely hour,  
And calm'd each rising fear.  
Sweet counsel gave directing us  
To unity and peace.  
Her pallid cheek, and feeble frame,  
Is now entombed in death.

Dear mother in the cold, cold grave,  
Hush'd is thy voiceless breath.

How can I leave this sacred spot  
Earth's strife and cares to prove;  
Their cold embraces cheer me not,  
In absence of thy love,  
In that bright world above the clouds  
Where life immortal reigns,  
May I with thee in rapture dwell,  
Free from earth's cares and pains.

Dear mother stamp'd upon my heart  
May thy dear image be;  
Till I shall from this earth depart,  
To rest with God and thee.

With love to all the dear saints, I subscribe myself your sister through the precious Redeemer.

MARY CARY.

For the Signs of the Times.

Naples, N. Y. Oct. 5, 1851.

BROTHER BEEBE:—When I last wrote to you, I little thought of troubling you again so soon; but when Elder Wm. W. Brown was here last month, we concluded to publish the arrangement of our meetings, through the signs for the benefit of all whom it may concern, for we find there are many within a short distance who, since they have heard that we have the truth preached among us and that we stand upon the old apostolic platform, are desirous to know when and where our meetings are held. Some have inquired of us by private letter, and we have thought it best to give a general notice through your paper. Our monthly meetings are on the Saturday before the second Sunday in each month, and Elder Brown preaches with us on the fourth Sunday of every month that has five Sundays in it, and on the fifth Sunday he preaches at Riker Hollow, in Prattstown, Yates, Co N Y, which is about eighty miles from this place, (but we are all one church.)

We cordially invite all Old School, Baptist brethren and sisters and ministers, (for we have no fellowship with any others,) who are within reach, or may be passing through these parts, to call on us. At Prattsburgh, call on Daniel Welds, at Liberty corners, on Theodore Knapp, at Dansville, on Perry West, at Naples, on Richard Skutt and S. P. Moshier, at Springwater, on John Rouse and at Potter, on Rufus Slawson. Brother Slawson united with us when brother Brown was out with us last. We hold a special Covenant Meeting, on the Saturday before each Sunday of our meetings when Elder Brown is with us, at both places.

By order of the Church.

S. P. MOSHIER, Church Clerk.

Brother Beebe we had a soul cheering time when Elder Brown was with us on Saturday, Sunday and Monday, Elder Isaac Hewitt and wife, were also with us at that time which greatly encouraged our hearts; for God's ministers always leave something behind them, either peace, or the dust of their feet as witness, as Christ gave them commandment. But it is not so with those who preach for hire, and whose God is their belly, and whose pockets are considered as the Lord's treasury, and the people's store-house; they are like the canker-worm, consuming all before them, and leaving no blessing behind them.

We have received minutes from some of the associations, though as yet, we stand connected with no association. We are happy to correspond with any, or all churches and associations which stand firm on gospel ground.

Elder Brown will be with us in November

next; please give this notice as soon as may be convenient.

Yours in hope of a blessed immortality,  
S. P. MOSHIER.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1851.

Remarks on 2 Tim. ii. 14, 15.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

At the request of brother J. W. Blair, of Indiana, we present for the consideration of our readers, such light as we have on the above text, desiring that they may at least lead our brethren to a prayerful investigation of the subject, which may, with the divine blessing, result in their edification and instruction in righteousness.

The great commission given to the apostles, was to "Go and teach, (or disciple) all nations," and the things which they were authorized to teach were clearly specified in the words of the commission, "Teaching them to observe all things whatsoever I have commanded." This was the extent of authority vested, by our Lord Jesus Christ, even in his immediate apostles, unto whom he had given the keys of the kingdom, that what decision they should establish, in all matters of faith and practice, in regard to the church of God, should be binding in earth and in heaven; so that from their decision there should be no appeal. The term *disciple* signifies a learner, or one who is learned and learning. A disciple of Christ, is one who has learned of him who is meek and lowly; or one who, in other words, is taught of God; for every one that has learned of the Father, cometh unto Christ. None can know Christ experimentally, unless they are taught of God. And God teaches, or communicates this knowledge of his Son, only by revelation. None can know the Son but they unto whom the Father shall reveal him. "When it pleased God, who separated me from my mother's womb, to REVEAL his Son in me," &c. In all the things which are taught by God to the heirs of immortality, there is an assurance given to disciples, or learners, of their eternal reality. Hence the apostle, in this case, admonishes Timothy to "Continue in the things" which he had learned, and of which things he had "been assured," and the assurance in this case consisted in his knowledge of his divine and infallible instructor. If Timothy had learned his theory, or divinity of men, in the schools of men, he would have still been uncertain in regard to the reality of the things learned; for in the theological school of men a great variety of things are taught for truth, and so heterogeneous and conflicting that they cannot any two of them be right. In such schools men are taught to be Catholics and Protestants, Arminians and Predestinarians, &c., and as the same process of study is required in the acquisition of all sorts of humanly taught theology, a diploma from such institutions is no assurance that the learned graduate has the least particle of saving knowledge of God, of the way of salvation or of his own state and condition in the sight of God. But the instruction Timothy had received being of God, was liable to no such uncertainty. God's word had come to him in power, and in the Holy Ghost, and in MUCH ASSURANCE.

For the sum of the things which Timothy had learned of God, he is referred to the Ho-

ly Scriptures, which, from a child he had known. All that God teaches his children, under the gospel dispensation, is contained in the holy scriptures. He makes no new revelations, or revelation of things concerning the way of life, which are not found in the holy scriptures by all those who have the faith that is in Christ Jesus. Hence when prophets or dreamers of dreams, or any other characters came to us with signs and wonders, declaring to us things new or old, which are not found in the holy Scriptures, we are bound to reject them as we love God, and regard to the cause of truth and righteousness. And, instead of running into new theories, or new religious practices, simply continue in the things which we have learned of God, and which we find divinely authorized in the holy scriptures. It is true the christian may learn many things which are new to him, while he continues in the school of Christ; for Christ has sent the Holy Comforter, to take of the things of his and to shew them unto them; but in all cases, such new manifestations must and will clearly accord with, and be sustained by the holy Scriptures. And it is in this sense that we understand that the holy Scriptures are able to *save* us, or make us wise unto salvation through faith that is in Christ Jesus. The scriptures have no power to originate life in one that is dead, for it is the Spirit that quickeneth; it is God alone, who can give life to the dead; but Timothy was not dead, he had passed from death unto life; and the holy scriptures which he had known from a child were able to *save* him from uncertainty, speculation, and from disorder and heresy, through faith that is in Christ Jesus; for Paul had testified that this faith had dwelt in Timothy's grand mother, Louis, and in his mother, Eunice, and he was persuaded that it now dwelt also in Timothy. And while the holy Scriptures are a sealed book to all graceless persons who are destitute of saving faith, they were, through the faith of Jesus Christ as developed in the members of Jesus Christ, able to make them wise unto salvation. Upon this very principle Paul thus exhorted Timothy, (1 Tim. iv. 16.) "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." Whereas Peter affirms, "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." 2 Peter i. 8—10. This is the assurance and the salvation of which Paul speaks in our text. Salvation in no other sense could have been applicable in the case of Timothy, for he was already "Saved and called with an holy calling." See 2 Tim. i. 9. Neither could Peter speak to his "Brethren," whom he says in verse 1st, of the same chapter, that the brethren had already, at that time, "obtained like precious faith with us," and in the text quoted from his epistle, he speaks of their having been "purged from their old sins."

The ability of the scriptures to make Timothy wise unto salvation through the faith of Jesus Christ which he already possessed, is fully explained in the next succeeding verses of the chapter. "All scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness, that the MAN OF GOD," (not the unquickened sinner) "may be perfect;

thoroughly furnished unto all good works." Those who have faith and confidence in God, will regard the holy scriptures which he has inspired, as a perfect standard of faith and practice, embracing a divine warrant for every work which they are at liberty to consider good, and by their faith in the scriptures as a perfect, thorough and complete rule, they will be saved from the delusion, idolatry, and abomination of those religious practices and institutions for which there is no authority in the scriptures. But, on the other hand, those who are destitute of the "faith that is in Christ Jesus," spoken of in our text, although they may profess the greatest respect for the bible, will receive from it no such saving benefits. Its doctrine, ordinances, precepts, examples, reproofs, instructions in righteousness, &c., will all be to them as a dead letter, "not being mixed with faith in them." And for the lack of that faith which is in Christ Jesus, which none but regenerated persons can possibly possess, they will run greedily into the errors of Balaam, go in the way of Cain, and ultimately perish in the gainsayings of Core, Jude II.

As Timothy had been, from a child, familiar with the holy scriptures, and as he had been assured of their infallibility and eternal excellency, by the teaching of the Holy Ghost, "Even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him," he is admonished to "continue in the things which he had learned." His business was not to add to them, diminish from them, nor attempt to improve them, but simply to take them as his all-sufficient guide and directory in all things pertaining to the kingdom of our Lord and Savior Jesus Christ.

From this apostolic admonition, let all Old School Baptists learn the necessity of a strict conformity to the divine rule. We cannot honor our Lord and Master, by any attempt to change the things which have gone out of his mouth. If we would shew forth the praises of him who hath called us out of darkness into his marvelous light, let us learn all our doctrine, receive our reproof, our correction, and our instruction in righteousness from the holy scriptures; and let us continue therein, under all circumstances, and in our practice as well as our theory proclaim aloud to all mankind, that we are by them thoroughly furnished unto all good works, and that we consider no religious works good, or acceptable to God, for which the scriptures furnish no warrant. Then shall we, through faith that is in Christ Jesus be saved from heresy, from shipwreck, from disorder, from confusion, and from dishonoring the profession which we have made before many witnesses.

#### Reply to Brother Abel Phelps.

The sentiment stated by our brother as being held, by some professed baptists in his vicinity, is certainly new to us; we do not recollect to have ever heard it advanced before, consequently we are uninformed as to what the holders of the sentiment pretend to predicate their new theory upon, we only know that we can find no warrant in the scriptures for believing that any part of Christ was given for the world as such, but much to contradict the idea. Christ hath said that the prince of the world hath nothing in him, and he has repeatedly declared that he gave himself for the church. We would ask the aged baptist referred to, and his adherents, if Christ gave himself for one specific purpose, how much of him was left to give for any other purpose? We are informed that he bore our (the church's) sins in his own body on the tree. Was

not that body composed of flesh as well as blood? We are also informed that "The Word was made flesh, and dwelt among us." How could he when he was made flesh, give himself for the church, and yet reserve that flesh which he was made for another purpose? We are informed he suffered in the flesh, was put to death in the flesh, and that his sufferings in the flesh, was for the redemption of his church. He was delivered up for the offences of his people, and raised again, for their justification. If therefore he gave his flesh for the world, was that flesh raised from the dead for the justification of all the world; or was it only his blood that was raised from the dead for the justification of the church.

If he gave his flesh for the world indistinct from his church, will not the world instead of the church be ultimately saved, seeing that "except we eat his flesh" we have no spiritual life, and that all that do eat his flesh have everlasting life? Again, the apostle affirms that we draw nigh unto God, by a new and living way consecrated through the veil, that is his flesh; is it the world instead of the church, who thus draw nigh unto God and have the world the right to this new and living way unto God, through his flesh? If so, has not the prince of this world something in Christ? Again when Jesus blessed the bread, and broke it and gave it to his disciples, saying "Take this and eat ye all of it this is my body which was broken for sin." Did he mean it was only his blood that was broken for their sins? For what purpose those persons suppose the flesh of the Redeemer was given for the world in distinction from the church, we are not told; but the scriptures inform us for what he gave himself for the church, namely, that he might save it from all iniquity, and purify unto himself a peculiar people, zealous of good works. Can it be supposed that he gave any part of himself for the world, in distinction from the church, to redeem the world from all iniquity and purify it to himself?

We can see no beauty or consistency in or scriptural authority for the sentiment; therefore if it be advanced by an aged baptist, or an apostle, or an angel from heaven, as it differs in all respects from the gospel which the apostles of the Lamb of God have preached, we are bound to reject it.

#### Siloam Association Oregon Territory.

Since issuing our last number, in which we published the letter of Elder Isom Cranfill, we have been favored with another letter from that distant region of the country, and another copy of the Minutes of the last session of the Siloam Association, from our beloved brother John Stipp, which with the Circular Letter of the Association we lay before our readers in this number of the Signs. It cannot fail to be highly gratifying to our brethren throughout the states, to know that our God has planted a branch of his church in that new country, and that this vine of his own right hand's planting seems to be wholly of a right seed. This little cluster of churches, constituting as we presume the only regular Old School Baptist Association in Oregon, though when compared with some associations of our order in the old States, may seem small, still when we consider how recently this new world has been thrown open for the reception of emigrants from the states we must regard this little one as a strong nation. Five churches, namely,

Hillsborough, Molalla, Little Bethel, Pleasant Hill, and Little Fork. The whole number received by baptism during the past year

is 16, by letter and on profession of faith 14, and the total number, 86, having four ordained and one licensed preacher in the association. And what is peculiarly cheering, is that they are so perfectly united in the faith and practice of the gospel or Christ.

The next annual meeting of this association is to be held with the Hillsborough church, Marion Co. Oregon Territory, to commence on Saturday before the first Sunday in July 1852.

**NOTICE.** Elders, Hartwell and Beebe will preach at the Meeting House of the Baptist church at Brookfield, if the Lord will, on Friday, the 31st day of the present month. Meeting to commence at 11 o'clock, A. M.

#### CIRCULAR LETTER.

*The Siloam Association of Regular Baptists now in session with the Pleasant Hill church, Marion County, Oregon Territory, to the churches of which she is composed, sendeth christian salutation.*

VERY DEAR BRETHREN AND SISTERS:—We have again been blessed with another opportunity of meeting together in an associated capacity, and of hearing from you by letter and messengers; and now being about to return to our homes, we will endeavor, according to our last year's arrangement, to address you a few lines for your meditation, upon the subject of

#### Christian Union.

And as a foundation to predicate these remarks upon, we would cite your attention to the expression of the Psalmist, where he says, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard,—even Aaron's beard that went down to the skirts of his garments. As the dew of Hermon,—as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for ever more."—Psa cxxxiii.

Behold, is a note of attention, truly and sincerely calling our attention to the subject which he is going to relate; and he says, *how good and how pleasant it is to dwell together in unity, or oneness as we understand it.*—Oneness in doctrine, oneness in experience, and oneness in practice, constitutes a oneness in fellowship, for this is unity. God is one, and we are one if so be that we are of that body which is the fulness of him who filleth all in all; and well might the Psalmist break out in such sweet language, how good and how pleasant it is to be of one heart and one soul as the disciples were on a certain occasion. Such a state of things is truly desirable, for where it is so, we are safe, having Christ for our leader, we would stand as an impenetrable phalanx against the assaults of the enemy; no weapon that is formed against us could prosper, and every tongue that might arise against us would be condemned, for this is the heritage of the saints, and their righteousness is of me, saith the Lord.

Dear brethren, could we but realize the full sense of this expression, how our hearts would gladden and our tongues break forth in exultation and admiration of the great goodness of God, in thus condescending to send his Son into the world, to redeem his bride from under the curse of the law; being made a curse for us, as it is written, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," and in making us acquainted with this union whereby we can say likewise: *Behold how good and how pleasant it is.* A oneness of doctrine leads us mutually to contemplate the grand scheme of man's redemption and of God's eternal purpose in fulfilling every minutia of that scheme, in that way which would redound to his honor and glory. Thus we see this unity which is so good and so pleasant, that the Apostle would say, "for ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according to promise." And Christ would say, "I and my Father are one." Brethren, while we con-

template this oneness, is it not pleasant to think of our high relationship, so that we can say that God is our Father, that Christ is our Prophet, Priest, King and Elder Brother; and that we are in unity with the Spirit, and in bonds of peace. Would this not seem like that precious ointment upon our heads, which ran down upon our beards, even to the skirts of our garments; and like the dew of Hermon, cover Mount Zion, that holy hill! If this be our high standing, we can realize how sweetly the doctrine of the gospel harmonizes in all its parts—how that God loved his people with an everlasting love—for God is love—and where love exists there must be an object for it to centre upon, and Christ is that object and his people in him, for he is the head of his church; they are his by creation, being created by him, (Eph. ii. 10.) and in him, (verse 3—11.) and for him, (Col. i. 16;) they are his by gift, for Christ says, "My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand." Again, they are his by right of redemption, having redeemed them from under the curse of the law, and inasmuch as he stood their rightful head and representative; being their kinsman, their Husband, Shepherd and Friend, he had the exclusive right of purchase according to the law of the Lord, for this right belongs to the near kinsman, so we see how that divine justice could take hold of Christ. Awake, O sword, against the man that is my fellow!—Smite the Shepherd, and the sheep shall be scattered! and I will turn my hand upon the little ones. Thus Christ atoned for the sins of his people, and justice could be satisfied with such a sacrifice, because of the relationship he bore towards his bride. Had not such been the case, Divine Justice would not have accepted the offering; neither would it have been commensurate with the debt. But all was right, and so received the Divine approbation. He not only died for her, but at the appointed time he arose triumphant over death, hell and the grave. So that we can say, O death, where is thy sting? O grave, where is thy victory? But thanks be to God, who gave us the victory through the Lord Jesus Christ. Thus we are one in his love, one in his purchase, and one in his resurrection.

We can further view this oneness in our experience; having been taught that by nature we are the children of wrath, even as others; that we can do nothing of ourselves to merit salvation; that we are dead in trespasses and sins; as we stand related to our earthly head Adam; but that in the fullness of time Christ is manifested to us the chiefest among ten thousand—so that we can say, "I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him I am sick of love. My beloved put his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock." Thus we are led by the Spirit until the time when we are enabled to say, "My Beloved is mine, and I am his—he feedeth me among the lilies." It is then that we can realize that holy anointing mentioned by the Psalmist. How pleasant, its strong perfumes of heavenly love. How completely enveloped in its odors, even the hem of the garment, which shows its plenteousness, and that there is no lack; that there is a sufficiency in Christ for all our wants.—Thus we feel our union to him, and also to one another, which prompts us to oneness in practice. We then feel it our duty to follow Christ in all his commands; to be buried in a watery grave; to show forth his death and resurrection; to unite with the church in commemorating his sufferings; to walk worthy the vocation wherewith we are called with all meekness—long suffering; keeping ourselves unspotted from the world; searching the scriptures to find out our duty; praying that the Lord would enable us to follow in his footsteps; and that we might be ever near him. While thus kept in our duty, and walking according to the commands of our Savior, we feel those heavenly dew drops. For as the evening dew brings abundance of blessings along with it in refreshing the air, invigorating the plants which appear near being scorched with the heat of the sun, makes them grow and bring forth fruit; so with the



heavenly drops, they reanimate our souls, give, as it were, new life in the christian race, which enables us to push forward towards the mark—the prize set before us—for there the Lord commands the blessing, even life forevermore.

How good and how pleasant then to dwell together in unity here. Yet, how far beyond what we can now realize will be that state of unity in a better world to which we are hastening. Then let us pursue our course, brethren; quickening our pace, strengthening each other as we proceed. Do not stop to taste or handle those things which are forbidden. Let the world, with all their pomp and splendor, their missionary enterprises, and would-be accounted benevolent efforts, alone. If they can say of those things, behold how good and how pleasant, we do not doubt their feeling, for it is natural for the world to love its own, and likewise for a man to glory in his own doings. The gospel of Christ is too poor for them, unless they can carry purse and scrip, and institute such other alterations as the improvement of the age requires. But our Lord says, "Come out from among them and be ye separate, and I will receive you."

Now, dear brethren, in conclusion let us exhort you to love and to good works, praying the Lord of the harvest that he would send forth laborers into his harvest, and that if it is his blessed will, he might cause a mighty shaking among the dry bones, even in Oregon; causing bone to come to its bone, for this is union, and enables us all to say, How good and how pleasant it is to dwell together in unity. Brethren, finally, farewell.

WM. SIMPSON, Moderator.

J. T. CROOKS, Clerk.

## Miscellany.

### "NOT ASHAMED OF MY CHAIN."

"The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain." We sympathize in that benediction too. God bless Onesiphorus and his house with the richest of his love!—We know but little of this worthy Ephesian, but that little makes us wish to know more. He was a genuine man—of that most ancient of all orders, "the order of manhood." He was a faithful friend. He looked above appearances, or rather he regarded appearances in their true aspect. He recognized true nobility wherever he found it. He knew the image and supercription of his heavenly Master when stamped upon a soul, and honored it for that loved Master's sake.

How grateful is the recollection of the old way-worn Apostle! He says that Onesiphorus "oft refreshed" him. As a cup of cold water to the gasping, fainting, wayfarer of the desert, came that visit of his Ephesian brother unto Paul. When he arrives at Rome, he searches Paul out. He finds him in a prison! No man stood with him.—The timid have turned their backs and left him in the lion's paw. There he is Nero's captive, but Jehovah's freed man! There he is,—with an iron chain on that arm that waved over the acropolis, and awed the philosophers of the violet City, into silence, that arm which made Felix tremble, and from which the viper fell off innocuous into the barbarian's fire at Melita. That scared and weather-beaten body is in a cell! Like that modern Paul who wrote the Pilgrim's Progress, he is under bolts and bars. And thither comes Onesiphorus, with the refreshment of his fervid sympathy. He is not ashamed of the chain. No, he counts that a badge of glory, the livery of his once persecuted Master. It is a decoration. As Napoleon hung the grand cross of the Legion of Honor on the breasts of those who had fought the most bravely and suffered the keenest hardships, so Nero put great distinction on the bold apostle when he bound that chain upon his limbs. He would not have taken so much pains to tie up a coward. A smooth popularity-hunting preacher is generally safe in king's houses, but the Luthers find their meed in Watburgh castles.

It was a badge of honor, therefore that Onesiphorus greeted the apostle's chain.—It spoke of holy constancy to Christ, and

clanked out a noble eulogy as Paul drew it over the cold prison floor. The treatment which Paul's Ephesian brother showed towards him and his chain, bespeaks our highest emulation. Oh! for more of the spirit of Onesiphorus in the church of God—the spirit that holds men at their true value, that looks more on principle than position—that values and cherishes true worth even when under obloquy and suffering.—Paul in poverty, Paul under the band of power, and grown unpopular, was as dear to Onesiphorus as if he rode in the second chariot of the empire. Nay more so. And so to us should poverty be honorable, where it is preferred to knavery or dishonor. It was honorable to that stout hearted old Pennsylvanian, who under the offer of a British bribe replied "I am a poor man, but poor as I am King George is not rich enough to buy me." An emptied purse was preferred to an emptied character. Unpopularity should also be to us a guerdon of praise, where it is visited on a man for conscience' sake. There is oft times more honor in a pillory than a throne; and a Banyan in Bedford jail sits a loftier monarch than his royal persecutor amid the debaucheries of White-Hall Palace. Dear to us be the suffering victims for God's truth, who prefer penury to dishonor, and obloquy to desertion of the right; and when "all men have forsaken them," be ours the benediction that fell on him who "oft refreshed" the captive Paul, and was not ashamed of his chain!

### Faith's Victory.

We now proceed to another point of faith, and a choice one too, very savory and nourishing to a true believer. Peter tells us that "faith purifies the heart," (Acts xv. 9;) and John affirms, "This is the victory whereby we overcome the world, even our faith"—(John v. 4;) and he tells us what he means by the world, even "the lust of the flesh, the lust of the eye, and the pride of life." (1 Jno. ii. 16.) Does your faith overcome "the lust of the flesh," making you victorious over your palate, and over outward pollution and inward uncleanness? Does your faith overcome "the lust of the eye," and keep your heart from grasping after more wealth, more preferment, or more honors? Having food and raiment, have you learnt therewith to be content? (1 Tim. vi. 8) Does your faith overcome "the pride of life," and prevent your being charmed with a lofty house, rich furniture, genteel equipage, and splendid raiment? Does it make you sick of earthly vanities, and draw your hearts to things above? If you are a slave to these matters, and a quiet slave, you may keep your faith; Satan will not steel it from you. The devils do "believe and tremble," but are devils still. One point more, and we have done. Faith is not only intended to purify the conscience and purify the heart, but also to rescue the mind from earthly troubles. Scripture promises are real bank notes of heaven and the riches of believers, who do not live on stock-in-hand, but traffic with this paper currency. Where divine faith is found, it takes the notes of Christ's bank, and receives the cash. But human faith cannot traffic with this paper: it reads the notes, and owns them good, but dares not take them to the skies for payment. No faith can act on God but that which comes from God. Prayer of faith, exercised with perseverance, surely brings deliverance; if not immediately, yet at a proper season; and till deliverance comes, the mind is stayed on God and kept in perfect peace. Faith picks the thorns out of the flesh, and takes the rankling pain away before the wound is healed. The prop of God's faithful word cannot break; and a human heart resting firmly on it never can sink. In speculation, it seems as easy to trust a faithful God as to trust an upright man; but in practice it is found otherwise. When trials come, men cannot trust a faithful God without divine assistance; so trust him as to cast their burden on him, and obtain his perfect peace. Faith is just the same thing now it was in Abraham's day, who, "against hope believed in hope." (Rom. iv. 18.) He had no human prospect of an heir, and yet expected one, relying wholly on God's naked promise; and a naked promise is the whole support of divine faith. Now, Jesus Christ will admit no partner for our faith. He is worthy

of all credit; and we must either look to him alone, or look to be confounded. He will be all or nothing.—Berridge.

### Comfort in Sorrow.

The Christian has sources of enjoyment of which the man of the world knows nothing. Religion, however does not exempt him from the ordinary afflictions and calamities of life; neither does it take from him those tender susceptibilities which make him sensitive to the action of outward things. He cannot view with indifference the clouds which gather upon his prospects; he cannot hear untroubled the storms and tempest which sometimes houl and beat around; no, sorrow depresses him as well as other men. He can feel the loss of worldly substance, and the removal of friends, for he is no stranger to strong attachments, or the sympathy which feels for others and knows that it is more blessed to give than to receive. But in all his losses, trials, and bereavements, he has sustaining principles which forbid his sorrowing as those who have no hope. In some of the bereaving, dispensations, of Providence, the world looks like a desert, and joy a desolation; but the assurance that "all things work together for good to them that love God," that "these light afflictions are only for a moment," brings a solace and peace to the wounded heart, which the world can neither give nor take away.—Whatever be the trial, whether personal or relative, it will be but transitory. The storm is passing and it will soon cease; the night far spent the day is close at hand, and calmer hours and richer enjoyments may yet be realized.

The pang is transient, the bliss beyond, is eternal; the road is rough but short, the enjoyment to which it leads is felicitous and abiding. With such assurance the Christian can afford to wait, and if the will of God be so, to suffer during his earthly pilgrimage.—Divine grace can sanctify to his soul's everlasting good, every earthly grief, and nerve him with a spirit of patient waiting for the glory that shall be revealed. If a partaker of the suffering, so shall he be of the succeeding triumph.

"Who suffer with their master here,  
They shall before his throne appear,  
And by his side sit down.  
To patient faith the prize is sure,  
And all who to the end endure  
The cross, shall wear the crown.

Ep. Rec.

BAPTISMAL REGENERATION.—This fragment of Popery is ridiculed in New-Holland in the following doggerel, in the diocese where Bishop Short is the reigning ecclesiastic.

SOMETHING "SHORT" FOR SUCKING PUSEYITES.

When a Bishop dips  
The Episcopel tips  
Of his finger in duly blessed water,  
And sprinkles the child,  
Till then running wild,  
That baby is saved—Son or daughter.  
Rejoice, child of evil,  
Born food for the devil,  
Properly cross'd  
No longer lost;  
Fees of course paid,  
Promises made,

You lose, all at once, of sin the old leaven,  
And straightway receive a free ticket to heaven.

If you dont believe this, as believe it you ought.  
You'll die and be lost, says good Bishop Short.

### PUBLIC OPINION.

All this to you, hort, as mud may be clear;  
But it's far from the thing, and will never do here

Sydney Paper.

### ONE THOUSAND DOLLARS REWARD!

The editor of the Tennessee Baptist has offered a reward of \$1,000 for a precept or example in the New Testament sustaining infant baptism. We do not desire his money; but we are prepared to produce the precept. Presbyterian of the West.

Let us have it by all means; it is just the thing that thousands of Baptists have been looking for in vain for hundred of years.

Christian Secre ary.

Oh, yes, Dr. Rice, do let us see that "precept." Not only Baptists, but Pedito-Baptists of all persuasions—Papists and Protestants, "have desired it long, and died without the sight!" And then, don't be so disinterested. Take the money. The laborer is worthy of his hire. And since the "Man of Sin" first works a seat in the temple of God, no person has arisen to whom Pedito-Baptistdom will be so largely indebted as to yourself, upon the production of that same "precept." It will owe you a monument as imperishable as the walls of mystical Babylon.—Western Rec.

THE GEOGRAPHICAL CENTRE OF THE UNITED STATES at the present time, is in the Indian Territory one hundred and twenty miles west of Missouri.

## NOTICE.



### Thompson's Hymn-Books.

BROTHER BEEBE:—If it will not be trespassing too much upon you, and the brethren generally, we would feel much obliged if you would publish this one more notice in the "Signs," for the accommodation of such brethren and churches as may wish to adopt these HYMN BOOKS, in any part of the United States.

1st. We are desirous to appoint at least one responsible agent in each State, wherever the books may be wanted, as soon as convenient for brethren to apply, recommend, or instruct us.

2d. We propose to forward by mail, at our own expense, to any Post Office within 500 miles of the starting point, any number of either quality of books, (not exceeding one dozen at a time) according to the amount of money sent in advance. And our agents, D. Anderson, of Cincinnati, Jno. Halsall, of St. Louis, and B. Potter, of Madison, Indiana, are instructed to do the same, whenever money and directions are sent to them.

3d. All money sent by mail for Books, will be at our risk.

4th. All letters addressed to I. T. Saunders, Hamilton, Ohio, post paid, will meet with prompt attention, as we have an ample supply of Books on hand, and earnestly request the co-operation of brethren in the distribution of the same.

WILSON THOMPSON,  
I. T. SAUNDERS

N. B. For the sake of enabling us to prosecute the publication with energy, we propose to give a discount of one dollar on each Dozen, (of either kind of Hymn Books) to every brother or Agent who will pay cash down, at wholesale, and take them at either of the above Cities, at their own risk and expense of transportation.

W. T. }  
I. T. S. }

### Southern Baptist Messenger, Signer of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the payment must be made when the orders are forwarded. The orders and advance payment may be addressed, post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co., N. Y., G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed post paid.

TERMS.—\$1.50 per annum or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

## POETRY.

## The Beatific Vision.

BY MRS. BULMER.

"The nations of them that are saved shall walk in the light of it." Rev. xxi. 24.  
 "Not the glitter and glory; not the diamond and topaz; no, it is God; he is all in all."  
 RICHARD WATSON.

"Walk in the light!" O, who are they  
 Whose feet shall tread that shining way?  
 Whose sight, undazzled, shall behold  
 That pavement of transparent gold?  
 By angels welcomed, who, O! who  
 Shall pass those pearly portals through,  
 And brighten in the glorious blaze  
 Of that gemm'd city's sparkling rays?  
 There walk the saved; but not in light  
 Of suns in seven-fold lustre bright;  
 Nor peerless moonbeams' silent sheen,  
 Reposing, soft, on velvet green:  
 Not nor where the hallow'd radiance spreads  
 From golden lamps' o'er sainted heads;  
 Within the temple ceaseless found,  
 While walk the hours their silent round.  
 There walk the saved; yes! they who bore,  
 While traversing life's stormy shore,  
 Through tears of blood, the hallow'd cross;  
 Who, purged from earth's terrestrial dross,  
 Received the Savior's form impress'd,  
 Whose signet, on each hallow'd breast  
 Enstamp'd the mystic name, unknown  
 To all but those around the throne.  
 Who, calm amidst earth's tumultuous strife,  
 Drew from himself that inward life  
 Which spirits breathe, from sense apart,  
 While deep in each devoted heart,  
 The formless glory dwelt serene,  
 Of old, in cherub splendor seen,  
 Prelude of bliss reserved above,  
 In perfect light, for perfect love.

Now, all is heaven! no temple there  
 Unfolds its gates; no voice of prayer  
 From that bright multitude ascends;  
 But holy rapture, reverent, bends  
 Before the mediatorial throne;  
 Before the Lamb! whose beams alone  
 Irradiate that eternal sky;  
 The bursting blaze of Deity!  
 Soft is the voice of golden lutes!  
 Soft bloom heaven's ambrosial fruits;  
 Bright beams the dazzling lustre shed  
 From radiant gems in order spread,  
 From golden streets, from emerald floors,  
 From crystal floods and pearly doors,  
 From rainbow tints, from angel's wings,  
 And all unuttered glorious things.  
 Yet, not that city's dazzling glow,  
 Nor limped waters' crystal flow,  
 Nor dulcet harmony that springs  
 From golden lyres, nor angel's wings,  
 Though glistening with the intensest dyes,  
 Reflected from immortal skies,  
 Completes the palmy bliss of those  
 On whom heaven's pearly portals close.

No! 'tis, with unflin'd eyes, to see  
 The once incarnate Deity,  
 Who, still, in lamb-like meekness, bears,  
 Imprinted deep, those glorious scars,  
 Whence issued wide the crimson flow  
 In which their robes were wash'd below,  
 And wear that crown, whose splendor bright  
 Now spheres them in a world of light!

\* \* \* \* \*  
 No! not with minds like these to blend,  
 And feel each angel form a friend;  
 But God, their fount, to know and see;  
 From all pervading DEITY  
 To catch the nearer burst of light;  
 To gain the beatific sight;  
 Entranced in glory's peerless blaze,  
 Conform'd to HIM, on HIM to gaze.

## Lost Time.

I threw a bubble to the sea,  
 A billow caught it hastily;  
 Another billow quickly came,  
 Successfully the prize to claim;  
 From wave to wave unchecked it passed,  
 Till tossed upon a strand at last.  
 Thus glide unto the unknown shore,  
 Those golden moments we deplore;  
 Those moments, which not thrown away,  
 Might profit us some future day.

## MARRIED.

In this town, on Wednesday evening, the 8th instant, by Elder G. Beebe, Mr. ALPHEUS D. LOUD, of Howell's Depot, to Miss HANNAH MARIA, daughter of Mr. Archibald Hoyt, of this town.

At Warwick, on Thursday, the 2d inst., by Elder P. Hartwell, Mr. CHARLES COATS, to Miss SARAH SPRAGUE, both of Warwick.

## OBITUARY.

Montgomery Co., Md., Oct. 7, 1851.

BROTHER BEEBE:—It devolves on me to send you an obituary notice of the death of our highly esteemed and much loved brother, CHARLES GULLATT, Esq., who departed this life on Thursday, August 28th, in the 76th year of his age.

Brother Gullatt was a member and deacon of the Old School Baptist church at New Valley, Loudon county, Va., and was well known and highly esteemed by nearly all the Old School Baptists in Virginia. He was circumspect in his walk, and of a godly conversation, following peace with all men. As a citizen and neighbor, he was greatly respected. His kindness and liberality to the poor, and to the ministers of the gospel, will be long remembered.

As a church, we mourn our bereavement; but we believe that our loss is his eternal gain. He told me, some time before he died, that he thought he should not be with us long in this world. "The Lord gave, and the Lord hath taken away." A precious brother has obtained his discharge from the troubles of this militant state, and gone, as we confidently trust to receive the crown of life which is laid up for all who love the appearing of our Lord Jesus Christ.

May the Lord sustain his beloved companion, who is now left to mourn her loss, and sanctify this afflictive dispensation of his providence to us all.

The funeral was well attended, and a funeral sermon preached at his own house, from Rev. xiv. 13 by Elder Wm. Marvin.

I remain,

Yours in gospel bonds,

WM. MARVEN.

Harrison Co., Ky., Sept. 26, 1851.

BROTHER BEEBE:—I am requested to give notice of the death of brother SAMUEL COURTNEY. On my return from the Licking Association, my dear wife met me at the gate, with the melancholy announcement of the sudden death of her father, Samuel Courtney. He was attacked with cholera, at five o'clock, P. M., on the 15th day of the present month, and at 12 o'clock at night the last beating pulse was told. He had lived until October 28th, he would have been 74 years of age. He has left many relatives and friends to mourn their loss. We are happy to say, that in his death-bed conversation he gave full evidence that our loss is his gain.

Also, his daughter, ELIZABETH COURTNEY, aged about 32 years, has since died of the same disease. Yours, in the bonds of love and fellowship.

WILLIAM G. EADS.

Bedford Co., Va., Oct. 2, 1851.

Departed this life, on the 30th day of April, 1851, SARAH HOLLAND, of Bedford Co., Va., aged 84 years, and 13 days. She was a member of the Old School Baptist church 62 years, and was firm in the faith to the last. She suffered three months' sickness, during which time she was never heard to murmur or complain of the hand of God concerning her affliction, but was often heard praying for her friends, and especially for her dear daughter, who waited on her, and said she was not afraid to die. That same Jesus, she said, was with her, that delivered her soul from death. She chose a text for her funeral sermon. "I am ready to be offered, and the time of my departure is at hand." She has left a large train of connections to mourn her absence; but their loss is her eternal gain. She has gone where sin shall no more spoil her peace, where the wicked cease from troubling, and the weary soul is at rest. Myself, and others, were chosen to preach her funeral.

Also, departed this life, on the 12th day of May, 1851, FRANCIS JOHNSON, of Bedford Co., Va., in the 54th year of his age. He has left an affectionate wife and children, together with a large circle of friends, to lament the loss of a kind husband and

father; but we have hope, and believe that their loss is his eternal gain. He was a member of the Old Baptist church for many years previous to his death, and lived a life of obedience, and set a bright example to those by whom he was surrounded. Although a private member, yet the church will ever lament the loss of one who was so much beloved and esteemed by all. His seat in the church was seldom vacant; his hand was ever open to the poor and needy, particularly those of the ministry. His disease was an affection of the lungs, and was of so obstinate a character that it baffled the skill of the best medical aid that could be obtained, and soon put a period to his existence. "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

ZACHARIAH ANGEL.

Bachelor's Grove, Oct. 5, 1851.

BROTHER BEEBE:—With a sad heart I sit down to ask you to give notice, in the "Signs" of the very sudden and unexpected death of JOHN HOLMES, only son of Valentine and Malinda Beck, who departed this life on the 12th day of Sept. last, at 3 o'clock, A. M., after an illness of some 12 hours.

In this affliction we feel lonely and sad, and were it not for the consolations of the gospel of free grace, it seems that we could not bear it; yet God knows what is best for us, and we desire to bow in humble submission to his will, yet we find it hard at all times to be fully reconciled.

Brethren, pray for us, that our strength may be equal to our day.

I am much pleased with the "Signs," and ever hail it as a very welcome messenger, full of good tidings, and hope it will continue to come to me as long as I live.

Yours truly,

In affliction,

VALENTINE BECK.

## OLD SCHOOL MEETINGS.

An Old School Meeting will be held with the New Vernon Baptist Church, on Wednesday and Thursday the 5th and 6th days of November next beginning on each day at 10 o'clock A. M.

Old School Baptist ministers and brethren, are affectionately invited to attend with us.

By order of the church.

G BEEBE, Pastor.

The church at Thompsonstown have appointed an Old School Meeting, to be held at the Crane School House, (about three miles north of Monticello, Sullivan Co., N. Y., on the Liberty Road) on Wednesday and Thursday, the 3d and 4th of December next, at 10 o'clock, A. M. of each day. Old School Baptists generally, and ministers of the gospel especially, are affectionately invited to attend.

## RECEIPTS.

|   |        |
|---|--------|
| NEW YORK.—Eld P Hartwell, for Abigail         | ly.    |
| \$1; Mrs John Racine 1; Moses Rogers Esq 2; J |        |
| Coleman 1; Mrs Julia Carey 1.                 | \$6 00 |
| OHIO.—Eld J B Bowen 1; Eld S Wil-             |        |
| liams 2.                                      | 3 00   |
| KY.—Eld Tho P Dudley,                         | 3 00   |
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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., NOVEMBER 1, 1851. NO. 21.

## POETRY.

### Our Saviour's Prayers.

HIGH PRAYER for sinners, Jesus, Lord!  
Whom as a man of griefs I see,  
Thy prayers on earth while I record,  
If still in heaven thou pray'st for me,  
My soul for thy soul's travail claim,  
I seek salvation in thy name.

#### PART FIRST.

Baptized as for the dead he rose,  
With prayer, from Jordan's hallow'd flood;  
Ere long, by persecuting foes,  
To be baptized in his own blood:  
The Father's voice proclaim'd the Son,  
The Spirit witness'd;—these are one.

Early he rose ere dawn of day,  
And to a desert place withdrew,  
There was he wont to watch and pray,  
Until his locks were wet with dew,  
And birds below, and beams above,  
Had warn'd him thence to works of love.

At evening when his toils were o'er,  
He sent the multitude away,  
And on the mountain or the shore,  
All night remain'd alone to pray,  
Till o'er his head the stars grew dim:  
—When was the hour of rest for him?

In field or city when he taught,  
Oft went his spirit forth in sighs;  
And when his mightiest deeds were wrought,  
To heaven he lifted up his eyes;  
He pray'd at Lazarus' grave, and shed  
Tears, with the word that waked the dead.

When mothers brought their babes, he took  
Their lambs into his arms, and pray'd;  
On Tabor, his transfigured look,  
While praying, turn'd the sun to shade,  
And forms, too pure for human sight,  
Grew visible amidst his light.

"O Father! save me from this hour,  
Yet for this hour to earth I came."  
He pray'd in weakness; then with power  
Cried, "Father! glorify thy name."  
"I have," a voice from heaven replied  
"And still it shall be glorified."

#### PART SECOND.

For Peter, bold in speech and brave  
In act, yet in temptation frail,  
(As once he proved him on the wave,  
He pray'd lost his weak faith should fail;  
And when by Satan's snare enthrall'd,  
His eye the wanderer recall'd.

Amidst his mournful family,  
Who soon must see his face no more  
With what divine discourse did he  
Strength to their fainting souls restore!  
Then pray'd for all his people:—here  
Have words recorded such a prayer!

Next, with strong cries and bitter tears,  
Thrice hallow'd he that doleful ground,  
Where, trembling with mysterious fears,  
His sweat like blood-drops fell around,  
And being in an agony,  
He prayed yet more earnestly.

Here oft in spirit let me kneel,  
Share in the speechless griefs I see,  
And while he felt what I should feel,  
Feel all his power of love to me,  
Break my hard heart, and grace supply  
For him who died for me to die.

Stretch'd on the ignominious tree  
For those, whose hands had nail'd him there,  
Who stood and mock'd his misery,  
He offer'd up his latest prayer;  
Then with the voice of victory cried,  
"Tis finish'd," bow'd his head and died.

Then all his prayers were answer'd:—all  
The fruits of his soul's travail gain'd;  
The cup of wormwood and of gall  
Down to the dregs his lips had drain'd;  
Accomplish'd was the eternal plan,  
He tasted death for every man.

Now by the throne of God he stands,  
Aloft the golden censer bears,  
And offers, with high priestly hands,  
Pure incense with his people's prayers;  
Well pleased the Father eyes the Son,  
And says to each request, "Tis done."

MONTGOMERY.

## COMMUNICATIONS.

For the Signs of the Times.

Southampton, Pa., Oct. 16, 1851.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. cxlvi. 5.

The God of Jacob is the God of our salvation. 'Tis he, who has revealed mercy to lost and ruined man: the God who looked and wondered that there was no intercessor, and whose right arm brought salvation. He is the rock, the high tower for his children, their fortress and pavillion where they hide. Through the teachings of his Spirit he leads them to put their trust in him, and to know that he alone is their help, and without it they must be wretched and unhappy. Some trust in horses, and some in chariots, but the saints remember the name of the Lord their God. While the children of God, who put their trust in the Lord, are blest and happy, those who make flesh their arm, are cursed. Thus saith the Lord, Cursed be the man that maketh flesh his arm, and whose heart departeth from the fear of the Lord. But of him that feareth and putteth his trust in the Lord, it is written, Happy is he that hath the God of Jacob for his help. This line, this distinctive characteristic which inspiration has drawn, cannot be hidden by all the cunning craftiness of men who are endeavoring to do so, and thereby deceive the saints. The truth of it has been exemplified, and the blessings of it on one hand, and the curses on the other, have been clearly manifested, from the offerings of Cain and Abel until the present time. The holy arm of the Mighty God of Jacob, and the arm of flesh, embrace the fountains from which truth and error flow. To these fountains may be traced the spirit which gives life and action to them. These arms encircle the gospel of Christ, and the doctrine of devils. And the faith which God communicates to his children, and which prompts them in their religious action, and leads them to put their trust in him, and to renounce all confidence in the flesh, and the natural and fleshly mind which governs those who make flesh their arm, always distinguishes between them. For instance, the offerings referred to, Cain, in his offering, gave the most conclusive evidence that flesh was his arm. He brought the fruit of the ground, which God had cursed for man's sake, and offered it to the Lord; but his offering was not accepted, for God had not respect unto it. But in the offering presented by Abel, the holy arm of God is seen in the redemption of his people, through Jesus Christ the Lamb of God. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. God testifying of his gifts, and by it, he being dead yet speaketh. Abel has long slept in the cold embrace of his mother earth; still he has, in his offering which he offered to the Lord, been constantly preaching Christ, who, through the eternal Spirit, offered himself without spot to God, until the present time; and in that offering he is speak-

ing to us to-day, and it is a voice which can never cease, and a theme that will never end. The same spirits which are seen in the case of Cain and Abel, are seen also in Ishmael and Isaac, in Esau and Jacob, and in all unregenerated and regenerated men. In a word, they are the works of the flesh and the Spirit, the workings and vanity of the fleshly mind, and of faith in God. When Jehovah reveals his love in the heart, he communicates faith in himself. He was pleased to reveal his love to Abraham, Isaac and Jacob, and he declared himself to be their God. To Jacob did the Lord manifest his love in a very eminent degree, as he said, Jacob have I loved, and Esau have I hated. In the confirmation of this love to Jacob, there are such demonstrations of divine sovereignty, and God-like mercy, that it is not to be wondered at, that it is written, Happy is he that hath the God of Jacob for his help. But the theory of the arm of flesh is, if God loved Jacob, and hated Esau, Jacob must have been very obedient and lovely, while Esau was disobedient and uncomely, and it must have been upon this conduct that God loved the one, and hated the other. But all the theories of men must bow before the arm of eternal truth. On this, as on all other subjects connected with God's grace, we are commanded to appeal to the law and the testimony, and if any man speak not according to these, it is because there is no light in him. The whole life of Paul, after his conversion, was spent in proclaiming the holy arm of God as it is made bare in the salvation of his people, and in combatting the arm of flesh which has ever been arrayed against the arm of Jehovah. In his conflict with the arm of flesh upon this very subject, he appealed to the following testimony, trusting in the God of Jacob for his help, and in whom he triumphed. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. God's love to Jacob was manifested to him in a figure, and divine sovereignty in the election of grace was demonstrated in his receiving the blessing contrary to the predestination of Isaac, his earthly parent. In this transaction the bud shoots forth which will ere long open in full bloom, and shine with heavenly lustre. Man may devise his ways, but the Lord directs his steps. Notwithstanding the determination of Isaac, and the expectation of Esau, and the preparatory measures taken by them to effect their desired object, Jacob received the blessing, the purpose of God stood, and the will and expectation of man were frustrated and disappointed. Jehovah doeth according to his will in the armies of heaven, and amongst the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?—Jacob has received the blessing, and rejoices in it; but alas, how little does he yet know the trials that await him in connexion with it,

before he is put into the full possession of it, and how much he needs Abraham's God for his help. As was the case with Cain and Ishmael so it is with Esau, he is enraged against, and studies revenge on him whom God has blessed with distinguishing mercies. There is no alternative for Jacob but to leave his once peaceful and happy home, and to bid farewell for a time at least, to all that is most dear to him in nature. The manifestation of God's grace is calculated to dislodge earthly idols from the heart, and to cut off in many cases the supplies of earthly joys, and prepare the heart for an abode of far more elevated affections. It would appear from the history by the inspired writer, that Jacob left his father's house more for personal safety than for any other purpose. But God, who rules and governs the whole transaction, has a higher purpose in view. He works with regard to the future and further development of the promise which he had made to Abraham. What Jacob has yet received, is but a prelude of what is to follow. In it lies hidden from the view of Jacob a heavenly glory, which in the fulness of time will burst upon him, and all others interested therein, with ravishing delight, and imperishable glory. But he must be taught the value of it, and to know that it is of the Lord, and that he alone can sustain him in his earthly trials, and that the arm of man is too weak and short to save or reach him, in the path which his God has marked out for, and in which he will lead him. With his staff in his hand, and unattended by servants, he started on his journey. When the shades of night settle upon him, he has no heart to enter into the city; he has no relish for the busy hum which there abounds. His mind is loaded, and his heart filled with solemn and weighty ruminations. A few hours previously he had bidden a reluctant farewell to a fond and anxious mother, and had taken his last look (in time) upon an aged and trembling father, from whom he had received the parting blessing, "God Almighty bless thee," and we may easily infer that now the journey of the day is ended, he would very naturally choose some lonely retreat for the night, where he might remain alone and undisturbed while reflecting on the past, and contemplating the future. So far as the mind and conduct of Jacob are concerned, we may reasonably draw the above inference. But the God of Abraham and Isaac is in the thing, and he governs the whole. These are the circumstances, and this the place appointed by the Lord for the further development of his purpose and grace to Jacob. In the manifestation of the God of Jacob, there is nothing wrong to produce jargon, neither is any thing lacking to carry out the great design, though in it there may be ten thousand strings, all are in tune and in harmony one with another. Hence, while this was the place, and these the circumstances, where, and under which God had chosen to reveal himself to Jacob in a way which would ever stand in lively remembrance before him, we may, on the other hand, con-

clude that it was wisely adapted and judiciously selected by Jacob, to meditate upon the crowded feelings of his heart. How completely God saves his children from the pleasures of this world, when he leads them into the possessed enjoyment of the blessings of his discriminating grace—in what mysterious ways he leads them, and how animating the truth that he is with them. Weary as Jacob must have been, he manifested but little concern as to the comfortableness of his resting place for the night. A solemn and far-reaching subject, searching reflections and deep contemplations occupy his mind, and bodily ease was little cared for. With the cold lap of his mother earth for his couch, the stones for his pillow, and the star spangled heavens for his covering, he laid himself down for the night. We may gather around the secluded spot, and look upon this lonely pilgrim and enquire, How will he prosper in his dreary journey, and who will protect him from all the evils and dangers thereof? Where will be his hiding place? Who will be his shelter from the storm, his covert from the tempest, and his shadow of a great rock in this weary land? and who will be a sure light unto him in the cloudy days through which he must pass? Doubting, fearing and trembling pilgrim of God, art thou asking these questions in relation to thyself? Let me invite you to linger here a moment, at the place once called Luz, but now Bethel, the house of God, and here witness the display of God's faithfulness and love, which are in his own time made manifest to every heir of glory. Jacob has received the blessing from his natural father; yet something more is necessary to make even that a blessing to him. He needs the spiritual blessing, and special presence of the Lord, and these are in reserve to be more fully manifested to him, but it is in an unlooked for way by Jacob. It was when his senses were locked in the embrace of sleep, that the Lord appeared to him in that way which caused him to put his trust in, and dependence on him as his God. Jacob dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending it. And behold the Lord stood above it and said, I am the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. Here is a most striking and impressive manifestation of God's covenant love and immutable promise, (not to one individual only) but to all the seed of Jacob confirmed.—The Lord also declared that this seed should be as the dust of the earth, and that in it all the families of the earth should be blessed. The further confirmation of the promise to Jacob was, that God would be with him, and keep him, and bring him again to that land, and that he would not leave him until he had done all that he had spoken to him of. Thus we see that the God of Abraham and Isaac is the God of Jacob in covenant love, and that he is also the God of all the seed of Jacob, in the same special sense, which will be noticed more particularly hereafter. This is enough to cheer, encourage and strengthen Jacob, and to lead him to look to, and depend on God as his portion and help. This communication has greatly changed his feelings, strengthened his heart, and brightened the prospects before him. He had laid himself down in solitude, perhaps in sorrow of soul, with his heart overflowing with sad and gloomy forebodings. But the presence of God for his Savior and protector, turns the gloomy Luz into the cheerful and happy Bethel, and fills his soul with rapturous emotion. Haz-

ardous and dreary as the journey might appear before him, doubtless he felt that he could do all things through Christ's strengthening him; for the promise is, I will not leave thee until I have done all that I have spoken to thee of. How pleasing and profitable to tarry here a moment and gaze on, and wonder and admire the fitness and fullness of the covenant provision. And Jacob awakened out of his sleep and said, Surely, the Lord is in this place; this is none other than the house of God, and the gate of heaven. Christ was revealed to him as his strength and portion. He saw that through him there was communion with God, and access to his throne. That this ladder was emblematical of the mediatorial character of Christ, appears very evident to me, not only from the force and nature of the figure itself, but also from the following address of our Lord to Nathaniel; Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man. What was here declared to Nathaniel, was shewn to Jacob in the figure of the ladder; and it is not surprising that he should call the place Bethel, and set the pillar and say it is God's house; neither is it difficult to conceive why David should call the Lord the God of Jacob, and say, Happy is he that hath the God of Jacob for his help. With the eternal God for his refuge, and the everlasting arms for his support, and having it shewn to him also, that God's house was established with, and in the seed of Abraham, as developed in Isaac, and would be in himself, in David, and finally clearly and fully in Christ, he could joyfully, and patiently, and with the fullest assurance, follow wherever the Lord should lead him. He could, with patience, run the race set before him, looking unto Jesus the Author and Finisher of his faith. In passing over quite a portion of the lot of Jacob, we strike upon another very important and interesting event in his life, in which God again appeared to him in his faithfulness, as he said to him. The land whereon thou liest will I give to thee and to thy seed. But in returning to that land, formidable barriers appear before him. The same Esau from whose rage he had flown for safety is yet in the land, and is coming forth with an army to meet him. But Jacob's God is still his help. The angel met him, and when he saw them, he said, This is God's host. How timely was this manifestation. He had just been delivered from one difficulty, (the pursuit of Laban) and lo, another is coming forth to meet him. But God's host appears, teaching him that to God he owed his deliverance from Laban, and that to him he must look for help from the rage of Esau. Here follows another train of circumstances, all of which are under the control, and are brought about by the ruling hand of God, in which a still brighter and further development of God's covenant love to his chosen is brought to view. Jacob does not yet know what the consequences of meeting with Esau may be. We may easily infer that he contemplated the worst. God, who hath declared the end from the beginning, has not yet shewn him the end of this all-absorbing matter. Time must roll on, and with it must be brought in all the circumstances, to shew Jacob his dependence on the Lord, and to make fully manifest the sovereignty of God—his unchangeable love, his immutable counsel, and his very present help in every time of need; not only to Jacob, but to all his seed, as is fully made manifest in this transaction. Jacob, as David once said, is in fear where no fear is, because the thing is yet wisely hidden from him; but the Lord

will surely deliver him from the rage of Esau, and not leave him, as he had promised. But Jacob must, for a season, look at things as they appear in the light of reason, that he may deeply feel his entire dependence on the mercy and faithfulness of the Lord, and know how to value that mercy as it reaches him in his deliverance. Although the Lord had, at Bethel, given him the strongest assurance that he would not leave him until he had performed all he had spoken of, yet here was an obstacle in the way, and it was one well-calculated to try the faith of Jacob, for it was one that none but the mighty God could remove. In his distress, Jacob approached the Lord as his covenant God, and lays hold of divine faithfulness. His language is, O God of my father Abraham, and God of my father Isaac. He here addresses the God who had said unto him, Return unto thy country and thy kindred, and I will deal well with thee. Another important manifestation was shortly after made to him. He wrestled with an angel all night, but obtained not the blessing while his own strength lasted, which was during the night. The law, was the mighty dispensation, but the blessing was not obtained by, nor during the strength of it. All these having obtained a good report through faith, received not the promise, God having provided some better things for us, &c. The sun of righteousness draws nigh, the day of the Lord breaks forth, darkness flees, the glory of the moon and stars is swallowed up, the strength of the sun takes from them their strength, by swallowing it up in himself, and the glory of the moon is lost sight of in the superlative glory of the sun; and the blessing is brought in by Christ, and the law has (over the church,) lost its life; and though men may seek, they cannot find the living among the dead. Christ prevails; and Jacob, with all the spiritual seed prevails in and with him. Jacob is now called by a new name which the Lord hath named; this name is Israel, and it embraces all the election of grace, both of Jews and Gentiles. Hence the God of Jacob is most clearly and emphatically the God of every heir of glory. And as we have seen that God was with Jacob in covenant relation, and sustained him in all the chequered scenes through which he passed, so we can here see, as in a most convincing illustration, how and why God will be with, sustain and save all the spiritual seed which constitute the holy nation; the seed which is accounted to the Lord for a generation, as it is written, And so all Israel shall be saved, as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. The whole family then being named with the new name, and they being made sensible that the God of Jacob is their God, it is with pleasing and wonderful emotion that they exclaim, This God is our God. He will be our guide even unto death. And how appropriate unto them is the language of the text, Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. The Lord not only delivered Jacob out of all his distresses, but he will assuredly deliver all Israel with a full deliverance. The arm of flesh is not only arrayed against God in the revelation of his grace to his chosen ones, but also against all spiritual Israelites who contend for the truth as it is in Christ; and their happiness consists in the fact that the Lord is their God, he changes not, therefore they, the sons of Jacob, are not consumed. The attempt to destroy them has been often made, but to no purpose. Balak employed Balaam to curse Israel, but all was in vain. God has ordained that the wrath of man shall praise him, and

the remainder of wrath he will restrain.—While Balak listens to hear a curse on Israel, he is doomed to hear the following truth: How shall I curse whom God hath not cursed, and how shall I defy whom God hath not defied. For from the tops of the rocks I see him, and from the mountains I behold him. Lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and number the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his. Let the world, the flesh, and the devil combine against the Israel of God—Let the worshippers at the unhallowed shrine of a natural religion hunt them down, and cast out their names as evil, still it is and shall be said, Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord, the shield of thy help, who is the sword of thy excellency. Whatever trials, dangers, sorrows and afflictions they are called to endure, their Father and covenant God is with them; and as he was with, and saved Jacob out of all his distresses, so will he save them from foes without, and fears within. While in themselves they are sinful, and are led from time to time to say that in themselves (their flesh) dwells no good thing; and then again, the devil is sometimes menacing, then endeavoring to allure them, and again bringing all his hellish army against them to overcome them if possible, (which, thanks to our God, is not possible.) Still the glorious truth is known, and they are made happy in the truth, that God looks upon his Israel in Christ their Head, and says, I have not beheld iniquity in Jacob, nor perverseness in Israel; the Lord his God is with him, and the shout of a king is among them. Let all the magicians, ancient and modern, enter the cabinet of their divinations against Israel, let them denounce them as anti-nomians, do-nothings, and let them continue to divine their extinction from the earth; let them marshal all their hosts, and put all their engines of hatred in motion, still it is and shall be known by the saints, that there is no enchantment against Jacob; neither is there any divination against Israel; According to this time it shall be said of Jacob and of Israel, what God hath wrought! Whether Israel be attacked on the mountains, or in the valleys, their enemies shall know that their God is the God of the mountains and the valleys. Turning from Israel in the concrete, and viewing those who are Israelites indeed, in their individual condition, we see them surrounding them. If they are doomed to the fiery furnace, the form of the fourth is with them, and that form is like unto the Son of God, and where he is the fire cannot set on them to hurt them, and when he is walking by their side, the furnace is a Bethel, and the place is sweet and awful, delightful and heavenly on account of his presence. If they are cast into the lion's den, no harm befalls them there, even then are they happy, for Jacob's God is their help, he sends his angel and shuts the lion's mouths that they cannot harm them. If Paul and Silas are cast into the inner prison, and their feet made fast in the stocks, and every nerve of the arm of flesh be strained to keep them there, still Jacob's God is their help, and in his help and presence they are happy; and while the shades of night mantle the earth, their souls are wakeful and happy, and accents of praise, and songs of joy employ their powers, and God appears and snaps the little thread in which all the powers of the arm of flesh are concentrated; the foundation of the prison is shaken, the stocks that held them for a time fall from their feet, the door opens, and every



obstacle flees before the approach of the mighty God of Jacob, and the disciples rejoice and triumph in God's deliverance. While many are trusting in chariot, and some in horses, and others are going down to Egypt for help, the language of the saints is, But we will remember the name of the Lord our God. As the Lord was the help of Jacob in life, so was he his portion in death. The life of Jacob was attended with chequered and eventful scenes. He was often plunged in deep distress, and was as often delivered therefrom. Sometimes he was writing bitter things against himself, and saying, all these things are against me; and at other times was praising God with all his powers; but now his life is drawing to a close, how shall we find him at his departure from this vale of tears? Now the arm of death is about to encircle him, will his God be with him still? Shall he have a covenant God to lean upon as mortal powers sink and fail? The dark scene of this servant of God is enough to fill the soul of every believer in Christ with holy awe and supreme veneration. Let us linger here a moment, and adore God, while we repeat the language of an apostle touching this scene. By faith, Jacob, when he was a dying, blessed both the sons of Joseph, and worshipped, leaning upon the top of his staff. It was with his staff in hand, that in early life he started on his journey, in which God made so many glorious manifestations unto him, and now he dies, leaning upon the top of it. There is not only a stay and support for the christian in life, but something also on which he may lean and rest in death. Said David, Yea, though I walk through the valley and shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me. From the vision of the ladder, until his death, in which Jacob is found worshipping his God, did the Lord in mercy, truth and faithfulness attend, bless, strengthen and sustain Jacob; and was ever unto him, as he ever is and will be to all his children, their very present help in every time of need. This is the God in whom is the hope of the christian. He made heaven and all that therein is, and he keepeth the truth forever. The truth of his covenant stands forever sure, for he hath once sworn by his holiness that he will not lie unto his servant, David. And whatever he is to one of his children, that he is to them all; and in viewing his mercy and faithfulness to those who have gone before us, we review but the pledges and assurance of what he is, and what he will manifest in his own way to all the family. And that we may be encouraged by these things, the apostle hath said, What things were written a foretime, were written for our instruction, that we, through consolation of the scriptures might have hope. God has a purpose in all the ups and downs of his children while they are here below; but he is their God and their help, he will guide and sustain them through life, and afterwards receive them into glory.

Yours, in the gospel of Christ,

WILLIAM SHARP.

P. S. Brother Beebe, I am not yet able to be about much, but am confined to the house for the most of the time; and as I can not well be idle when I can stir about at all, I have been busying myself, for a day or two when I felt able to write, on the foregoing, which I want you to dispose of as you may deem most advisable. The communication is much more lengthy than I designed, or than it should be, and should you think it not advisable to publish it, I will be perfectly satisfied.

Yours truly, &c.,

W. S.

For the Signs of the Times.

[Continued from page 108.]

Mt. Vernon, Ia., July 1, 1851.

BROTHER BEEBE:—To continue my travels of mind, I must commence where I left off.

After my burden was gone, I felt very singular; every thing seemed to have changed its appearance—preaching sounded different, and those whom I looked upon as christians, I held in higher esteem; but my mind was dark and confused. When I heard people telling their experience, I could witness a great deal of it, and would wonder sometimes how it was, that I, who was no christian, could have such feelings.

The fall of 1829, my father moved to the State of Illinois, when I thought likely all my religious impressions would leave me, as there had been such heated controversies among the Baptists in that country on the subject of Missions. My opinion was, as Daniel Parker and his party had triumphed over McCoy and his Missionary friends, that the Baptist cause was dead; for, of the correctness of the principles of the missionary enterprise, I then had not a shadow of a doubt. Parker, I looked upon as very little, if any, removed from heathenism, or any who agreed with him. A few Sundays after I got to Illinois, I went to hear a man preach that had a tolerable good name for being a religious man, and if it was not for Parker, it was thought he would be useful. When I got to the meeting house I felt a strange solemnity come over me. The preacher was reading his hymn; he cut such a grotesque figure with his singular garb, and his manner and language, so awfully solemn and impressive that my whole attention was taken at once. I sat down by the door, and perhaps did not take my eyes off the preacher till he was through. His sermon was on the scheme of redemption through Christ alone, and in such a manner as I had never heard it treated on before. I was surprised to hear the same Jesus pointed out that I had heard in Kentucky, and the more surprised to hear my own feelings described better than I could do it myself. On my way to my brother's, who had lived in that country for a long time, and a great missionary, and bitter opposer of the anti-missionary spirit that had desolated the country as he said. He asked me how I liked the Illinois preacher; I told him, *first rate*, and observed that I had heard Daniel Parker spoken of as a great preacher, but if he was ahead of that man I should like much to hear him. My brother looked at me very strange, and observed, *That's Parker!* From that day until I joined the church, I was, from time to time, in the habit of going to meeting; and always when I went among the Baptists, I would hear a great deal on experimental subjects that I could witness; but thought all the time that I had not got far enough, and perhaps if I could only get conviction again, I would get religion right; but all my efforts were just as unavailing as they were during my conviction for sin. Soon after I heard Parker preach, I read "Baxter's call to the unconverted." I viewed myself as one of them; and undertook to avoid the awful consequence of dying unprepared, by attending to the remedies he prescribed; but I was as ignorant of the remedy, as Baxter was of the malady. I was a good deal like an ignorant man going into an apothecary store, and attempting to heal himself with the nostrums that were all labeled in latin. I did not know the name or the medicine. Preaching, reading, talking, or judgments did not lead me to the liberty

of the gospel; yet I can see a superintending providence both in temporal and spiritual things. My mind was led to investigate the various opinions of the different orders of religion that was in the country, and in so doing I would compare them with the bible and my own travels, and the ultimate consequence was, it settled me down in the opinion that the Old School Baptists were all the people that held the whole truth; others held a part, but *neutralized that part with errors*.

During the year 1836, I had business that caused me to travel on the western waters some thousands of miles; and during that time I was in perils in many ways, but could afterwards look back and see the hand of God in all. I was on one steam boat that calapsed a flue—on one that another boat run into, and a third that snagged and sunk, from which I escaped in every case without injury; and as soon as ever the danger would be over, I would be as calm and feel as thankful to God for his preservation, as I ever have since I have made a profession. In the spring of 1837, I had got very wild; I had made powerful efforts to throw off my serious impressions, and have nothing more to do with the matter, but I always found a sting every time I attempted it. Towards the latter part of the summer I got to attending the *race field*; and, even there, I would carry a heavy load, but tried to keep up appearances; and I was hailed on the race field as a boon companion of all sportsmen; but God intended I should only get on the edge of the whirlpool; for, just at this time I was informed one evening that some Baptist preachers were to preach within about two miles of where I was boarding; and all at once my whole life run thro' my mind, and I at once determined I would go and hear them. When I got there, Elder Joseph Armstrong preached first, and it appeared he knew my whole life as well as if he had always been acquainted with me. I could scarcely stay till he was done, I was so afraid that some one would see my agitation of mind. But he could not, with all his persuasive eloquence, convince me that I had a hope. I never got any more rest for five months. But this *intrin*, together with my joining the church, must be left for the next letter.

Yours as ever,

B. B. PIPER.

For the Signs of the Times.

Kingwood, N. J., Oct. 12, 1851.

BROTHER BEEBE:—Although I have not, for a length of time, contributed any thing to your columns, they continue to come to me well supplied; so well, that I have been better pleased to read than to write. I have not therefore, (as one of your contributors expresses himself,) been living in the neglect of a known duty, in this respect.

I take my pen in hand, at this time, mainly to commend the spirit that has pervaded the "Signs," for a year past. It must certainly be a source of joy and satisfaction to those who desire the wellbeing of Zion, and pray for the peace of Jerusalem, to witness the spirit that has so fully manifested itself among the readers of the Signs. When a sound of discord was heard—a jarring note, or a seemingly harsh and unkind word was spoken among those who had been loved and esteemed for the truth's sake, what unfeigned sorrow and regret were seen and felt throughout the length and breadth of our land. Not only has a disposition shown itself to follow those things which make for peace and edification themselves, but a particular pleasure and delight were manifested when a course of

this kind was pursued by others. Particularly have I observed the taste for christian experience—for the teachings of the Spirit—for the exercises of the soul under darkness and amidst sore conflicts, and the way and method of their deliverance. And here let me drop a remark touching the objections that brethren entertain to controversy, (as it is called) being carried on through the Signs. It is not on account of the ideas advanced, or the subjects discussed, but it is because in almost every instance those engaged in it have got *angry*, (shall I say?) or *excited* perhaps will do better, as we witness some times amongst politicians, and indulged in harsh and unbecoming expressions towards each other. These things, although in themselves sources of grief, serve to show, as noticed above, the state of Zion at the present time, and are sure indications of her spiritual health and prosperity.

I would love to see the desire thus manifested more fully gratified; I mean the desire to read or hear of the exercises of those who have hope in Christ. Although a number have published some of their exercises, yet, comparatively speaking, they are very few. And the great variety, the endless, unceasing variety, (I might say) that exists in the exercises of the saints, remains far from being fully brought to view. The wisdom and condescension of the great teacher exemplified in, and adapted to the various propensities of the saints, affords an interesting theme for contemplation. Many little incidents in which we have received instruction, even this lesson, that the Lord's way was not our way, are passed over as too trifling to publish, or even to relate, which would be very interesting as well as profitable. Of those published in the Signs or otherwise that I have met with, the more full and at large the relation, the more interesting I have found them. And I will here repeat what I think I have said before, that many precious brethren, because they cannot tell a great experience, (as it might be called) will not tell any, (I mean through the Signs) and even show a backwardness to converse on the subject of their own exercises. A little reflection on the subject would satisfy any one that those exercises that are less sudden and striking, yet sufficient to lead the soul to Christ, and inspire them with hope in his mercy, must be particularly interesting to those who have been led in a similar way, as well as tending to glorify the Head of the church, and exemplify the character of the great Leader, and his qualifications for the work of leading his people in a way that they knew not, and into paths that they had not known. Let those who have but a poor opinion of their own experience, and are continually stumbling at the exercises of others, think for a moment how encouraging—how soul cheering it would be to meet with their own exercises and feelings related by some one else.

I have thought that in enlarging upon the subject of the christian's exercises, and in the further conforming in our communications to that relish for these things among your readers, which we noticed above, the exercises of the ministering brethren, with regard to their call and introduction to the work of preaching the gospel, would be a proper and profitable theme, as well as add to that welcome which every where meets your little messenger. A relation of this kind, which I presume was read with very general interest, and which first suggested the idea to my mind, was published by Elder Wm. Quint, of Maine. Elder Trott has also led the way, and perhaps some others. I wish to invite the attention of brethren generally to this subject, and let

those who accord with the suggestion, show their approval by complying therewith. If brother Beebe has any thing to say by way of encouragement, let him set the example. Or even if he has not, I would request that he publish a relation of his own exercises on the subject, and in this request I think I shall express the desire of many readers. In the first volume (if I mistake not) of the Signs, a christian experience was published that was generally understood to be the editor's, but whether many of its present readers ever saw it is doubtful. If it be not asking too much, I would, in addition to the above, request a more full and accurate relation, through the Signs, of the first exercises of the editor, and the way and manner that he was brought out of darkness into the knowledge of Christ as the way of salvation.

I am now done for the present, but if I am spared you will soon hear from me again.

In gospel fellowship,

E. RITTENHOUSE.

P. S. To those having any correspondence with me, I would say, my post office address may be found at the head of this letter.

E. R.

For the Signs of the Times.

BROTHER BEEBE:—While engaged in my worldly occupation from day to day, I have much thought and reflection on various subjects, some of which are very unprofitable; but at times I have some profitable meditation on the scriptures. Jeremiah said, "The Lord is my portion saith my soul, therefore will I hope in him." Again, "It is good that a man should both hope and quietly wait for the salvation of God. It is good for a man that he bear the yoke in his youth."—He also said, "I called upon thy name out of the low dungeon. Thou hast heard my voice: hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not. O Lord, thou hast pleaded the cause of my soul: thou hast redeemed my life." Lam. iii. I trust there are some that can adopt the language and sentiment above expressed. There is a striking similarity in the experience of the children of God in all ages. The holy prophets and primitive saints were men subject to like passions with us, very evidently, from their own account, and from the account that is given of them. They had some knowledge of human depravity in themselves, and as it was manifested by others. But the Lord was their rock and sure defence, as the shadow of a great rock in a weary land. I trust God has not left the remnant of his people in the middle of the nineteenth century, to perish from the heat or cold, or from the blast of the terrible ones, as a storm, against the wall of Zion. Her battlements are invincible—her foundation is sure. God is in the midst of her, he will help her, and that right early. No doubt some of Zion's sons and daughters are in captivity in a foreign land, in a situation very similar to the following description, "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains, they have gone from mountain to hill, they have forgotten their resting place." Jer. 1. 6. The faithful and unchanging God, by the same prophet, and in the same connection, has said, "The children of Israel, and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go.—Their Redeemer is strong, the Lord of Hosts is his name, he shall thoroughly plead their cause, that he may give rest to the land, and

disquiet to the inhabitants of Babylon." 1. 33, 34. The Lord, by the prophet Ezekiel, has said, "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment." Eze. xxxiv. 16. In their oppression and trouble they will seek the Lord with full purpose of heart. To suppose that the church of Christ is commingled with the various branches of anti-christ at the present day, is to forget that Zion is a city by herself, a habitation for the mighty God of Jacob. Balaam said, in regard to national Israel, and it is applicable to spiritual Israel, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. xxiii. 9. They are the fewest of all people, and rather diminutive in their external appearance; but they are the chosen of God according to his purpose. Blessed be God, there are some who know and understand these things by experience—who have been delivered from the yoke of oppression and taxation, and are made to ride upon the high places of the earth, to eat the increase of the fields, to suck honey out of the rock, and oil out of the flinty rock. They feed upon his truth, and rest in the bosom of their Savior and Redeemer, and find his rest to be glorious. The Lord has given a banner to them that fear him, to be displayed because of his truth. Zion is the standard bearer of the blood stained banner of Jesus. He still pleads her cause against the inhabitants of Babylon, and they are disquieted before her, for the Lord has made Zion as the sword of a mighty man. But the weapons of her warfare are not carnal, but mighty through God to the pulling down of strong holds, &c. But to understand the nature of this war, and how the victory is accomplished, is beyond human comprehension. Men may calculate on natural premises, but they cannot explain or know the riddle. The secret of the Lord is with them that fear him, and he will show them his covenant. God will supply his church in her necessities, according to his riches in glory by Christ Jesus. From her infancy in experience, through all of her wars and troubles, until her ascension to glory, this truth is verified. While dwelling in the earthly house of her tabernacle, she is subjected to much tribulation, afflictions and persecutions, and is compassed with many infirmities. Every individual saint knows that his natural passions, affections and propensities are the same they were before he was born again, and often feels as though they had the ascending power over him. Hence the importance to keep under his body and bring it into subjection, lest that by any means in his conversation and conduct, by indulging the depraved leadings of his fleshly mind, and the temptations of Satan, he should be a castaway to the church, either in principle or practice. At times, as the grace of God abounds towards him, he is elated with the glory and preciousness of gospel truth, and his mouth and lips give utterance among the saints of what the Lord has wrought in him. The church of Christ collectively and individually are under law to Christ, and are under obligation to observe his commands. He said to his disciples, "If ye love me, keep my commandments." It is impossible to love God and not love the brethren; and it is impossible to love the brethren and not love the doctrine, laws and ordinances of Christ.—"God is love, and he that dwelleth in love dwelleth in God, and God in him." God is manifest in the flesh, in the church of the liv-

ing God the pillar and ground of the truth. A glimpse of the unsullied glory of the eternal Jehovah, and of the immaculate perfection of the church in Christ in the world of spirits, will cause an unspeakable (in the flesh) expression of praise and thanksgiving to God. It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. I have penned the above ideas as they arose before my mind, and I leave them without note or comment.

Affectionately your brother in the gospel of Christ,

JOSEPH L. PURINGTON.

Richmond, Maine, October 9, 1851.

For the Signs of the Times

79 Hammersley St. New York City, }  
October 21, 1851- }

BROTHER BEEBE:—May you be long spared to wield "The Sword of The Lord and of Gideon," and to feel the church of our God which he hath purchased with his own blood. I send you a few thoughts on Ruth, i. 6, which, if judged worthy, you will please publish in the Signs.

"Then she arose with her two daughters-in-law, that she might return from the country of Moab for she had heard in the country of Moab how that the Lord had visited his people in giving them bread."

In the five preceding verses we have an account of a family of ancient Israel which went into the country of Moab in a time of famine in the land of Israel; whether they were all spiritual Israelites or not the Holy Ghost has not informed us; but one of that family was a subject of that grace and faith that overcometh the world; and although an isolated individual, she was not lost sight of, either in the providence or grace of God. It appears that at the beginning of the famine this family was in comfortable circumstances and gathered their all together and went into the country of Moab to avoid the famine. But where can a child of God go to avoid afflictions? Poor Naomi first lost her husband, and then her two sons, both of whom had married women of Moab, Ruth, and Arpah. Naomi found herself left disconsolate, poor and afflicted; for it would seem that the Lord had hidden his face from her, and that is a great affliction to every believer. But news reached her that the Lord had visited his people in giving them bread. The righteous acts of the Lord reached even that heathen land, and O, what delightful intelligence it was to Naomi! The God of Israel had not utterly forsaken his inheritance, but had visited them with fresh manifestations and tokens of his loving-kindness and tender mercy: for his tender mercies are over all his works. When she had been in the country of Moab ten years, we find her on her way homeward, in company with her two daughters-in-law, Orpah and Ruth,—a striking figure of the professor of the present day and the child of God. They had both been brought up in idolatry, and both had been long in the company of Naomi, so there could have been no difference in their opportunities; for I have no doubt they had both heard, from Naomi's lips, how the Lord had divided the Red Sea, and how he brought his ransomed people through on dry ground, and how he fed them, in the Wilderness forty years on manna from heaven, and of the water from the Rock that followed them through their wanderings, & that Rock was Naomi's Christ, on whom all her people were founded for time and for eternity. I doubt not that she rehearsed to them how God brought Israel across Jordan, and how the walls of Jericho fell at the blowing of the

Ram's horns, and how Rahab, the harlot, was saved, and all her house, because she received the spies in peace; but all this did not soften the obdurate heart of Orpah, for her very name signifies *stiff-necked*. It is true, flesh and blood could find a few tears to shed, but she could easily wipe her face and go back into idolatry. Let us now return to her sister Ruth, and see if she was of the same way of thinking. Naomi asked her to go back to her country and to her gods, for she was no convert maker; she reasoned with her, and reasoned well; for there seemed to be nothing before them but extreme poverty. But Ruth replied, "Intreat me not to leave thee, nor to return from following thee; for whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God, my God; where thou diest will I die, and there will I be buried: the Lord do so to me and more also if aught but death part thee and me." How different were her feelings and language from that of the stiff-necked Orpah. The question arises, What made them to differ? Why it was grace, free, and abounding grace. Such language was never prompted by nature, by flesh and blood. The natural mind however embellished by education, could never utter such testimony nor manifest such self-denial. Men in every age have tried their handiwork in every civilized country under heaven, and on all classes, from the lisping babe down to the hoary-headed; they have for many generations exerted all their powers and put in motion every wheel of their free-will machinery, with all the mystic power of universal love and general redemption, and what have they brought forth? Only wind, and at last they shall reap the whirlwind! After they have brought all their craft to bear upon their poor dupes, both the teachers and the taught are all alike opposed to God's way of salvation, and to the saints being chosen in Christ Jesus before the world began, and to their having been loved with an everlasting love, and preserved amidst the fall, called by special grace and, by the indwelling of the Holy Ghost and belief of the truth, made meet for the inheritance of the saints in light. Such doctrine, and all who love and contend for it they detest and hate. We must conclude that their spot is not the spot of God's children.

But in the case of Ruth, grace singled her out from among the heathen, by an arrow from the quiver of the Almighty, which carried death to all her prospects of obtaining life from the religion in which she had been brought up, which was idolatry; for her declaration was, "Thy God shall be my God," the same arrow that carried death also carried life everlasting; for the life she afterward lived was a life of faith, and her faith was fixed on a sure foundation, even on Naomi's God.

How beautifully Ruth represents one of the ransomed of the Lord when first drinking of that river, the streams of which make glad the city of our God. O, how they cleave to the church and people of God, as Ruth did unto Naomi. Does not the arm of Omnipotence displayed in the case of Ruth, the wonderful providence of God that brought her out from her country and kindred, remind us of how and when the Lord revealed to us our state by nature, for

Thus the eternal counsel ran—  
Almighty love, arrest the man.

Can we not to the present moment remember the wormwood and the gall, and what a bitter thing sin appeared to be? Our sighs and groans to the Father of all our mercies, for deliverance, for a ransom, and our desire



was that we might be identified with that people which is not reckoned with the nations. That people which was set apart by God the Father, preserved in Christ Jesus and called to be saints,—But to return to Naomi, That afflicted child of God, had lost every earthly prop, and also the sensible presence of her God, for when she came to Bethlehem with her companion, all the city was moved about them, and they said, Is this Naomi? (that is pleasant.) And she said unto them, Call me not Naomi, call me Mara, [that is bitter,] for the Lord hath dealt very bitterly with me, I went out full, and the Lord hath brought me home again empty; why then call me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me. Such was the language of that tried saint, and who can read such trying experience of one whom the Lord has sealed without sympathetic feelings. In hours of adversity, when reading this account, I have felt such nearness, fellowship, and union for poor afflicted Naomi as no language can express. But we must remember, however dark the prospect, whatever may be the tribulation of the saint, "There is nothing too hard for the Lord." Jer. xxxii. 17. He always honors his word, and his promise honors his Son, abases sinful flesh, and delivers his dear saints; his promise is, "When thou passest through the waters I will be with thee and though the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee. For I am the Lord, thy God, the Holy One of Israel, thy Savior." Isa. xlii. 2, 3.

We have many examples recorded in holy writ in which the saints of God have written bitter things against themselves; but they have never been forsaken; no not one of them, nor will one of them ever be while the world stands. If we search from Genesis to Revelations and single out the most tried saints, from poor afflicted Job, Hannah, Hezekiah, Daniel, and David, we shall find the same fatherly care extended to them that he bestowed upon Naomi. The children of God do not remain always in one state, for who can make straight what God hath made crooked? Solomon says, "In the day of prosperity be joyful, and in the day of adversity consider, for God also hath set the one over against the other, to the end that man should find nothing after him." Eccl. vii. 14. Naomi's complaint was that the Almighty had testified against her and afflicted her. O! what poor short sighted mortals we all are; when his purposes concerning us are accomplished, how beautiful they appear; the apostle tells us that, "All things work together for good, to them that love God, to them who are the called according to his purpose." Rom. viii. 28. All things work together, not detached, the bitter and the sweet, the castings down and the liftings up, the dark and cloudy day, as well as the rising Sun of Righteousness with healing in his wings. If we never felt sick we had never known the worth of a physician, if we knew not that we were ruined we could not appreciate the Rock of our salvation; if flesh and blood could close in with overtures, &c. we should not want the Holy Ghost to quicken us or to take of the things of Jesus and shew them unto us. If we were without the frowns of the world and the trials common to all believers we should lack some very important evidences that we are the bone of his bone, and flesh of his flesh, who had not where to lay his head. It is a legacy of all the saints, "In the world ye shall have tribulation, but in me ye shall have peace." And again, "These are they which came out of

great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. vii. 14.

Brethren and sisters, just read the words at the head of this article, and then look at the poor afflicted saints, and see where they flee in the hour of adversity. I once heard a good man say, it was dreadful trouble that drives a man from God, but a blessed fatherly rod that brings his own children to kiss the hand that applies it. It is a poor place for a child of God, at the best of times, to dwell among heathen and idolaters, but it is much worse when every earthly blessing is withheld, with no kind friend to unburden their sorrow to, and nothing but darkness in the soul and all around them,—God's sweet presence withdrawn,—no answer to the cry of the prisoner. In such a case was poor Naomi, she could see nothing around her but bowing down to idols, stocks and stones. At this time news came to her that the Lord had visited his people after the long famine, which was, as it is thought, in the days of Gideon. We are not told by whom the news was brought, but God has many ways of communicating with his dear blood bought family, he is never at a loss for a messenger. In the case of Naaman the Syrian, he made use of a poor captive slave; for it is said, "Thus, and thus spake the little captive maid." The news by her to Naaman's wife was not more welcome than the news to Naomi that plenty was restored to Israel. And she, Naomi, arose that she might return from the country of Moab. O, what a blessed privilege in time of affliction and poverty, to be enabled, by precious faith, and the drawings of the Spirit, to flee to Jesus, and to lay all our comforts at his footstool, and trust no longer to what the world calls chance,—to fall into his hands, saying with Esther, "If I perish, I perish." Ah! my dear brethren, there is no danger of perishing under the wings of the Almighty.

I remain yours, in the Lord.

CHARLES GRAHAM.

[To be continued.]

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1851.

### The God, Man, and Mediator.

"For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time," 1 Tim. ii. 5, 6.

In answer to repeated inquiries of brethren who seem to be searching after truth, but without intending to set up our views as a standard of orthodoxy for others, any farther than they may find them in the scriptures of unerring truth, we will offer a few remarks on the text at the head of this article.

We understand the apostle in our text to declare that there is one God, Man, and Mediator in the person of our Lord Jesus Christ; no less, nor any more; and in this declaration Paul is sustained by many other portions of the word of God. But, perhaps in no other portion is the divine mystery more clearly presented in so few words.

First. THERE IS ONE GOD. That this declaration is strictly true, whether applied to Father, Son, or Holy Ghost, or to Father, Son and Holy Ghost, we do most solemnly and sincerely believe. But that it is a true and faithful testimony of the Lord Jesus Christ, is what we design more particularly to show. Not that we know or have known any Old School Baptist ever to have denied the position; but rather because the theme is so

grand and heavenly, that no saint can fail to feel a vital interest in it. When we declare our faith, that there is one God in Christ, we mean a whole, undivided and indivisible God; all the fullness of the Godhead embodied; that there is not an attribute or perfection of the eternal deity that does not belong to Christ. Nor can we conceive, in the absence of any of the essential attributes of the eternal Godhead, how we could either worship him or rely on him for eternal salvation without involving the guilt of idolatry. The scriptures affirm of him, that "God was manifested in the flesh,"—That, "In him dwells all the fullness of the Godhead bodily,"—That "He is before all things, and by him all things consist." "He is in the Father, and the Father is in him." "He and his Father are one." We no more believe that his Godhead is derived from the Father or Holy Ghost, than we do that the Godhead of the Father and Holy Ghost was derived from his; hence we reject the Arian notion that he is a begotten God; or that he is in any way whatever a dependent God, either for his being, attributes or perfections. To say that his Godhead is an emanation, creation or derivation, is, with us, equivalent to a denial that he is the "True God, and Eternal Life;" for if he be not the true God, it must follow that he is either a false God, or no God at all. And if he is Eternal Life, he must have eternally existed; and if it be admitted that his existence is eternal, it cannot be denied that he is self-existent, independent and from everlasting.

Second. HE IS ALSO THE MAN CHRIST JESUS. We believe that our Lord Jesus Christ in his incarnation, became as perfectly man, as in his Godhead, he is, and eternally was God. Of the pre-existence of his humanity to that of his advent into our world, we know nothing. We have found nothing in the divine record to convince us that his humanity existed until "he became" (by assumption) "flesh, and dwelt among us." We have read, that "His children being partakers of flesh and blood, he also himself took part of the same;" that is, the same flesh and blood that his children had partaken of prior to his incarnation. That "He was made of a woman; made under the law, that he might redeem them that were (not are) under the law." That "He took on him not the nature of angels; but he took on him the seed of Abraham." And if we be Christ's, then are we the children of Abraham, and heirs according to the promise. Of his humanity, he had a body which was conceived in the womb of the virgin Mary, brought forth as a babe in Bethlehem, which grew up to manhood, was susceptible of the feelings of our infirmities, sufferings, sorrows and death—that, so far as his humanity was concerned, he was made in all points like his brethren. In this body he was born, lived, died on the cross, was buried, arose from the dead on the third day, and afterwards ascended up into heaven. And in that identical body was seen of Paul, as one born out of due time; and by John on Patmos, as the very individual that was once dead, "but behold I live forever more, Amen, And have the keys of hell and death."

Third. We hold that he is, and was, and is to be, the only Mediator between God and men. And that his Mediatorial existence was before there were any fountains abounding with water—before the habitable parts of the earth were made, or the mountains were brought forth; even from everlasting. As Mediator we believe that he existed from everlasting in equal union with the Godhead

and the church, and in support of this sentiment we have his own words, most solemnly uttered, John xvii. 21, 22, and 23. Our text declares the existence of "One Mediator between God and men," even as it declares the unity and identity of the Godhead. One God, and one Mediator. Without a Mediator between, we can conceive of no connecting link between God and any of the creatures he has made. So inconceivably great must be the disparity between God and men, that there can be no way of access to God, but through a Mediator; and a Mediator must necessarily imply two parties between which he mediates, and our text declares the parties, namely, "God and men." To represent them both as the central point of union, it behooved him to be made of a woman, for being perfectly God before, he, to duly represent that nature in which his people had sinned, was made under the law which they had transgressed. "His children being partakers of flesh and blood, he also himself likewise took part of the same." Thus as fully identifying himself with men, as he was before fully identified with the Godhead. But from the text last quoted it will be seen that the flesh and blood in the present composition of his children, no more constituted them his children, than his incarnation constituted him the Mediator. His children existed in him as his children, before they partook of flesh and blood, or else he could not also likewise, or in like manner, have partaken of the same flesh and blood which they had previously partaken of; that is, previously to his incarnation. As a Mediator he existed as early as Job's day, or else Job was mistaken when he said, "I know that my Redeemer liveth." If he lived at that day, he certainly existed, and that was more than fifteen hundred years before his incarnation. And if he lived as a Redeemer, or Mediator between God and men fifteen hundred years before his advent to the world, where is the difficulty in conceiving that he filled the Mediatorial office or character at the date of the creation of the world, and as the scriptures represent, before the foundation of the world? That redemption is ascribed to him as the Redeemer, involves his mediatorial character, for it was "to redeem us," (men) "unto God." But in the absence of his Mediatorial existence before the world began, can any mortal tell how the church was saved and called with a holy calling, not according to their works, but according to his own purpose and grace which was given us in Christ Jesus before the world began?

Do we find it recorded in the scriptures, and do we actually believe that the church was chosen in Christ Jesus before the foundation of the world, and predestinated to the adoption of children, and made accepted in the Beloved, and that we received an inheritance in him, being predestinated according to the purpose of him who worketh all things after the counsel of his own will? Can we read and believe this, and yet disbelieve that the Mediator between God and men existed until Christ came in the flesh? Does the name Christ signify the Anointed of the Father? and the name Jesus signify the Savior of his people? and can it be supposed that he existed as the Anointed, and the Savior, before his mediatorial existence? If these characters do not belong to his Mediatorial existence, in what does his Mediatorial character consist? And yet the express testimony of the scriptures affirm, that the purpose and grace of God, including the salvation and holy calling of the saints was given to the saints, in Christ Jesus, before the world be-

gan. And we are farther instructed, by the same unquestionable authority, that *spiritual blessings in heavenly places in Christ Jesus, were given us according as He (God) hath chosen us in him before the foundation of the world.* By this testimony we know that no spiritual blessing was, or ever will be given to men, only as they were chosen in Christ Jesus before the world began. If, then, neither Christ Jesus, nor his people in him existed before the foundation of the world, no spiritual blessings ever have or ever will be given to men. But, we are told, He existed as God; very true. This we most sincerely believe; but did he not also exist as Mediator between God and men? Or, is it understood, that God blessed us in God, and that God chose his people in himself, without any reference to a Mediator? For a thousand worlds we would not utter a sentiment conflicting with the doctrine that Christ is God; but what we wish to contend for, is, that he is also as really "The Mediator between God and men." If we are mistaken in this view, where shall we look for that covenant which is ordered in all things and sure? Who is God's "Chosen," with whom God says he has made that covenant? Where is that man of his right hand, whom God has made strong for himself, and on whom the inspired Psalmist prayed God to look? In whose name was the whole family in heaven and earth named? And how was the New Covenant of grace and salvation ordained in the hand of a Mediator, if no Mediator existed before the world began? Will it be contended that God, in his own Godhead, was the Mediator between himself and men? if so, how are we to account for the language of our text, at the head of this article? However this subject may appear to those who are more enlightened than ourselves, with our limited conception of divine things, it does certainly appear that the Mediatorial existence of Christ embraces the existence of all the election of grace; so that when God said, "Behold my servant whom I uphold, mine elect in whom my soul delighteth," he spake of Christ as his Anointed, and of all the church in him, as God's elect; who, viewed in Christ, are the delight of the Father. We admit that the term, *servant*, had reference to his revelation in the flesh, when he should come to do the will of him that sent him, and to finish the work; but we cannot view Christ in any sense as the *elect*, separately considered from his people; for we are expressly informed that they were chosen in him before the foundation of the world; so that the terms, *mine elect*, embrace the Head and body of him whom God has given to be the Head over all things to his church, which is his body, the fullness of him who filleth all in all.

*Fourth.* This divine Mediator gave himself a ransom for all. All of whom, or of what? If for all that have sinned, then all men, and all devils are ransomed; and we are assured that the ransomed of the Lord shall return and come with singing and everlasting joy unto Zion. But this cannot be, for the scriptures positively teach us that wicked men and devils shall be otherwise disposed of, and where the smoke of their torment ascendeth up for ever and ever. Yet it is clear that in giving himself a ransom Christ had a specific object in view. He "gave himself a ransom for many." And although he has withheld from us the exact number of persons redeemed from the earth, they shall be testified in due time. That is, as we understand our text, all for whom he gave himself a ransom, shall be identified, by the unquestionable testimony of the Holy

Spirit, who, in due time, (or at the appointed time) shall quicken, regenerate, and seal them with the Holy Spirit of promise. But for this sealing, or testimony, by which all the residue of the members of Christ's body shall be finally identified, we must wait until *due time*, and we may rest assured that as soon as the time appointed of the Father arrives, or falls due, according to the eternal purpose, the Holy Ghost will search them out, and make them manifest as the ransomed of the Lord, with such demonstrative testimony as shall be convincing and unanswerable. May it be the happy lot of the writer and readers of this article, to stand identified with the ransomed of the Lord, when the Spirit's testimony shall have sealed all the heirs of immortality, and when the Great God, our Savior, shall descend from heaven with a shout, may we be found among them who shall rise first, and meet him in the air. And when the Son of God shall deliver up the kingdom unto God, even the Father, may we be found in him, not having our own righteousness, and in full chorus swell the loud notes of that immortal anthem of praise unto God and the Lamb, which shall be the untiring and interminable employment of all the ransomed of the Lord in a world without end.

#### CIRCULAR LETT. R.

*The Maine Old School Predestinarian Baptist Association, held with the church in Jay, September 12th and 13th, 1851, to the churches and brethren composing this meeting, whose messengers we are, sendeth christian salutation.*

DEAR BRETHREN:—In the scriptures of divine truth, we find mankind divided into two classes; and even since the fall of man, there have been two kinds of religion brought to view in the bible—the one a natural religion, and the other a spiritual religion. These two religions are as different, the one from the other, as light is from darkness, and are as far apart as heaven is from hell. One will save the soul with an everlasting salvation, the other will sink the soul into everlasting despair. Many more are they that embrace the natural religion than they that embrace the spiritual religion, for we are told by Him who cannot lie, that wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat; because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it. We have therefore selected, for a foundation for this Circular, that portion of the word of God which may be found recorded in Matthew, 5th chapter and 20th verse. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

We shall, therefore, in the discussion of this subject, remark, in the first place, upon the righteousness of the scribes and pharisees, which is a natural religion.

Mankind, in this natural state, never have nor ever can discern spiritual things, for we are assured that the natural man receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them, because they are spiritually discerned: and yet man is so wise in his own esteem, that he is naturally a religious being, and goes about to establish a righteousness of his own, which is in direct opposition to the God of heaven, although he thinks he is thereby doing God service. Cain was one of this class, and the multitude before the flood were involved in the same way. This natural religion led them

to engage in building the city and tower of Babel. The Jews, in departing from God, and worshipping the works of their own hands, were engaged in this false religion, and all the scribes and pharisees were alive in it without the law. The apostle Paul speaks in particular how he was engaged in it, previous to his conversion to God. When we consider the old covenant, and those Judaizing teachers who came down from Judea, we perceive at once that this religion is offered to man on certain conditions, 'to be performed by him and in his own strength; thus we see that it can be taught by man to his fellow-man. He can describe particularly the first step, and so on to the end of the race; and hence we learn that man can understand it all perfectly well before he first sets out. This religion is so pliable that man can handle it according to his own pleasure; yea, he might have had it ten years before he did obtain it, if he had only thought of so doing sooner, and set about it in earnest. And after he has got it, if he don't like it he can lay it aside and have nothing more to do with it, or it is offered on certain conditions, and depends altogether on the will of the creature. Great exertions have been put forth to propagate it in the world—sea and land have been encompassed to make one proselyte, and its progress has been unprecedented. Again, in this religion man has just as much as he lives for.—Look at the pharisee who went up into the temple to pray. He fasted twice a week, paid tythes of all that he possessed, and lived for all the religion he had. This class were so wise and perfect in their own eyes that they despised others, put on a sad countenance that they might appear unto men to fast, and made long prayers to be heard of men. They were not troubled as other men—they had no bands in their death—their strength is firm, so that they at last knock boldly for entrance, and say, "Lord, Lord, open unto us; thou hast taught in our streets, and in thy name have we done many wonderful works." But alas! this false religion sinks them into everlasting despair; for God himself says to them, and all similar characters, "Depart from me, ye workers of iniquity, I never knew you!"

We are also taught, in the scriptures of divine truth, that by the transgression of our first parents, all mankind are dead in trespasses and in sins; that there is no fear of God before their eyes, and that they are justly condemned by God's holy law. Therefore if God had passed by the whole human family, as he did the fallen angels, and had provided no Savior, man would have been justly condemned, and God's throne would have remained a white throne. But while man was in the open field of rebellion, and there was no created eye to pity, nor arm to save, God, being from everlasting to everlasting, loved a people with an everlasting love, for the apostle informs us that they were chosen in Christ unto salvation before the foundation of the world. They were given by the Father to the Son in the covenant of redemption. The Son came into this lower world, was born under the law, to redeem them that were under the law, that they might receive the adoption of sons. The Son fulfilled the law that was against his people; he suffered the pains of hell, and so redeemed them from the curse of the holy law of God, and established a new covenant with them all, that he would ascend to his God and to their God, who, although dead in trespasses and in sins, he could nevertheless send his spirit into this world, and put it in their minds, and write it in their hearts, and would be to them a God, and they

should be to him a people. Their sins and iniquities he would remember no more. They should love the things they once hated, and hate the things they once loved. They should live as strangers and pilgrims in this world, and at last be prepared to reign with him in heaven. This agrees with the words of Christ, "Ye must be born again," or never see the kingdom of God. And God has been carrying on his work, and gathering in his elect, and saying to the north, Give up, and to the south, Keep not back; he has been bringing his sons from afar, and his daughters from the ends of the earth. This religion is altogether supernatural. The individual is changed before he knows it. Regeneration is an instantaneous work, but its evidences are progressive. The effect on the person is, that he sees that God is holy, and his law is holy, just and good, but he is carnal and sold under sin. It clearly discovers that if God should deal with him according to his works, he must sink, and sink to rise no more. He is constrained to cry to God for mercy, and when he is cut off from all his own works, and is brought to a stand-still place, viewing himself wretched, miserable, helpless and undone forever, Christ appears as the end of the law for his salvation, and thus he can rejoice in being saved by grace through faith, and that not of himself, it is the gift of God, not of works, lest he should boast. So he even lives in this world, viewing himself a poor sinner saved by grace, without one good work to recommend him to God. Of such it will be said, Come ye blessed inherit the kingdom prepared for you from the foundation of the world. So the poor and needy are saved with an everlasting salvation, while the self-righteous are driven away in their wickedness.

Dear brother, is it not to be feared that in this day of boasted light and knowledge that the multitude are following this natural religion? We hear them saying, in perfect harmony with the pharisee, that they have just as much religion as they live for. They are trusting in themselves and not in God, encompassing sea and land to make proselytes, saying men and money are the means of saving souls, and are thus rejoicing in the works of their own hand. But have we not reason to bless God that he has reserved a remnant according to the election of grace, who have not bowed their knees to the image of Baal, but who yet stand firm in the doctrine of Christ, and refusing to compromise with error in this really cloudy and dark day. And as we have a hope that we are of this little flock, may we show by a well ordered life and conversation, that we are of this people whose God is the Lord.

JOSEPH L. PURINGTON, *Moderator*,  
WILLIAM QUINT, JR., *Clerk*.

#### CORRESPONDING LETTERS.

*The Maine Predestinarian Baptist Conference, in session with the North Berwick Baptist church, September 5, 6, and 7, 1851, to the Associations, churches and brethren with whom we correspond, send christian salutation.*

BELOVED BRETHREN:—Through the rich mercy of our covenant God, we have been spared through the past year, and are permitted once more to meet in our annual conference, to greet each other in the love and fellowship of the gospel, to unite in social worship, and to attend to matters relative to christian correspondence, and we desire to render unfeigned thanks to his holy name.

The church of God has been God's peculiar care throughout all generations. He hath



loved his people with an everlasting love, therefore with loving kindness hath he drawn them. He is with them whilst they are passing through the floods, and through the fire, as well as when they dwell in the pleasant land, enjoying peace and plenty. The history of the church has been written in blood, from the days of Abel to the present time. His people have been an afflicted and poor people in all ages; yet they have trusted in the name of the Lord, and staid upon their God: Jesus is not ashamed to call her members, BRETHREN, but acknowledges them as *bone of his bone, and flesh of his flesh*. The unity of Christ and his church is, and ever must be, a precious doctrine to the children of God; for by this union all the saints stand securely; but could that union be dissolved, they would inevitably fall to rise no more. But, thanks be given to God, the union is secure, it can never be dissolved, Christ and his members are one. The church was "created in Christ Jesus." Eph. ii. 10. They were "Chosen in him before the foundation of the world." Eph. i. 4. They were one with him when he died; "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." 2 Cor. v. 14. They were one with him in his resurrection; "Quickened together with Christ, and raised up together with Christ." Eph. ii. 5, 6. Christ has risen from the dead, as the life of his body, which is his church, and has ascended up on high, and ever lives; and because he lives, all his members live also. None can separate us from the love of God, which is in Christ Jesus. Rom. viii. 39.—That love is eternal, unchangeable love; "Whom the Lord loveth, he loveth unto the end." Death cannot separate us from this love. Our bodies must die, but we die in hope of a glorious resurrection. Christ has arisen as the *first fruits*, and they that are Christ's shall arise at his coming. We are saved by grace, through faith, and that not of ourselves, it is the gift of God; and are kept by the power of God, through faith unto salvation, and shall be brought off more than conquerors, through him that loved us.

Trials await us while we remain here below; but trials cannot harm the children of God, they only operate on them, as the furnace does upon the gold; they only serve to purify, so that when they are tried they may come forth as gold that is tried, that they *might be found unto praise, and honor, and glory, at the appearing of Jesus Christ*. God sitteth as a refiner's fire, and will purge the sons of Levi. Temptations also await us in the wilderness; but he knoweth how to succour them that are tempted; for he was tempted in all points like as we are: yet without sin, and can be touched with the feelings of our infirmities, and will not suffer us to be tempted above that we are able; but will also with the temptation make a way for our escape, that we may be able to bear it. Dark and gloomy scenes have to be passed through by the disciples; but darkness and light are both alike to him who is our Sun, and he will cause the darkness to pass away, when he hath accomplished his purpose by it; then will he arise, and his light shall dispel the gloom of the night, and we shall rejoice that our light is come, and that the glory of the Lord is risen upon us. Tribulation is appointed to the people of God in this world. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." John xxii. 19. "Many are the afflictions of the righteous, but the Lord hath delivered him out of them all. He keepeth all his bones, not one of them is broken." Ps. xxxiv.

19, 20. In the above quotation from the Psalms, Christ and all the members of his mystical body are brought to view, and represent God's protection and care of the whole church of God.

Brethren, we have no cause to be discouraged on account of the many trials and difficulties we meet with; they are a part of the legacy, left to the heirs of promise, and work for their good. All are most needful, not one of them is in vain. Neither have we cause for discouragement on account of the thinness of our ranks, nor of the smallness of the visible band; for the Lord is our Captain, and he leadeth to certain victory. The visible flock is small, and may be reduced still smaller; but our Lord hath said, *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom*. The visible church has been, at different times, reduced exceedingly low, and the saints have been led to inquire, "By whom shall Jacob arise? for he is small." But we find a solution of the question in the never-failing record that God has given of his Son, and it is thus recorded, "NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS." Zech. iv. 6. There is nothing too hard for the Lord, who hath said, "My counsel shall stand, and I will do all my pleasure." Isa. xli. 10.

The church of Christ in this region, for several years past have passed through dark and dismal scenes, until within the last two years. Many times have we felt to say, Shall we ever see good days again? Oh, that it were with us as in days that are past! Our enemies triumphed, and appeared to think that the time was near at hand, when the Old School Baptists would be numbered among the things that were, and were ready to say, Aha! even so would we have it; and of our desolation, Aha, aha, our eye hath seen it! But God, who is rich in mercy, remembered us in our low estate, and has been pleased once more to right up his cause, and has caused his face to shine upon us in mercy, so that we have been made to rejoice as in times past. He has caused his Zion again to appear as a well watered garden. The members of the church have been revived, and converts have been multiplied.

Our present session has been harmonious and interesting. We would gratefully acknowledge the receipt of your messengers and minutes, and desire a continuance of your correspondence; and as we do not print Minutes, we desire you to receive our correspondence through the "Signs of the Times."

We have appointed our next annual Conference to be held (the Lord willing) with the Old School church at North Berwick, York County, Maine, to commence on Friday, after the first Monday in September, 1852, at 10 o'clock, A. M. At which time and place we hope to receive your Messengers and Minutes. "Brethren, come over and help us."

P. HARTWELL, Moderator.

WM. QUINT, JR., Clerk.

*The Maine Predestinarian Baptist Association, to all of like precious faith with whom we correspond, grace and peace be multiplied.*

BELOVED BRETHREN:—The gospel of our Lord Jesus Christ, is that which affords joy and consolation to the heirs of promise, for it is the power of God unto salvation to every one that believeth. Trials and afflictions must come—offences and persecutions must needs come, for so it is ordained of God; but he that endureth to the end shall be saved. Saved here in time—saved with an ev-

erlasting salvation. But, brethren, none will endure only such as have been born again.

Brethren, let us examine ourselves, and see if we have any of those marks of a christian which the word points out. Christ said, "Without me ye can do nothing; I am the vine, and ye are the branches; the branch cannot bear fruit except it abide in the vine." Neither can we bear fruit unless we abide in his word. We are dependant on God for the teachings of his Spirit to guide us into truth—for grace to enable us to contend earnestly for the faith which was once delivered to the saints; for faith that we may be enabled to believe in the promises contained in the word—love that casteth out fear, and a meek and quiet spirit, rendering good for evil, and esteeming others better than ourselves.

Our heavenly Father has permitted us again to meet together in an associated capacity, where we have sat together as in heavenly places in Christ. We were disappointed in not seeing and hearing from you more fully by your messengers, but let us wait patiently for the development of God's purposes.

Our next annual meeting will be held with the church in Whitefield, on Friday, Saturday and Sunday after the second Monday in September, 1852, when and where we hope once more to meet your messengers in love in the Lord.

JOSEPH L. PURINGTON, Mod.

WM. QUINT, JR., Clerk.

BROTHER BEEBE:—The above Association voted to not print their Minutes this year, but requested me to send the Circular and Corresponding Letters to you, to be printed in the "Signs of the Times," wishing the Corresponding Associations, &c., to receive this in the room of Minutes. Also, wishing you to notice the ministering brethren who were present, viz: Elders, J. L. Purington, J. Macomber, D. Whitehouse, J. A. Badger, L. Cox, Wm. Quint, Jr., and Wm. J. Purington, licentiate.

Yours,

WM. QUINT, JR.

### Miscellany.

SINGULAR IDEA OF RELIGION.—One of the French journals contains the account of an atrocious and deliberate murder in Lyons, by a young man who, having embezzled his employer's property, resolved to get rid of his life to escape the disgrace of detection. The account states, that "having received a very religious education!" he dared not commit suicide, as that would afford him no time, "after striking the fatal blow, to demand pardon of God;" and accordingly he resolved to murder some one, that between the time of the murder and his execution he might have time to attend to the duties of religion. Accordingly he went into the theatre, and plunged a knife into the heart of a young married woman while sitting at the side of her husband, and neither of whom he had ever before seen! Was not Popery responsible for this? Does it not teach that in a few minutes a priest can make all the necessary arrangements for transmitting the most polluted soul to heaven? Was it not so in the case of the Bishop of Cincinnati and the hideously depraved Count de Bocarme?

Presbyterian.

Does the popular protestant arminianism of the United States teach any thing better? [Ed. Signs]

GALE ON LAKE ERIE.—Loss of Life.—The propeller Henry Clay, Captain Collard, was lost off Long Point, Canada, during the gale of the 23d, and one female passenger and her entire crew were drowned, with the exception of David Keefe, a wheelman. The crew consisted of twenty-nine persons. At 12 o'clock on the night of the 23d, when off Long Point, and lying side up in the trough of the sea, the captain lashed himself and the female to the jib-stay, and the crew all lashed themselves to the rigging: in twenty minutes after, the boat went to pieces, the deck and

cabin came off, and the hull turned bottom upwards: the captain could not unlash in time, and went over with the hull. Captain Collard was formerly an officer of the Texas Navy, and the inventor of the signal lantern, now used for distinguishing vessels at sea.

RAILROAD ACCIDENTS.—A frightful collision occurred at about 7 o'clock on Saturday evening, on the New York and New Haven Railroad, at Mount Vernon, a short distance this side of New Rochelle, between the six o'clock freight train from this city, composed of thirteen cars, and the 4 20 P. M. passenger train from New Haven, by which three persons were killed instantly, and many others seriously maimed and bruised, among them, two who had both legs broken. Both trains were going very swiftly, rendering the collision most terrible. The engine of the freight train was forced back on its own cars, two of which were crushed. The tender of the locomotive attached to the down train was partially thrown upon the engine, and the baggage car upon the tender. A portion of the carriage attached was wrenched from its holdings, and driven through the back of the baggage car, and projected through the roof, the after part resting edgewise on the ground, and the whole inclining at an angle of forty-five degrees. The blame of the catastrophe would seem to lie on the switchman at William's Bridge, who had neglected to place the proper signal between the tracks, to warn the freight train not to proceed farther till the down train should have passed that point. A curve in the road and a deep cut at the point of collision prevented a discovery of the approach of the two trains until too late to prevent the fatal consequences which ensued.

—An accident occurred on the Hudson River Rail Road last Friday, caused also by the carelessness of a switchtender, in turning the switch the wrong way, by which one person was killed, the engineer had both his legs broken, and the fireman was seriously bruised. The engine went down an embankment and turned over. The baggage car was thrown across the track, and against this the four passenger cars were thrown with great force. None of the passengers were hurt.

SINGULAR CASUALTY ON THE HARLEM RAIL ROAD.—Saturday morning, about 7 o'clock, the down train was passing through the deep cutting of the Harlem Rail Road, near Thirty-seventh street, when a horse, with cart attached, loaded with stone, backed off the high embankment, lodging upon the hinder car, crushing the roof, and seriously injuring one of the passengers. The latter car fortunately contained but four passengers, while the forward cars were full. Four or five seats were broken to splinters. The horse, strange to say, escaped injury, having struck the end of the car and rolled off upon the track.

COLLISION A SEA.—At 11 o'clock on Saturday night, about six miles from Cape Cod, while blowing a gale, the steamship William Penn, which left Boston at 4 P. M. the same day came in contact with the schooner Belle Isle, of Providencetown, just returning from a whaling cruise. The schooner was struck on the starboard bow, so that she keeled and rolled over. There were twenty persons on board the schooner, seven of whom jumped on board the William Penn. Nine were taken from the wreck, and four were lost.

The new steamer Atlas, which has been running between Detroit and Ogdensburg, with a cargo of flour for the latter place, went ashore near Grand River Canada, in the gale of Thursday night. She is a total wreck.

### ADVICE.

Command thyself: no sudden answer give. With zeal do good, for that alone you live. To know the worth of time, remember death; Thy life is short, and passing is thy breath. Be sober-minded—wear a look serene. Act before God, although by man unseen. Speak not in vain, nor foolishly depart From gentle words, and purity of heart. To truth, and charity, and peace inclined, With caution censure or applaud mankind.

## POETRY.

## The Church.

Lines written on a bed of affliction by one totally deaf and blind.

Who is this whose footsteps press  
Upwards from the wilderness,  
Leaning on her much-loved Lord,  
Listening to his gracious word?

'Tis the Church, the bride elect,  
With surpassing glory decked;  
By angelic hosts admired,  
In celestial robes attired.

Fairer than the Queen of Night,  
Splendid as the orbs of light,  
Terrible in all her charms  
As a banner'd host in arms.

Long in nature's miry clay,  
Sunk, degraded, tost she lay;  
Till incarnate Deity  
In the time of love passed by;

Saw her weltering in her blood,  
Washed her in redemption's flood,  
Cast his mantle o'er her soul,  
Healed her wounds and made her whole!

Whence, then, flow this fair one's tears?  
Whence her anxious doubts and fears?  
Can she ever suffer harm,  
Leaning on her Bridegroom's arm?

Ah! the monster unbelief  
Swells her bosom thus with grief,  
And a host of mighty foes  
Ceaselessly her march oppose.

Feeble in herself and frail,  
Often would those foes prevail;  
But that mighty arm, indeed,  
Never fails in time of need.

He will bring her safely through,  
Whatsoever hell can do;  
Endless, boundless, matchless love  
Certifies a crown above.

What though Jordan's billows roar,  
Glory waits on Canaan's shore;  
'Tis a momentary strife,  
But the end's eternal life.

What though trials vex thee sore,  
Soon the conflict will be o'er;  
Perfect bliss shall well repay  
All the sorrows of the way.

SARAH CHURCH.

## Blessed are they that Mourn.

BY WILLIAM C. BRYANT.

Oh! deem not they are blest alone  
Whose lives a peaceful tenor keep:  
The Power who pities man has shown  
A blessing for the eyes that weep.

The light of smiles shall fill again  
The lids that overflow with tears;  
And weary hours of woe and pain  
Are promises of happy years.

There is a day of sunny feet  
For every dark and troubled night;  
And grief may hide an evening guest,  
But joy shall come with early light.

And thou, who o'er thy friend's low bier  
Sheddest the bitter drops like rain,  
Hope that a brighter, happier shore  
Will give him to thy arms again.

Nor let the good man's trust depart,  
Though life its common gift deny,  
Though pierced and broken be his heart,  
And spurned of men, he goes to die.

For God has marked each sorrowing day,  
And numbered every secret tear;  
And heaven's long age of bliss shall pay  
For all its children suffer here.

## An After-Thought.

I cannot call affliction sweet,  
And yet 'twas good to bear;  
Affliction brought me to Thy feet,  
And I found comfort there.

My weaned soul was all resign'd  
To Thy most gracious will;  
Oh! had I kept that better mind,  
Or been afflicted still!

Where are the vows which then I vow'd,  
The joys which then I knew?  
Those vanish'd like the morning cloud,  
These like the early dew.

Lord, grant me grace for every day,  
Whate'er my state may be;  
Through life, in death with truth to say,  
"My God is all to me!"

MONTGOMERY.

## MARRIED.

At Otisville, on Saturday evening, the 25th ult. by Elder Gilbert Beebe, Mr. GEORGE C. STRICKLAND, to Miss MARY ANN, daughter of Thomas Beebe, Sen., all of Otisville.

## OBITUARY.

From the Sullivan Co., Whig.

Frantzville, Sept. 28, 1851.

DEAR SIR:—A distressing accident occurred at this place, on Thursday night, the 25th inst., as follows, viz:

Our neighbor, Samuel S. Clark, had just returned with his canal boat from Rondout, and had tied her up in the Basin, when all came on shore until night, when Mr. Clark's two sons, Bronson, about 9 years and John, about 16 years old went on board to sleep. They were talked with about half past 7, P. M., on the boat. About half past 8 o'clock, the boat was discovered to be on fire! Alarm was immediately given by two young men. G. C. Frantz ran to Mr. Clark and told him his boat was on fire. He exclaimed, "Oh, my boys!" and started for the boat. The fire was soon extinguished, but alas! too late! the boys were both dead. It is supposed they were dead when the boat was first discovered to be on fire. They were badly burned, but it is thought they died from suffocation, as they slept under the stern deck, and the cabin was literally in flames inside. It was heart-rending to hear the cries of the parents and sisters. May God help them to bear up under their affliction.

J. R. F.

P. S. It was nearly 10 o'clock when the bodies were taken off the boat.

Mr. Clark has one surviving son, if living, who has been absent about fourteen months, supposed to be engaged in the Boating business, on the line of the Erie canal. James T. Clark, aged 18 years last August, from whom he is exceedingly anxious to hear. The distressed parents of the young man, now bereaved as they are, greatly desire the return of their long absent son, to whom a legacy has been left by a relative since he left home.

Publishers of News Papers, on the line of the Erie Canal, especially those published at Utica, Syracuse, Rochester and Buffalo, would confer a special favor on the afflicted family by inserting this notice, and those doing business on the canal, by making inquiry, and forwarding any information they may elicit, to the father of the young man, addressed, Samuel S. Clark, Frantzville, Ulster Co., N. Y.

Fremont, Iowa, October 13, 1851.

BROTHER BEEBE:—You will please insert the following obituary notice of the decease of a much beloved sister in Christ, viz: ELLEN BLAKELY, wife of Elder Isaac Blakely, of Apponoose County, Iowa, who departed this life on the 5th day of June last, after an illness of eight days, aged thirty one years, nine months, and three days. She leaves an agreeable husband and five children, together with a large circle of friends and acquaintances to mourn their loss. She was a kind and affectionate woman, very hospitable and obliging, ever ready to sympathize with the afflicted, and to administer to the wants of the distressed. The house of Elder Blakely has ever been the home of the brethren who called on him; none can more fully attest the truth of this statement than myself, and none can more fully sympathize with brother Blakely, knowing as I do the great loss he has sustained in the death of so worthy a companion. But she has gone, we trust, to the bosom of her Redeemer, and left her old body to take a sweet sleep in the grave, until God shall bid it arise.

Very respectfully,

Yours in the gospel of Christ,

WM. M. MORROW.

DIED, in the City of New York, on the 22d day of October, FLORANTEEN F. MANNIE, aged 5 years, 11 months and 2 days.

## OLD SCHOOL MEETINGS.

An Old School Meeting will be held with the New Vernon Baptist Church, on Wednesday and Thursday the 5th and 6th days of November inst., beginning on each day at 10 O'clock A. M.

Old School Baptist ministers and brethren, are affectionately invited to attend with us.

By order of the church:

G. BEEBE, Pastor.

The church at Thompsonsontown have appointed an Old School Meeting, to be held at the Crane School House, (about three miles north of Monticello, Sullivan Co., N. Y. on the Liberty Road.) on Wednesday and Thursday, the 3d and 4th of December next, at 10 o'clock, A. M. of each day. Old School Baptists generally, and ministers of the gospel especially, are affectionately invited to attend.

BROTHER BEEBE:—Please give notice through Signs, of our yearly meeting, to be held with the Salem church, at our room, 2d story of Independent Hall, No. 125, North 4th Street below Callowhill Street, on Saturday and Sunday, the 29th and 30th days of November, 1851. Old School Baptist ministers and brethren are affectionately invited to attend with us.

Your unworthy brother in Christ, if I am not deceived,

I. P. HELINGS.

Philadelphia, October 27, 1851.

## NOTICE.

## Southern Baptist Messenger, Signer of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the payment must be made when the orders are forwarded. The orders and advance payment may be addressed, *post paid*, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co., N. Y., G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

## RECEIPTS.

|   |         |
|---|---------|
| NEW YORK.—Dr G W Beal \$1; T More 1; J L Horton 1.                          | 3 00    |
| MAINE.—Elder Wm Quint, Jr., 2.50; Eld D Whitehouse 1.                       | 3 50    |
| MO.—Wm Dyson 3; Col Parker Dudley 2; Eld H Louthan 2.                       | 7 00    |
| OHIO.—Eld Levi Sikes, 1 00  |         |
| CT.—Gen Wm C Stanton, 1 00  |         |
| ARK.—E Bell & J Williams, 2 00  |         |
| GA.—N Folsom, 1 00  |         |
| IOWA.—Wm M Morrow, 1 50   |         |
| KY.—Eld Jas Baskett, (to Vol. 20, No. 15) 3; Mrs Martha Jones 1.            | 4 00    |
| PA.—Solomon Purdy, 2 00   |         |
| LA.—Eld Tho Meredith, 1 00  |         |
| ALA.—Josephus Barrow, 1 00  |         |
| ILL.—Alexander Gray, (Southern Baptist Messenger, and Banner of Liberty) 2. | 2 00    |
| N. J.—E Rittenhouse, 1 00   |         |
| IA.—Henry Morris, 3 12  |         |
| Total,  | \$34 12 |

## LETTERS RECEIVED.

Valentine Beck, J D Hart, Eld J L Purington, Geo W Philpott, Z Angel, Solomon Bonds, E Rittenhouse, Silas G Hail, Eld Wm Quint, Jr., Mrs J V Howerson, Wm Dyson, John T Risler, Eld Levi Sikes, Dr G W Beal, Eld Wm Sharp, Eld Martin Robison, Jas Sherman, General William C Stanton, E Bell & J Williams, Col P Dudley, Eld S Trott, G Hall P M., R A Morton, Esq., J Storms, Eld H Louthan, Eld Jas Baskett, R W Hawkins P M., Solomon Purdy, Wm L Beebe, Chs Graham, S Bonds, Eld Tho Meredith, Eld D Whitehouse, W B Taylor P M., Alexander Gray, D Durand, B Slösson P M., Dea I T Saunders, Mrs Martha Jones, Robert A Robinson, E Rittenhouse, I P Hellings, Henry Morris, N Folsom, Wm M Morrow.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed post paid.

TERMS.—\$1.50 per annum or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

## LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

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FLORIDA. Elder Seaborn Jones.

GEORGIA. Elders, W. C. Cleveland, J. Colley, A. Belcher, G. W. Lowry, D. C. Davis, B. Manning, D. W. Patman, J. Bowdoin, Prior Lewis, Willis C. Norris, D. L. Hitchcock, Jas. H. Montgomery, and brethren J. C. Simms, P. Stewart, Geo. Levees, J. M. Holley, J. Gersham, N. Beavens, T. H. Moore, Esq., J. B. Alderman, David R. Hay, A. Preston, George W. Wright.

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MASSACHUSETTS. Eld. Leonard Cox, and brethren, David Hart and Amasa Pray.

MARYLAND. Elder Wm. Marvin, and brethren, Wm. Sellman, H. Choate, L. F. Klipstine, J. G. Dance, Whitfield Woodford, Lewis R. Cole and James Lownds of Baltimore city.

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NORTH CAROLINA. Eld. C. B. Hassell, B. Cooper, brethren, J. S. Battle, J. K. Green and R. D. Hart Archibald Staton.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., NOVEMBER 15, 1851. NO. 22.

## POETRY.

### "O Wretched Man that I am."

How sore a plague is sin,  
To those by whom 'tis felt:  
The Christian cries, "Unclean, unclean!"  
E'en though released from guilt.  
O wretched, wretched man!  
What horrid scenes I view!  
I find, alas! do all I can,  
That I can nothing do.  
When good I would perform,  
Through fear or shame I stop:  
Corruption rises like a storm,  
And blasts the promised crop.  
Of peace if I'm in quest,  
Or love my thoughts engage,  
Envy and anger in my breast  
That moment rise and rage.  
When for an humble mind  
To God I pour my prayer,  
I look into my heart, and find  
That pride will still be there.  
How long, dear Lord, how long  
Deliverance must I seek?  
And fight with foes so very strong,  
Myself so very weak?  
I'll bear the unequal strife,  
And wage the war within;  
Since death that puts an end to life,  
Shall put an end to sin.

HART.

### Cast down, yet Hoping in God.

O my soul, what means this sadness?  
Wherefore art thou thus cast down?  
Let thy griefs be turn'd to gladness,  
Bid thy restless fears be gone;  
Look to Jesus,  
And rejoice in his dear name.  
What though Satan's strong temptations  
Vex and tease thee, day by day,  
And thy sinful inclinations  
Often fill thee with dismay;  
Thou shalt conquer,  
Through the Lamb's redeeming blood.  
Though ten thousand ills beset thee,  
From without and from within:  
Jesus saith, he'll ne'er forget thee,  
But will save from hell and sin:  
He is faithful,  
To perform his gracious word.  
Though distresses now attend thee,  
And thou treadst the thorny road,  
His right hand shall still defend thee;  
Soon he'll bring thee home to God:  
Therefore praise him;  
Praise the great Redeemer's name.  
O that I could now adore him,  
Like the heavenly host above,  
Who for ever bow before him,  
And unceasing sing his love!  
Happy songsters!  
When shall I your chorus join?  
FAWCETT.

### Anxiety.

Lord, what a riddle is my soul!  
Alive when wounded, dead when whole!  
Fondly I flee from pain, yet ease  
Cannot content, nor pleasures please.  
Thou hid'st thy face; my sins abound;  
World, flesh, and Satan all surround:  
Fain would I find my God, but fear  
The means, perhaps, may prove severe.  
If thou the least displeasure show,  
And bring my vileness to my view,  
Timorous and weak, I shrink, and say,  
"Lord, keep thy chastening hand away."  
If reconciled I see thy face,  
Thy matchless mercy, boundless grace,  
Overcome with bliss, I cry, "Remove  
That killing sight, I die, with love."  
My dear Redeemer, purge this dross;  
Teach me to hug and love the cross;  
Teach me thy chastening to sustain,  
Discern the love, and bear the pain.  
Nor spare to make me clearly see  
The sorrows thou hast felt for me:  
If death must follow, I comply;  
Let me be sick with love, and die.

HART.

## COMMUNICATIONS.

For the Signs of the Times

Henry Co., Ia., Sept. 30, 1851.

BROTHER BEEBE:—I embrace this opportunity of saying to my brethren who have so frequently written to me, (and thereby greatly strengthened and comforted me) that I desire sincerely to thank my God and them for the enjoyment of such privileges, but must acknowledge myself far in the rear. I will, however, say by way of apology, that my close confinement to business at home (in building a dwelling house) together with my engagements abroad, have more than ordinarily hurried me through the preceding part of the present year; I hope therefore to receive your and their pardon for my backwardness. I hope, my brethren, that none of you will conclude that my delay in writing has proceeded from a lack of respect or christian regard. In the foregoing remarks, I wish to be understood to include all my dear brethren and sisters with whom I have had correspondence, both through the columns of the "Signs of the Times," and privately.

Brother Beebe seems to request, at the close of my last communication in the Signs, that I should write oftener. I would, with all freedom, brother Beebe, but when I look over my productions, and compare them with those of my brethren and sisters, they seem so lean, tedious, and awkward that I feel ashamed of them. I remind myself of a young bird when first setting out from its nest; it goes flopping and wabbling through the air, without knowing where it is going, and when stopped, where it has been.

Having thus far wasted time and paper in a good degree, I will proceed to make a few remarks in relation to some of the religious doings in our western region. Religion is a term much used in our western country; but when used, it requires a special qualification or explanation in order to a fair understanding of it. For it is applied to sentiments and practices as perfectly antagonistical to each other as is light and darkness, love and hatred, sin and holiness. Is the question asked, why it is that one word brings to view such conflicting sentiments and actions? We answer, because it is of two kinds. One is "pure and undefiled," and prompts to actions and sentiments like itself, the other is said to be (by an apostle) "our religion," and (consequently) "vain," and therefore prompts to all the superstitious, persecuting and vain sentiments and actions of which the human heart, influenced by the enemy of all righteousness is capable of conceiving, or bringing into requisition against that which is pure and undefiled. This being the case, those two religions differing as they do, in sentiments, actions, aims and ends, must ever stand, necessarily belligerent to each other. They have their different places of origin too. One is from above, and prompts its subjects to extol its author, believe his word, obey his commandments, keep his ordinances; in short, to

believe and practice all that is amiable—all that is divine. The other is from beneath, and influences its subjects to reverence its author, believe his (lying) words, obey his commandments, attend to his witchcrafts, and to practice all that is earthly, sensual and devilish. The subjects of those two religions, constitute two different kingdoms; one the kingdom of Christ, the other the kingdom of anti-christ. One bears the characteristic appellation of a unit, Songs vi. 9, and has one Lord, one faith, and one baptism. The other is significantly characterized a multitude, Rev. xiii. 18, and has "lords many," many faiths, and several baptisms. One is represented comparatively as a "little flock," (Luke xii. 32,) traveling in a "narrow way," and but "few;" (Matth. vii. 14,) and also are said to be "an afflicted and poor people," trusting in the name of the Lord. Zech. iii. 12. The other requires a broad way to travel in, and are represented as being "many," Matt. vii., and as "trusting in their wealth, and boasting themselves in the multitude of their riches. Ps. xlix. 6. They are trying very laboriously to redeem their brethren, and give to God a ransom for them, but David says, in the 7th verse of the 49th Psalm, that, None of them can by any means do it, and yet the silly dupes will be incessantly trying, (as they say) and continually begging, and even gambling for money for that professed purpose.

A large proportion of the religion of our country, at the present day, may, with propriety, be termed "our religion." Money and works constitute the very life and soul of it. The Corresponding Secretary of the Indiana Baptist, (falsely called) general Association, in filling the minutes of that branch of anti-christ, held at Logansport last September, says, page 29, "We hope our brethren will please remember that our principal dependence is upon the village subscription to carry on our Missionary operations as a board. Brethren, be prompt, like good business men, in bringing tythes into the store-house of the Lord." We commend him for speaking the truth this one time. We believe it is their principal one. And then it is enough to shock the senses of a christian, to think of the presumption and downright wickedness of those sons of Belial, in pretending that the Lord's "store-house" is to be filled with their illgotten filthy lucre.

It has been but a few years since the Indianapolis Association, when a few of the Old School Baptists were about to leave them, denied, in the most positive terms, being Missionaries. But now they are increased by compassing the land and making proselytes, till they can "trust in their wealth, and boast themselves in the multitude of their riches;" and nothing appears to be more desirous with them than to see those who contend for the truth swept from the face of the earth, that they may have the better opportunity to

wring from their deluded followers their hard earnings, and thereby pamper a set of hypocritical demagogues, and have none to expose their base schemes of swindling. In the same Minute it is said, page 43, "The anti-mission spirit is doomed to extinction. May its death be hastened and its struggle short, though severe and even desperate." Two things are clearly exhibited in the foregoing extracts. 1st. A principal dependence upon filthy lucre. 2d. An inveterate hatred to that spirit that trusts in the living God, which they are pleased to call anti-mission. But what better can we expect to find in earthly schemes, concocted by earthly men of corrupt minds, to gratify an insatiable earthly appetite for gain, which they think is godliness. Those were the distinguishing marks of their mother, Rev. xvii. 5, and in vain may we look for any thing better in her daughters. But for the laws of our country that protect us, that same disposition that prays for the destruction of the spirit that influences the Lord's children to oppose those diabolical measures, carried on under a cloak of religion, our land would be drenched with the blood of the saints. It is hard even to imagine the lengths to which a zeal for "our religion" will lead its advocates. It breaks every curb, and unlocks every avenue to the most malignant passions of carnal nature. It annihilates every vestige of humility, and puffs up the possessor with self conceit and bigotry. It sweeps from the bosom every beacon of light, and enshrouds the mind in the grossest darkness. It destroys every regard for the truth, and clogs the heart with the basest falsehood—it bars the intellect against every principle of law, and fetters individuals to spurn the commandments of God, and begets in them a reverence for the commandments of men. It steels the heart against every principle of holiness, and cultivates every species of ungodliness—it defies the power of saving grace, and causes its advocates to depend principally on money, works, &c. It would sap the foundation of civil and religious liberty, and build up in lieu thereof a religious aristocracy intolerant as Mahomedanism, and cruel as Paganism. It would raze the very foundation, and consign to destruction and oblivion the kingdom of Christ, and "compass land and sea to make proselytes" for the building up of the kingdom of anti-christ. But a glance at the history of the past and the present time will clearly show that these are some of the characteristics that have, in every age, distinguished the wayward march of those who have been under the influence of a worldly religion, or drunken with the wine of the fornication of the mother of harlots. It has been their common course while their numbers were insufficient to carry out their designs, to make great pretensions to benevolence, charity, and a voluntary show of humility; to make fair speeches, and use smooth words; to resort to every species of trickery, every sly, creeping and insinuating measure, for the

purpose of swelling their numbers, and enhancing their worldly emoluments, until they have gained their desired summit, and then down goes every opposition. Every other earthly power must coil at their impious feet. Kings have been dethroned and kingdoms subjected; the inalienable rights of men have been relentlessly torn from them, and whole nations bathed in blood.

Of all denominations in the United States, none are more conspicuous than the New School Baptists, in exhibiting a starting point to those enormities. What species of crime has not been perpetrated under this kind of a cloak. Those who have visited our western aborigines can testify to the fruits of modern missionism, by witnessing the number of *half bloods* that inhabit the different tribes where there have been missionary locations, and which the natives boast of as being "half missionary." How disgusting to morality, how shocking to humanity, how reproachful to the name of christianity it is to see those who carry that sacred profession upon their infamous tongues, thus scandalize and abuse it. Can we not here see, drest in their most sable hues, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like," all perpetrated by "men of corrupted minds and destitute of the truth, supposing that gain is godliness, from such (O my soul) withdraw thyself." How wide the contrast when we turn our attention to the effects of that religion which is "pure and undefiled before God." The apostle gives this brief description of it, "To visit the fatherless and widow in their affliction (not to get their money nor prostitute them) and to keep himself unspotted from the world." It is peculiar to the kingdom or subjects of Christ, and is accompanied with a commendable submission, and a becoming reverence to his will in all things. It is a principle of holiness, and has its origin in the fountain of purity—in the ocean of holiness. It causes old things to pass away, and all things to become new. It blunts the affections and desires for earthly aggrandizement, and sets them on things above. It portrays the blighting tendency of all sublunary things, and develops riches and blessings durable as eternity. It throws a necessary restraint over our vile passions, and teaches us to bear all things patiently. It exercises a withering influence over our self-conceit and intolerant bigotry, and settles us submissively in the vale of humility. The sable shade and gloomy darkness is driven from the mind by the lucid radiance of eternal light, which unfolds to view both the sinful propensity of our carnal nature, and "the glory of God in the face of Jesus Christ." It ransacks and razes from the mind the love of falsehood, and fills it with the love of the truth as it is in Jesus. It destroys in us an undue hatred even to our worst enemies, and fills us with the "love of God shed abroad in our hearts by the Holy Ghost which is given unto us." It fills us with reverence and obedience to the commandments of God, and enables us by grace divine to trample under our feet the commandments of men in matters of religion. It teaches us to deny ungodliness and worldly lusts, and fills us with holiness as God is holy. It enables us to realize the riches and power of divine grace, and prostrates every dependence upon money, works, or anything short of God our Savior. It buries in our inmost intellects a profound reverence for a Deliverer, who proclaims liberty to captives, the opening of the prison to them that are

bound, and who "breaks every yoke and lets the oppressed go free." It also works in us a desire that the blessings of civil and religious liberty should be extended to all men. It makes us rejoice in the fixed, steadfast and eternal "foundation of the apostles and prophets," upon which the kingdom of Christ is built, and convinces us of the sandy foundation upon which rests the kingdom of antichrist, and that when the rust eats up their gold and silver, and moth consumes their paper, and their works are no longer available, they must inevitably meet their final overthrow and eternal downfall, as sure as the prediction of God is true, who has sealed her everlasting destiny and declared it by his word. Thus by works "our religion" is obtained, by works its short duration is sustained, and by works it falls. O, how the children of light should extol the power of reigning grace in their salvation. While their enemies have nothing better than their own exertions and withering treasures to depend upon; all-competent grace begins the work of their religion in their hearts, all-sufficient grace perpetuates and sustains it there, and all-conquering grace supplies the topstone, completes the finishing, or in other words, crowns the whole in a final and eternally triumphant victory, "with shoutings, crying grace, grace unto it." Fear not then their numbers or their wealth. Both afford us sure testimonials that they are the brazenfaced bantlings of their ancient mother, who was first typically portrayed by the tower of Babel, then by ancient Babylon with her golden head, and afterwards antitypically illustrated by the splendid appearance of the old lady with her myriads of numbers and millions of money, who is called, "MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS," &c.

The bladderheaded creatures too, pretend to have scripture to support their plan of beggary, such as the following, "It is more blessed to give than to receive." Paul spoke that to the "Elders," not to his brethren nor the world to filch their livings from them, for he said, on the same occasion, I have coveted no man's silver or gold, or apparel, which they dare not say, or if they do, every body knows that they tell a— And again, for the purpose of systematizing their schemes, they try to press into their service. Cor. xvi. 2. But that was a request of the apostle in behalf of the poor saints at Jerusalem, and not for swindlers and beggars that they might consume it upon their lusts. As soon might we expect to find a frozen ocean in Africa, a boiling one in Greenland, grapes on thorns, figs on thistles, those hypocrites in heaven, or christians in final torment as to think of finding the marks of the church of Christ in these dens of fashionable religion of our day. Turn to the apostolic church and ask, Who were their Reverends, Right Reverends, double D's, &c? Who constituted their Missionary Board? Who its officers? Who their Treasurers? Where were their funds kept? Where were their Theological Seminaries located, and who of their gospel preachers were prepared for the ministry there? Where their Sunday Schools, and who their teachers? Where, when, and who was it that conducted their Judas pockets round their assemblies to gratify that "covetousness which is idolatry," so plainly discovered in those money whining mendicants. They talk about *covetousness* to those from whom they beg! Why, it is as plain as open day that the term applies accurately to themselves. Covetousness consists in eagerness for gain, or craving what belongs to others. "Thou shalt not

covet any thing that is thy neighbors." It is vanity for them to think of finding scriptural authority for their *doctrines* or practice. If they wish to read their genealogy, let them search their mother's records, there they may find it, and precedents too, plenteously. But probably I have said enough on this subject. I hope that none will conclude that the foregoing remarks relative to our enemy have been penned under the influence of an indignant spirit. Why then write them, says one? Because I do believe that some of my Father's children are at times dec. yed off by those deceivers, to wander in that dark domain. If it were not so, why should he say, "Come out of her my people?"

Dear brethren, be not discouraged at the appearance of the lowering clouds that now darken our hemisphere; but remember that you have been warned of these things in the scriptures, and "be separate" from all this silly trickery and bewildering glare of false doctrine that now disgraces our beloved country, and threatens the destruction of our dearest earthly privileges, all which exhibit the coming in of the enemy like a flood, or uprising of the second beast; but "the Spirit of the Lord will lift up a standard"—rally to it brethren, and "stand fast" under his all-conquering banner, clad with the "whole armor of God; and thus equipped you must, you will, and by the grace of God you *shall* certainly prove invincible at last, for the LORD GOD OMNIPOTENT REIGNETH. As surely as he overcame, and triumphed once for you, so surely you that love his name shall triumph in him too. Roaring lions, ravening wolves, raging tempests, rolling billows, chilling winds, scorching fires, hissing serpents, venomous vipers, every element, every enemy, must finally bow to the sovereign sceptre of the King of saints. HE HAS NO RIVAL. His veracity, his word, yea, his *oath* is pledged for your eternal salvation. His *work* has and will sustain his dignity, in crowning you eventually in ultimate and victorious triumph. Then *yours* should be, and will be, to "show forth the praise of him who hath called out of darkness into his marvelous light." Remember that brethren, that should constitute *your good works*; it is your *best* work, and therefore will be your eternal employment; and the nearer you can approximate to that while here, the nearer you will be right. Meet often together when practicable, and when met let all your works praise him. Be kind and tender hearted towards each other. And when we are deprived of the privilege of assembling together, and are separated far asunder, let our united voices ascend to the throne of grace, for the peace and prosperity of Zion. Be patient under all your tribulations. "Resignation sweeteneth the cup, but impatience dasheth it with vinegar."

Yours affectionately,

J. F. JOHNSON.

For the Signs of the Times.

Hunterdon Co., N. J., Oct. 14, 1851.

BROTHER BEEBE:—With all due respect to the Lexington Association, in christian fellowship, and the kindest of feelings towards them, I wish to offer some comments or criticisms on the Circular Letter published by that body, and copied into the Signs. If I am not under a mistake, the Lexington, as well as all other Associations have a right to address and publish such messages to the churches which constitute them, from time to time as they think proper, and I have no cause to object or even to criticise upon them. But when such message or circular is re-publish-

ed in the Signs, I understand it to occupy a common place with other communications, and open to all readers, subject alike to their approbation or censure. With regard then to the circular in question, what I have to say respecting it, or the sentiments it contains, will be without any allusion whatever to the Elder who wrote it, or the Association that published it, but simply as an article in the Signs.

The doctrine of the resurrection from the dead, I esteem as important and fundamental as the circular above named has presented it, and the leading features of the same I fully subscribe to. The first sentence which I will notice, is this:

"If we can learn what body our Lord possessed when he arose from the dead, we may know what bodies his children will have."

It was unquestionably the same body that was crucified and was buried, as it bore the marks thereof; but whether it was the spiritual body, such as it exists now at the right hand of the Most High, is another question. I have no idea that a spiritual body is visible to mortals; and even should he be pleased to show himself in bodily form at any time, to any of his creatures, some idea of his appearance may be obtained from his appearance to the apostle John. Rev. i. Again, the Apostle Paul, in answer to the inquiry, "With what body do they come?" says, "That which thou sowest thou sowest not the body that shall be,—but God giveth it a body as it hath pleased him," &c. A change, the same apostle informs us will take place with those who are alive and remain when the last trumpet shall sound, which we may understand to be equivalent to a resurrection, that is, from a natural to a spiritual body. Such a change I think took place also with Elijah. From the testimony we have on the subject, I am led to conclude that this change did not take place with our Lord till his ascension. In the first place it was necessary while he continued with his disciples, and conversed with them, that he should remain in a body like theirs. Besides, we are told by one of the apostles, that they did *eat and drink* with him after he rose from the dead. The sentence which is quoted to prove his materiality, viz: "A spirit hath not flesh and bones as ye see me have," I think substantiates the position we have taken; for we are expressly informed that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Another quotation which I will notice, is this:

"When in his glorious body he appeared to his disciples, and the majesty and glory of his immortal character so overawed them that they thought he was a Spirit," &c.

There is not one particle of testimony that I am aware of to show that there was any glory visible upon the body of Christ after his resurrection, more than there was before. An instance is recorded of the same thing previous to his death and resurrection, that is, of the disciples being terrified, and supposing that he was a Spirit. The transfiguration, (when the beloved disciple beheld his glory, the glory as of the Only Begotten of the Father) it will be remembered was previous to his death; while on the other hand, when he appeared to the two disciples going to Emmaus, there does not appear to have been any thing to excite the least suspicion in his personal or bodily appearance. When he afterwards appeared to the beloved disciple on the isle of Patmos, a wonderful change had taken place, and we have no record here of flesh, and blood, and bones, &c.; neither have we any account of the wounds in his hands



and feet, and sides being visible. You may understand me therefore as dissenting from the idea that "the hole in his side, and the print of the nails in his hands and feet," still exist in the glorious and immortal body of our Lord Jesus Christ. And with regard to the inference that is drawn from this, that the apostles and others who suffered for the gospel's sake, that their wounds will, "appear in their bodies when raised from the dead;" there appears to me to be not only a want of testimony to substantiate it, but insurmountable obstacles in its way. Some were torn of wild beasts, some were beheaded, and others burnt to ashes at the stake. To suppose then that any or all the tortures that the saints of God have endured at the hands of their enemies would remain visible upon the immortal body, appears to me not only unreasonable, but quite inconsistent with the nature of the immortal state. I have believed in a resurrection that would deliver the saints not only from death and the fear of death, but from all remembrance of suffering. In connexion with this subject, I will make one more quotation.

"Notwithstanding the immortal state of the saints of God, their bodies will be the same size they are here, and appear in the same stature."

In support of this the following scripture is cited: "John saw the dead, small and great, stand before God." The terms "small and great," used in this sentence, I do not understand to have any allusion whatever to distinction of stature, but rather to those distinctions which exist among men, observed in the following sentence: "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of all men, both free and bond, small and great." Rev. xix. 18. The quotations made above seem to me to involve sentiments which we could none of us subscribe to. Not only would it present those who have died in the earliest infancy throughout an unending eternity in their diminutive stature, but dwarfs and deformed people in all their deformity; so that instead of the redeemed family appearing like Christ's glorious body, they would appear as much as possible unlike it. In this world it seems to be the order of our creation that no two shall be exactly alike; but a continual all-pervading distinction and difference, both as to form, stature, appearance, &c., and also to the passions and propensities of the mind. But with regard to those who obtain that world and the resurrection from the dead, I believe all such difference will cease, and that they shall not only appear in precise and exact resemblance to Christ's glorious body, but also like, and exactly like to each other.—"We shall be satisfied when we awake with his likeness."

I have thus noticed a few sentences as briefly as possible. If I am not mistaken as to what is involved in them, it seems to me brethren will all object to them. If the sentences quoted, or any others in said circular should appear, upon examination, to be unscriptural, I believe no one would be more ready to object to them than the writer of them. We all admit the importance of truth and consistent scriptural views, and if I have here or elsewhere advanced erroneous sentiments, I will take it kind of brethren to point them out.

Yours in love,

E. RITTENHOUSE.

For the Signs of the Times.

Calcasieu Parish, La., Sept. 15, 1851.

BROTHER BEEBE:—Having been a subscriber to your truthful paper for several years,

I have often felt desirous to write something of the religious transactions of my neighborhood, for publication, as you have had but little trouble in publishing for me, and I hope you will give this communication a place in your journal. My want of suitable qualifications for writing has prevented me from writing oftener.

After leaving South Carolina, and many windings, I settled on the place where I now live; in Hickory Flat, and here I found the people mostly Catholics. In the year 1817, the Old School Baptists began to preach among us, and their labors were blessed, and a church was constituted on the platform of the Old English confession of faith, which was published in 1782. This church continued firm, and made moderate progress for many years, during which time I obtained a hope that God, for Christ's sake, had pardoned my sins. And, thanks be to God, my wife also obtained a hope, and we both joined the church. We then enjoyed a Christian union which I thought would never end. After a short season of gladness, this old church began to change, and preachers were more in attendance; but I thought the long eclipse of darkness would soon subside; the young and all seemed to enjoy the blessed privilege of the church government, and preachers became very zealous, and so much so that I thought their zeal was not according to knowledge. They seemed anxious to have people come and join the church. The good old doctrine of predestination on which the church was constituted was now but seldom preached or spoken of; missionary efforts were much applauded, and money was frequently called for to be placed in the hands of agents for professedly benevolent objects. I began to fear that I had been mistaken, and that some of us were not what we had covenanted to be. When I went to meeting, I heard very little of election, except what was said in trying to abuse it, and those who believed it. The promises of God, given to his children for their comfort, were seldom mentioned; but the great effort was, "Come and join the church." My experience had taught me that a godly sorrow for sin, and a disposition to walk no more therein were indispensable prerequisites to church membership. We began to debate about the articles of our faith; I contended for, and others against them, until, at last, having no encouragement, I began, on meeting days, to remain at home and read my bible. The more I read, the more I was confirmed that my course was right. At this time, when we met, they would call me "father Bonds;" but shortly after this they were going to throw me out of the church on a charge of neglecting church meetings, after I had told them that I had no fellowship for the institutions of the day which they were introducing. Then they called me, "Mr. Bonds," and were going to turn me out of the church, from whose faith and order I had never departed. Myself and wife then applied for and obtained letters of dismission, and shortly after this the church met either to alter the old, or make a new set of articles of faith. My wife applied to them for the old articles, on which the church was originally constituted, and as they had no farther use for them, they were given to her, as she then appeared to be the only one to contend for them. Since that time, both of our letters, with that of a daughter-in-law, have been folded up in our favorite articles of faith, and laid safely up in hope of better times. We live at a great distance from a church of the Primitive order, and have but few calls by ministering brethren, which, how-

ever, we greatly desire. Should any feel disposed to visit us, we may be found at Mulberry Grove, and open for gospel instruction. But it will be of no use for money hunters under a religious cloak to call. But do not think me uncommonly stingy at least until we are better acquainted. We are not to let the one hand know what the other does, until the revealer of alms shall see proper to bless the donor.

It may be inferred from this statement that we have enemies, which is indeed the fact. We have foes without, and fears within; but, thanks be to God, we are ready always to give the reason of the hope that is within us, to those who ask, with meekness and fear. We have not been charged with immoral conduct, and may God direct our course and keep us in the path of duty, and ever enable us to contend earnestly for the faith which was once delivered to the saints; which faith we believe is only found with the Old Primitive Baptists.

From seeing the experiences of so many in your excellent journal, we have been greatly comforted; they have been loud preaching to us here in this lonesome part of the land, where gospel preaching is seldom heard. I reside sixty miles from any agent for the Signs, and fifty from any Post Office. I hope some able brother will write for our information, and especially Elder Wilson Thompson, of Indiana, the course which the word of God directs such cripples as we are to pursue without going after any of the plans of men. In this country we have Arminians, and Two Seeders, but with neither can we agree, and perhaps we are the ridicule of them all; though I live at home, read my bible, and endeavor to do as well as I can. May the Lord prepare us to do much more in his precious cause. Finally, brethren, pray for us.

SOLOMON BONDS.

P. S. Please to fold up the Banner and Messenger in the Signs, as I get them irregularly.

S. B.

It is not in our power to comply with the above request, as the Messenger is printed in Georgia, and the Banner at another printing office.

[Ed. Signs.]

For the Signs of the Times.

Mt. Pleasant, La., Sept. 20, 1851.

BROTHER BEEBE:—I have always had an objection to my poor imperfect scribbles standing in the way of other matter in your columns, for it seems to me that mine might crowd out other communications that would be more edifying to the saints. But circumstances make it my duty to write you, by request of others, and I feel disposed to give you a few items respecting the Old Baptists in this section of country.

Twenty years ago I moved to this state; it was then a waste howling wilderness of sin. There was then a few Baptists here, but they were much scattered; these were collected together and organized a church. The country was filling up rapidly with new settlers, and churches were planted in various parts, and associations were organized, and being conducted entirely on the Old Primitive Baptist faith and order, all was peace and harmony. But these days soon passed over, and the Lo, here! and Lo, there! cry soon began to be heard from every corner. Popularity, show, fashion and pride began to appear among the Baptists as well as others. Missionary efforts began to be made. Societies were instituted, and called auxiliaries to the church; the doctrine soon became corrupted, and the preaching presented entirely "another gospel." The creature was more

worshipped than the Creator, and here trouble soon began to arise. The time had now fully come, in which many would not endure sound doctrine, but after their own lusts, heaped to themselves teachers having itching ears, &c. This trouble occasioned many briny tears to be shed, and the silent groves were frequently resorted to, with hearts almost broken. My mind seemed to turn to God's holy word for instruction. I there read, that we should "not be unequally yoked together with unbelievers;" for righteousness has no fellowship with unrighteousness; light has no communion with darkness; Christ has no concord with Belial; the believer has no part with infidels, and there is no agreement at all between the temple of the living God and idols. Wherefore the command was, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you," &c.

According to this divine instruction, we were compelled to declare non-fellowship for, and come out from among them; for doing which, our names have been cast out as evil, and the united forces of anti-christ has been leveled against us. But, blessed be the name of God, who worketh all things according to the counsel of his own will, we have been enabled again to rejoice together, and although our case was similar to that of the children of Israel when at the Red Sea, in which they were threatened with inevitable destruction, the Lord by his power has delivered us; and we are now rejoicing together in an associated capacity. We have just organized an association consisting of ten churches, all of which, except two, are newly constituted; which constitutions have taken place within less than twelve months. This is the work of God, and it is marvelous in our eyes, as they have all been set up in the midst of opposition and persecution.

Our associational meeting was truly one of much harmony and interest. Peace and unanimity of sentiment was manifested throughout, together with the strongest ties of brotherly love and affection. The preaching was all as the voice of one man, and not a jar or discordant note was heard; and at the close we had the joyful manifestation of the fruits of the Spirit, which were, love, joy, peace, &c., against which there is no law.

Now, may the God of all grace keep us humble, and enable us to contend earnestly for the faith which was once delivered to the saints, and suffer us not to go into any unrighteous extreme whatever.

Finally, my brother, may the Lord bless you, in the capacity which he has called you to fill, together with all his dear saints in every clime, is the prayer of one who is less than the least of all saints, if a saint at all.

Yours, in gospel bonds,

THOMAS MEREDITH.

For the Signs of the Times.

Roxbury, N. Y. Oct. 9th 1851.

BROTHER BEEBE:—In the first of Oct. present vol. No. 19. under page 147, I find a letter from Eld. Thomas Barton embracing the cause of destitute churches, the subject matter of which so exactly corresponds with my views and feelings for many past years, that I desire to speak a word in confirmation of his remarks. Soon after I was constrained to believe that my Lord and master did command me to forsake my flocks and herds, to feed his lambs and sheep, the language contained in the 48th Psalm 12th verse and onward, came with force to my mind, "Walk about Zion, go round about her, &c." And another in Act. 20—28.

"Take heed unto yourselves and all the flock, &c." These with the like passages have followed me, and have constrained me to leave my home and the little flock of my charge, at times and try in my weak way to sustain and encourage the scattered and destitute lambs and sheep of Christ. Brother Barton, I view every redeemed soul of equal value in the mind of the great Shepherd; and if he has appointed under shepherds which I believe he has, has he not qualified them by begetting his own mind in them? if so, and they are governed by that mind I verily believe, that each and every such man will esteem the peace and prosperity of each and every branch of the church of God, far above the good things of time. I have often thought of the language of our Savior in Mark 10—29th "And Jesus answered and said, verily I say unto you, there is no man that hath left house or brethren or sisters &c. for my sake and the gospel's, but he shall receive an hundred fold now in this time &c. I think I am a witness to the truth of this my Master's promise. I suppose that it will be difficult for me to describe the increase of enjoyment, that is experienced by the servant of God that has left all for Christ's sake, to any but those who by faith and a happy experience have enjoyed the blessing. Before I was called to try this my master's promise, I was a farmer, on a small scale; I considered my farm and all its proceeds as mine, given to me of God, for the benefit of myself and family; I felt but little interest in the land or property of others. But I was not aware how deeply the world was rooted in my feelings until God called me to give my affections and time to the promotion of his cause here on earth, and leave the world to be managed by others, I found in myself an attachment to this world that I was not aware of. But when by grace I was enabled to submit to give up all for Christ's sake and the gospels, I found my master was not slack concerning his promise; the manner in which he fulfilled this promise to me I will try to explain. As I have before said, when attending to the world with a worldly mind I felt but little interest in my neighbor's farm or property. But now when I give my whole attention to the cause of Christ, and try to understand that cause, I find therein included the whole church of God, and as my farm, flocks and herds, were for the support and benefit of my family; even so is all the world designed by the great Creator, for the promotion, upbuilding, and accomplishing of his kingdom here on earth, see 1 Cor. 3—21 "All things are yours," &c. And I sometimes feel a comfortable witness that I have a portion in that happy family that shall be as innumerable as the stars, or the sands on the sea shore, and as all this innumerable company will no more than make up the body of Christ, the bride the Lamb's wife, and this great company will be members one of another, and I believe, will behold, admire and love Jesus in each other, and will feel an interest in each others joys, and that eternally, then how valuable is every parcel of property designed by the great head for the accomplishment of this most desirable object; as every saint is a joint heir with Christ, so that every colored servant that belongs to this body is with Christ heir of all things, which adds to the consolation of those that love the poor and needy. Dear brethren, under this view of the subject, I often say, Here Lord I give myself away, it is all that I can do.— Sometimes I have seen the city shine in bright array the great ships ploughing the deep, conveying property from one to another, and see

the vast amount of property moving among men, and then remember that all this belongs to my Father, my Lord, my head and husband; and he is head over all things to his body, the church. And now instead of looking on my little farm and stock which can only support our dying bodies a few days which is all I can have of it, I feel an interest in all creation, for the certain purpose of fulfilling its part in the existence of the true church of God. Is not this an hundred fold?

Yours in hope of eternal life.

WM. CHOATE.

Brownville, Pa., Oct. 8th 1851.

BROTHER BEEBE:—Through the mercy of God, I am permitted again to write to you a few lines, as I have got rested a little since my return from the association, and as we cannot so well hear from the churches and brethren through any other medium, we regard it a privilege to make our communications through the Signs, I thank God that he has endowed you with ability to conduct the publication so as to afford a medium through which we may hear from the dear scattered saints, which must be a great comfort to all the children who are taught by the Spirit of God.

Now, brother, I will give you a brief account of our association, but not so good an idea as though you had been present. It was held at Lygart's Valley, Va. I do think if I am any judge at all, that gospel order was observed. We had three days preaching, and especially the last day, which was on Sunday I think if ever the gospel was preached since the apostles' day it was preached then by brother Edmond Denison, and then by brother Thomas Callett. All three of these sermons were compact; so, brother, you see we are not dependent on the arminians to beg money to save souls; for the church of God was saved, in the covenant of grace, before the world began. So, after the transgression, God sent forth his Son, who is Head of the church, to pay for her, and having paid for her he claims her for his bride; so thanks be to God, he has purchased her with his own blood, by his suffering and death; and that is a great consolation to the dear children of God; that is, to all his sheep and lambs; for they never were goats. Although they are often doubting, and afraid that they are not really what they profess to be; but when we see that they all talk alike, and speak the same things, it does revive our spirits, and we know that we cannot all be wrong for God is true, and he has promised his Son that all that he gave to him in eternity shall come unto him in time, and that he will in no wise cast them out. So, brother, the church of God is safe, "through faith unto salvation ready to be revealed at the last time." And I pray God that all of his children whom he has called to the work of ministry of the gospel, may stand fast and earnestly contend for the faith as it was once delivered to the saints, and not give back on account of the "Lo, here! or Lo, there!" which are heard: for God is our strength and he has promised to be with us unto the end. I hope all the dear sisters will write often in the Signs. It is said that they are the "weaker vessels" but I assure you that I have been much comforted by the relation of their experiences.— God has blessed them with such gifts and such views, that we who call ourselves ministers must live very near to the throne, or they will oversight us.

Brother, please to excuse my long letter for I have said more than I thought I should; but I promised the brethren that I would

write to the Signs, so as to inform them what joyful times. We had a very large congregation, and no need of any better behavior.

No more at present, from your unworthy brother,

MARTIN ROBISON.

[The above is from an old colored preacher in Pennsylvania, who has occasionally supplied short communications for the Signs.— He is very well reported by brethren of his vicinity.]

Ed.

For the Signs of the Times.

North Belmont, Me., Oct. 20. 1851.

BROTHER BEEBE:—I again take my pen to inform you that I am still alive, and enjoying as good health as can be expected for one in my infirm situation, although I cannot travel, and therefore am deprived of the privilege of meeting with my brethren as I could wish; but I have the satisfaction of hearing from them through the "Signs" by your kindness, for which I desire to be thankful. They are truly to me a very welcome messenger and richly laden with that truth in which my soul delights. As I have to write to you on business, I will communicate a few of my meditations on the word of our blessed Lord to his disciples. Luke xii. 32. "Fear not little flock." The people of God have been from the earliest ages a little flock, in various senses of the word. In regard to their number when compared with the great mass of mankind, as in national Israel, in the days of Jeroboam, after the revolt of the ten tribes, he and Abijah, king of Judah, could bring twelve hundred thousand fighting men into the field of battle, as recorded 2 Chron. xiii. 3., but in the days of the grandson of the latter king, but seven thousand men could be found who had not bowed the knee to Baal— So they were, and are still small in number, in comparison with the mass that profess to love and serve God.

They are also small in their own esteem and they are small in the eyes of the world, and of all worldly religionists, who can heap on them all kinds of hard names, and speak all manner of evil against them, that their little unruly member (the tongue) is capable of; and they think they are doing God service. But the members of Christ's flock are to fear none of these things, nor hold their peace on their account; it should rather make them bold to declare the truth, and lead to a deeper sense of love and affection one to another. We see that none of us can claim perfection; but we see only in part, and know only in part. May we all be led to pray earnestly that God may grant us "great grace" that we may love as brethren, bear each others burden, and forbear with each other's infirmities, and so fulfil the law of Christ, which is the law of love. They are a peculiar people; for of all the nations of the earth, they alone trust in the name of the Lord for salvation, and have no confidence in the flesh. They are the only people who feel their poverty and nothingness; and that they are incapable of doing anything that can be acceptable to God only as he works in them, but to will and to do of his good pleasure; and even then they are dependent on him to give them strength to work out that which he has by his Spirit worked in them. They are also a people dwelling alone; for they cannot give ear to the Lo, here's! and Lo, there's! which have so greatly prevailed in the present day; neither have they any fellowship with popular religion, nor with those who profess it; for they have not so learned Christ. When the fulness of his time came, God, who commanded

the light to shine out of darkness, shined in their heart, and called them by his grace, and made them feel their awful depravity, the sinfulness of their natures, their hard and obdurate hearts and stubborn will, he also discovered to them his holy, righteous and just law, which appeared to them ready to pour its curses on their guilty heads, as transgressors, and they acknowledged their guilt, and could see no eye to pity or arm to save them, and felt themselves to be sinking down to rise no more; and at this critical and fearful moment, the Lord Jesus Christ was revealed to them in all his beauty, in all his loveliness, as their Life, their Hope, their all, and their Righteousness for time and eternity. And, as they have received Christ Jesus the Lord, so they desire to walk in him, shewing forth, by their well ordered life and godly conversation the praises of him who hath called them out of darkness into his marvelous light. Therefore they take the word of God as their rule and guide, and as they do not find any of the modern religious inventions therein authorised they dare not touch, taste, or handle them; for they do not seek honor of men, but that which cometh from God, only; even the reproach of the cross of Christ, by which they are crucified to the world, and the world is crucified to them. They are not to fear the reproach of men; but fear to give occasion. They fear not to be counted the off-scourings of all things; but they should fear to offend those who with them are so accounted.— They are not to fear offence, knowing that they must come; but they should fear to offend any of those little ones of Jesus, either in word or in deed.

Dear brethren in the Lord, let us all try to forget the things that are behind, and strive to cultivate a spirit of love, peace, and harmony in the household of our God; for our enemies are watching for our halting, and boast when they perceive divisions among us. Beloved, let us weigh well these things in the scales of the Sanctuary, and if God has revealed more to another than he has to us, let us rejoice, hoping that we may thereby receive instruction.

Brother Beebe, may the God of truth sustain you in your arduous labors, and bear you up in all your trials which you meet for his name's sake.

I remain yours as ever in the bonds of love,

DANIEL WHITEHOUSE.

For the Signs of the Times.

Coeyman's, Oct. 7. 1851.

BROTHER BEEBE:—Although sensible of my inability to write for publication, I feel inclined to write you once more. My last was concerning my experience of what the Lord had done for my soul. When he spake my sins forgiven, I verily thought that I should never sin any more; but alas, for poor human nature, I soon found that the old man was not dead yet. My carnal disposition soon began to discover itself, and doubts and fears began to arise, and I was made to fear that all was a delusion. On such occasions my mind has sometimes been suddenly relieved by the application of such passages of the scriptures as the following, "Why art thou cast down, O my soul? Why art thou disquieted within me?" &c. And the assurance, "I will never leave thee nor forsake thee," and "My grace is sufficient for thee." "I have loved thee with an everlasting love, and with loving kindness have I drawn thee." I have often to go into the valley of humiliation and there remain for days and weeks together, and I sometimes think the place suits my disposition the



best, yet this valley is not so barren a place as some suppose. It is seldom I can ascend to Pisgah's top, and from thence by faith, view the promised land, or look away towards the temple and feast upon heavenly things, and find myself prepared to say with the poet,

"My willing soul would stay,  
In such a frame as this,  
And sit and sing herself away,  
To everlasting bliss"

Sometimes I feel like a stranger in a strange land, with but little privilege of hearing the gospel preached, except when Elder Slater comes and preaches among us, once a month, whereby we receive some comfort and consolation. The people around us remind us of the people of old who began to build a tower, thinking there by to get to heaven easier than in the way appointed by the Lord. It is just so with those around us they also expect to get to heaven by their own works, and they contend that it is all of works, and that their own faithfulness alone is to save them; and if you speak to them of salvation by grace alone they are ready to call you an infidel, or some other name as bad. I conclude it will be with them as it was with the four hundred prophets of Baal, who called upon their god from morning until night, and there was no voice nor any that answered. When has anti-christ flourished more than at the present time? Their tower rises—their building goes up with great pomp and splendor. They have plenty of hands to aid and assist in their labor; but they must be well paid. Does not the scriptures pronounce a wo upon such as preach for filthy lucre's sake? Wo to the shepherds that feed themselves; should not the shepherds feed the flocks? They eat the fat, and they cloth themselves with the wool they kill them that are fed, but they feed not the flock; for the Lord saith, Behold I, even I will both search out my sheep and seek them as a shepherd seeketh out his flock in the day that he is among his sheep, and deliver them out of all places where they have been scattered in the dark day. And if God be for us who can be against us? I am persuaded that persecutions, and perils, or nakedness, or sword, nor anything else, not even death, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

I attended the association at Lexington, and heard the preaching with much pleasure and comfort, and when the meeting was over and I had to return home, I felt like one who had been at a feast, where the table was spread with all good things, and had to leave when but half satisfied. But when shall we ever be fully satisfied? Never, until we awake with his likeness. I was at North Westerlo on the third Sunday in September and heard Elder Slater preach from Zech. iv. 9. He preached a very good discourse; and proclaimed grace as the foundation and the top stone. By grace ye are saved, and not of works least any man should boast. What foundation can the workmongers have to build their hopes upon? Their foundation cannot stand, but,

"Let them boast how tall they grow,  
I'll never envy them again;  
There they may stand with haughty eyes,  
Till they sink deep in endless pain."

But how blessed are all those who can say the Lord is my Shepherd, I shall not want.—He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness and truth for his name's sake."

Yours in hope of eternal life,  
CATHARINE A. BERRY.

For the Signs of the Times.

Seneca Co., Ohio, Sept. 27, 1851.

BROTHER BEEBE:—The Sandusky Baptist Association, convened with the Honey Creek church, (this place) on the 12th, 13th, and 14th days of this month. The Introductory sermon was preached by brother George Debold, after which the associational business was attended to in peace and harmony throughout. The preaching on the stand was all of one piece, which was "Jesus Christ and him crucified," and risen from the dead, and ascended as the mighty Prince and Savior, exalted to give repentance unto Israel and the remission of sins. This, together with the experience of christians, and the relative duties of the saints, were the theme throughout.

Ordained ministers in attendance, were, George Debold, John B. Moore, Henry Morrows, James Bouner, John Lewis, and Joseph Mason. Those belonging to the Association, are, Christian Kaufman, Amos Dillon, Asa Ellis, Peter Powell, Tunis P. Ashbrook, Silas Debold, and the unworthy writer, besides some four or five licentiates. The preaching was in demonstration of the Spirit and power, under which believers gave evidence that their faith did not stand in the wisdom of men, but in the power of God.

Such a glorious and refreshing time we had, that I, for one, could say, with the poet,

"My willing soul would stay,  
In such a frame as this;  
And sit and sing herself away  
To everlasting bliss"

LEWIS SEITZ.

For the Signs of the Times.

Wallville, Pa., Nov. 3, 1851.

BROTHER BEEBE:—The following lines, written some years ago, are founded on an incident in my experience, as I trust, of the dealings of God with me. When by the simple figures in them brought to view, the sovereignty of God, not in nature only, but in grace appeared exceedingly beautiful. At the time also, many portions of scripture relating to his sovereign acts of mercy and grace passed through my mind, and so confirmed was I of their suitableness to my case, a lost, helpless and ignorant sinner in and of myself, that I could say, (not with the arminians, that his sovereign acts are unjust) but with some of old, "He hath done all things well," and, that, "Whereas I was blind, now I see."

SEEING THE INSECTS, AND HEARING THEM SING.

I sat alone at close of day,  
Hearing the insects sing,  
When my thoughts the while stole away  
That I sat, listening.

For flies and insects seen by me,  
Have music sweet to hear,  
Which some can neither hear nor see,  
Whose eyes are blind, and deaf the ear.

Who never had in life a sound  
To "proach the silent ear?"  
Though flies and insects swarm around,  
'Tis not for them to hear.

Who never had an objects form  
To rest upon the eye;  
Though numerous insects round them swarm,  
They never see them fly.

Yet, sight and hearing both are mine;  
Object and sound no less—  
Made so by sovereignty divine,  
With all that I possess.

Indeed, said I, I've read the like,  
In the book to me that's dear—  
Of the blind, who were given sight,  
The deaf, who were made to hear.

CLARK NORTUP.

For the Signs of the Times.

Havana, Ill., October 13, 1851.

BROTHER BEEBE:—We have been without a pastor for six or seven months, and when

we shall again be supplied, is hard to tell. If any of the ministering brethren should be traveling to these western states, we desire that they may give us a call.

Your brother in the faith,

ALEXANDER GRAY.

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1851.

### Early Experience of the Editor.

In complying with the request of brother E. Rittenhouse, expressed in his communication published in the preceding number, we will attempt to give our readers a brief sketch of our early experience; and this, from necessity, we must do with fear and trembling. It is not our privilege to relate such striking and wonderful incidents in connection with our experience as some of our brethren have and for this cause we have always felt some backwardness in attempting to give a relation of our first religious exercises of mind. Nevertheless being now particularly called on, we feel it to be our duty to lay before our brethren such evidences of regeneration as we have had to live upon for more than forty years.

I was born in the town of Norwich, Connecticut, on the 25th day of November, 1800. My mother was a member of the Baptist church of that town; my father, though remarkably friendly to the cause, never made any profession of religion. The general state of religion, and of religious society throughout the New England states, was such as the present generation know but little about. The old Puritanic superstitions though checked and weakened, were by no means passed away. The Baptists and other sects dissenting from the standing orders, sore from the lash of Puritanic persecution, had become very tenacious for their rights to worship God under their own vines and fig-trees, without the dictation of those who had so long oppressed them. From these circumstances, at that day, the general theme of preaching among New England Baptists, was christian experience, and a resolute contention for New Testament Baptism, and an exposure of Baby-sprinkling, and the old Abrahamic covenant system of legalism, as held by all Pedobaptists of the eastern States. Little attention was paid to setting forth the special application of the Atonement to the people of God. Effectual calling and the certain perseverance of the saints, with many other important items of the doctrine of the gospel, were earnestly insisted on by our churches. Andrew Fuller's heresy had not yet been dreamed of in America, neither had any of the popular institutions, Missionism, Sunday Schools, Tract or Bible Societies, or Theological Seminaries ever been heard of among the Baptists of our country. The Baptist preachers of that day were plain old fashioned men, and the church did not try to outstrip the theatre in extravagance and vain show. The Presbyterians and Congregationalists still retained a corrupting interference with the common schools, and their catechisms and creeds were taught as a part of the education of the children, and their clergy were in the habit of visiting the schools and making what capital they could for their respective orders, and the pupils were taught the wickedness of neglecting either to pull off their hats when the parish parson was passing by, or of going to sleep without saying their prayers.

From my earliest recollection, I was subject to occasional serious reflections on the subject of religion. From the period of my

infancy until about the year 1808, Eld. John Sterry, pastor of the Baptist church, staidly preached at my father's house once in two weeks, and on the alternate weeks at another house in our neighborhood. I had frequent opportunities of hearing preaching and religious conversation; and as far back as my memory can trace, I was in the habit of feeling a deep interest in the preaching, and more especially in the christian conversation of those who visited at our house. It is not possible for me to tell precisely at what time, or under what circumstances my first impressions began; but among the earliest that I can remember, was a solemn sense of the importance of being prepared to die, and appear before the judgment bar of God. It seemed to me that I had some sins which must be removed before I could feel safe in leaving the world, but I had no distinct idea of redemption through the blood of Christ. It did seem to me that if I was diligent in attending to the concerns of my soul, that the Lord would be induced to love me; and that after I had done all that I could, if I should still lack a sufficient righteousness to justify me before God, the Lord would overlook the deficiency and some how or another would take the will for the deed, and so rescue me; but my impression was that I must first do my part of the work, and this I felt a consciousness that I had not done; so, if I should die in the state I was in, I feared that I should be forever lost. From this period of my indistinct recollection, I was in the habit of making resolves, from time to time, that I would live a sinless life, and thereby seek for a preparation for heaven. But, alas, for my resolutions, no sooner was I exposed to temptation, than they were either forgotten or violated, and then sometimes I felt almost in despair. I do not think I could have been more than six or seven years old at the time I now speak of. The Baptist church to which my mother belonged was three miles from our residence, and I frequently, on Sundays, when it was not convenient for me to ride with my parents to that meeting, would attend a Methodist meeting at a school house within a few rods of our door. On almost every occasion I there found much to excite my childish mind. I really thought that those who took the lead in these meetings knew whereof they affirmed, and I frequently returned home from their meetings under the most frantic excitement of mind, pledging myself most solemnly to the Lord, that if he would spare my life a little longer, I would quit sinning and attend to preparing myself for heaven. My excitement of mind was not confined to my wakeful hours, I frequently had frightful visions in my sleep. I at no time felt safe to fall asleep without first saying my prayers; but sometimes when I had performed that task, I did feel as though I had balanced accounts with divine justice, and that the Lord would spare me until morning on the condition that I would on the next day begin a new life of perfect righteousness; but at other times I have felt a conviction on my mind that the Lord had no confidence in my vows and prayers, I had so often made and broken them. Some dreams that very much alarmed me during this period of my childhood, are still vivid in my recollection, and the feelings of guilt, and sensations of horror that I endured can never be forgotten. I have many times awakened my parents with my piercing shrieks, when in my dreams I have come to the crisis, and thought the hour had arrived in which my guilty soul must sink in endless misery; and after being fairly awakened from my indistinguishably horrid sensations, I have again fallen asleep and dreamed them

all over again. It was rather remarkable that whether awake or asleep, for weeks together, except at short intervals, these frightful visions, or the horror of them followed me continually.

My mind had been exercised along in this manner perhaps for a year or two; sometimes in deeper agitation than at other times, for when I felt as though I had become tolerably good, had prayed much, and had resolved much, &c., I have felt comparatively calm; but when I happened to think of some wicked act, or mischievous trick I had been guilty of, which was often the case, then I have felt more deeply stung with remorse and bitterness. On one occasion, when at the Methodist meeting, I sat near to an old man who was a member of the Methodist class, and to whom I went to school. I was struck with his venerable and pious appearance, and it seemed to me that if I could only become as perfect as that old man, I should have nothing to fear. Well, the fact that he had attained to that state of perfection, proved to me that such a state of perfection was attainable, and a new idea struck my mind, and I resolved to take him for my model, and imitate his course. Soon the old gentleman left the narrow slip where he was sitting, and went to a bench in the centre of the school room, to kneel down in prayer time, and I immediately followed the example, and knelt down by his side, and essayed to groan when he groaned, and to sigh and say amen just when he sighed and said amen, and I did feel for a time as though I had at length hit upon a plan by which I should get religion. But like all the rest of my plans this also failed me, for I soon found that my righteousness was like the morning dew, all dried up as soon as the sun shown upon it. Time passed on, marked with many incidents so indistinctly recollected as to forbid an attempt to narrate them. If I mistake not, in the latter part of 1807, I was brought to entertain some new reflections concerning the utter depravity of my heart, and to feel the hypocrisy and abominable wickedness of all my former religious course. The character and perfections of God seemed to break upon my mind in a different light from what I had previously regarded them, and I began to discover that even my saying of prayers, and repeating of verses, and my resolutions and determinations to serve the Lord, were by no means what I had taken them to be; and now, although my horror and guilt did not exceed what I had felt before on some occasions, my entire stock of *means* was completely swept by the board; I could no longer take refuge under the idea of praying, or promising to refrain from sin. It seemed to me that the whole fountain of my heart, and nature was so polluted that nothing acceptable to God could flow out from me; my prayers looked to me but little if any better than the very worst sins that I had ever committed. This brought me to the stand still place. To go back to my former views, was impossible; to proceed onward, was out of the question, for I could not advance one step. I felt convinced that if I were plunged into hell, God would be just—that I deserved it. I did not feel, as I have heard some say, that I was willing to be damned. The very thought chilled my soul with indescribable horror; yet I could see no way of salvation for me. Now like a worm upon a bed of embers, no change of my position could relieve my anguish. To pray, I felt forbidden; and yet the desire of my soul went involuntarily forth most fervently, "God be merciful to me, a sinner."

Up to this time, I am not now conscious

that I ever had had any conception of salvation through Jesus Christ as a Redeemer. I recollect of having entertained the notion, probably from some expressions I had heard made at the Methodist meeting, that Christ was willing and even anxious to save me and every body else that wanted to be saved, and that he was continually interceding with the Father, and trying to prevail on him to save sinners, and that he was also interceding with sinners, to allow him to save them. But the gospel plan of salvation had never been revealed to me. I felt impressed that I had but little time to live, and it really seemed that I must die and perish in my sins. Sin had now become a burden to my soul, not only because it exposed me to hell, but because it was hateful in itself. It seemed to me if I must sink to hell, that it would be a privilege if it were possible even there to be kept from blaspheming the name of the Lord; but I desired above all things the privilege of praising God.

One afternoon, I felt an unaccountable drawing to go to the barn, and there once more try to pray; the impression was fastened on my mind that there was but a step between me and the judgment bar of God, and to be composed I could not. I went to the barn and fell upon my knees, and felt inclined to pour out my last cries and supplications to that God, who alone, I was now convinced could save me; when, as I knelt down, it seemed to me that I heard something like the shaking of a leaf, or the moving of a straw, that frightened me; I looked round to see if any one was there to see me, and that moment I felt as though my prayer was rejected, for I had feared the eye of a fellow creature, when in such an awful strait. In vain did I try to utter words of prayer—I could not articulate one word; I felt almost deprived of feeling—almost as inanimate as a log of wood or a stone. I returned to the house with a heavy heart. I felt as though the dye was cast, and God would not allow his throne to be dishonored by such prayers as I had to utter. I at length laid down upon my bed; I will not attempt a farther description of the despair that rested on my poor sin disordered heart. In spite of myself I fell into a kind of sleep—I am not conscious that I had any dream or vision. When I awoke, I could only recollect the depression of my spirits before I fell asleep; but when I awoke, I was singing a verse of a sonnet of Watt's, which I had learned from a primer, and it seemed to me as though all the scenery of nature was changed, every thing seemed to be praising God in the sweetest harmony, and I thought I had a view of Christ as my Savior. My load of guilt was gone, and from that hour to the present, I have never felt the same sense of wrath, and exposure to hell, that I had felt for years before that time. Hundreds of times have I labored to recall that conviction and distress—that sense of guilt and horror of despair, in order that I might note more accurately the leadings of my mind and the manner of deliverance, and thereby I have thought I might become satisfied either that it was a work of grace, or a delusion.

In all these exercises I had no idea that I had become a christian, or had passed from death unto life; my load of guilt was gone, and with it all fear of hell, and all the terrors of the law, and I seemed to be completely lifted above myself. So good, and gracious, and glorious did God appear to me, that I seemed almost to forget that I had an existence. I saw nothing in his character or perfections that I would have altered, I do

think if I had had a thousand souls, I could have freely committed them all to him to dispose of for time and for eternity. I now believed that at some future time I should be converted and become a christian, and I rested perfectly easy on that point, but above all things I desired to be engaged in praising God.

Two or three years elapsed, and my father moved his family into the vicinity of the meeting house of the Baptist church, and I became a constant attendant at that place. I had a keen relish for the social assemblies of the saints of God, but I had discovered that I was utterly unworthy of a place among them; still I lived upon the confident hope that the Lord would one day make me a christian, and meet to be a partaker with his saints in light. But before that could be realized, I saw, or thought I saw what would have to be done. I found in me a law which warred against the law of my mind, and this I expected would be removed as soon as I should become a christian. I, sometimes felt careless, and prayerless, and strangely indifferent about the things of the kingdom. These feelings, I promised myself should no longer lodge within my breast if I became a christian. But in anticipating the day when I expected to be born of God, I did love to be in the company of those who loved God, and to hear his gospel preached, especially when the preacher was led to dwell upon the sovereignty of God, and the absolute perfections of his being, of his wisdom and goodness.

In the year 1810, as I had been expecting, an old fashioned Baptist revival commenced in the church, and many sinners seemed to be really pricked in their hearts, and cried out, "What shall we do?" I heard of one and another, from time to time, who were said to be under conviction, and now I thought that the time had come for me to be converted, and I began to pray for conviction, and that I might be the next to be struck under conviction. For my life I could not help rejoicing with those who did rejoice, but I could not feel the distress of the convicted, therefore all my joys seemed to be premature. I heard the experience of many, and when they described their convictions, I often thought of what I had experienced two or three years before; but I had been such a sinner since that time that I could not indulge a hope that my former exercises were christian experience. I saw the happy converts flock to the baptismal waters of the river, (for there were no tubs fixed under the Baptist meeting houses of that day) and I often thought that I would give all that I possessed on earth if I could only feel that I had a right to the unspeakable privilege of baptism. Thus I labored, and toiled, and struggled, trying to dig up Moses, whom God had buried, or in other words, to be convicted, until the revival had begun to subside, and I began to fear that I had been deluded in the strong hope that I had entertained that I should some day be converted to God. But finally, in the latter part of the year, being closely questioned by an aged sister in the church, my mind was taken back to review all the ground which I have attempted to narrate in this article, and finally constrained to hope that what is here related might after all be an evidence that God, for Christ's sake had forgiven my sins, quickened me by his spirit, and made me an heir of immortality.

With this encouragement, I laid the matter before the church, on the Saturday before the second Sunday in December, 1811, and was cordially welcomed by the unanimous vote of the members of the church to the

privilege of baptism, and subsequent membership in the church. On the next day I was baptized by Elder John Sperry, (the pastor of the church) in the river Thames, and on the same day received into the full communion of the church by the right hand of fellowship.

I could write a volume on the subject of my subsequent experience, of clouds and darkness, storms and tempests, conflicts and victories which I have experienced since the happy day when I was permitted to lay this "Sinful body beneath the yielding wave, An emblem of the Savior when he lay in his grave."

In many of my conflicts, even a review of all that I have written in this narrative, has failed to confirm my hope that I am a child of God, and an heir of glory; but there have been some blessed seasons, when I have been enabled confidently to hope and trust in the mercy of God. Of late years, I think I have derived as satisfactory an evidence of my adoption, from present as from past experience. The thought that I was such a mere child, in my first exercises, and so many of those exercises so indistinctly recollected, and the dates of many of the most prominent of them not known, has often made me fear and tremble, in years that are past; but the present evidence that the cause of God is precious, that the gospel of Christ feeds and comforts my soul, that I love the brethren, that I do rejoice in the contemplation of the glory of God, and love to hear his blessed name exalted and his power extolled, amounts, at times to an evidence to me that I am alive, and I know if I now live that I have been quickened and made alive. I feel confident sometimes that I have seen the kingdom of God, and if I have, I know that I am born again: for, "Except a man be born again, he cannot see the kingdom of God." I was, as stated in the foregoing, born in 1800, hoped in the mercy of God in about 1808, was baptized and admitted to membership in the Baptist church at Norwich in the year 1811, being at that time about eleven years and four weeks of age; began to improve my gift in a public manner, in 1817, was licensed to preach the gospel, by the Ebenezer church in the city of New York, under the pastoral care of Elder Jonathan Van Velsen, in 1819, ordained at Ramapo, Rockland county, in this State, by a regular presbytery called by the Old School Baptist church at that place, in the year 1823. I have now been a member of the Baptist church 40 years, lacking about six weeks, and have been trying to preach Christ, and him crucified, about thirty four years; and yet, as poor, dependent, dark, and barren, as ever, and more and more thoroughly convinced that without Christ I can do nothing.

Zanesfield Ohio Nov. 31. 1851.

BROTHER BEEBE:—Some of the Old School Baptists, in these parts say, that they believe the first man, Adam, possessed the quality and power to keep the law or to observe and obey the commandment. Gen. ii. 17.

Others are of the opinion or belief that Adam did not possess the quality to do that law. Some have expressed the opinion that in every instance wherein the Lord has made a requisition of any of his creatures, that he has afforded them the ability to do and perform the requisition.

Others are of different opinion, believing that the Lord does not always afford them the ability to do his commandments.

Some are of the belief that the children of the Lord after they are born of the spirit are in a condition or possess the power to live soberly, righteously and godly, which power they can exercise or not, consequently having the power to will or to live ungodly.



Others are of the opinion that every heavenly exercise, every fruit of the spirit is predestinated by the Lord and that his children cannot add to nor diminish those heavenly exercises and fruits of the spirit, consequently they cannot control the flesh, nor its fruits, any more than Peter could control the boisterous deep when he was about to sink, and said "Lord save, or I perish."

4. Some are of the opinion that no one is or ought to be accountable unless he be able to perform that which is required of him.—Others are of the opinion that human nature is not qualified to do any good or divine thing, yet is required to do good, and is responsible for not doing.

5. Some are of the opinion that if the followers of the Lord cannot live up to his requisitions, that there would be no propriety in his chastising them. Others are of the belief that the Lord's children are made subject to vanity not willingly; that the flesh warreth against the Spirit, and the Spirit against the flesh; these are contrary the one to the other, therefore they cannot do the things that they would, nevertheless the Lord chastens them, not for his pleasure, but for their profit; not by way of retribution for their transgressions, but for the purpose of purifying them, or purging out the dross.

If you please, you will give your views, in the Signs, on the foregoing doctrines, with such scriptural testimony as you may think requisite.

I am your most unworthy brother,

Z. MC COLLOCH

**Reply.**—The several propositions assumed as *matter of opinion* by different portions of the Old School Baptist family in the State of Ohio, appears to us to involve some things of a highly speculative character. In regard to the first positions taken in regard to the amount of power that Adam possessed prior to the fall, we do not feel able to settle the point between the parties, as we have never learned the precise amount of power possessed by him at that time. Nor have we ever been convinced that a revelation of that matter to us, would essentially benefit the theirs of salvation.

We have and still do feel deeply interested in the well authenticated fact, that by this one man, Adam, sin entered into the world, and death by sin, and that death has passed upon all men, because all have sinned. And the good Lord has been graciously pleased to let us into another vitally interesting secret, namely, that long before Adam had transgressed the law of his creation, and even before the world began God had provided and ordained a way of life and salvation through Jesus Christ, in which the whole amount of the sins of Adam, and all the people of God whom he represented was accurately estimated, and an exact equivalent for the transgressions of all the elect of God was provided and secured with unerring certainty. We cannot for a moment suppose that the omniscient eye of God had failed to see the end of all things from the beginning, or that he vested any of his creatures with power to thwart his purpose or confuse his plan.

2. On the second proposition, we think the apostle Paul has settled all controversy by declaring that *the law is holy, but I am carnal, &c.* There are requisitions made. Ezek. xviii. 31, which no thorough-going Old School Baptists will pretend to be able to comply with, by any power they possess in themselves.

3. On the third topic of discussion, we can answer for ourself, that, "To will is present with us, but how to perform that which is good, we find not."

4. On the fourth item stated, we understand the scriptures to declare the utter inability of fallen men to keep the holy law of God, and yet they are held under the righteous sentence and curse thereof in default of

rendering a perfect and perpetual obedience to all its precepts.

5. On this last point we are decidedly with those who believe that the children of God were made subject to vanity, not willingly; but by reason of him who hath subjected the same in hope. And that the chastenings of the Lord are not to be despised by the sons of God, for, Whom he loveth he chasteneth, and scourgeth every son that he receiveth. And if we had power and disposition to be without chastisement, whereof all are partakers, then should we be bastards and not sons.

Brother McColloch and the brethren of his vicinity will excuse us, if we have failed to perfectly satisfy their minds on all the questions stated. We hope our brethren will endeavor to avoid "endless genealogies and such questions about the law," as are calculated to gender strife, and strive together for the unity of the Spirit, that they may keep it in the bonds of peace; and may the Lord give them all needful light on all subjects that shall promote their happiness and his glory, for his name sake.

**BROTHER RITTENHOUSE AND THE LEXINGTON CIRCULAR.**—Our brother must not hold us responsible for every sentiment expressed or implied in circulars of associations, or in the communications of individual brethren, unless we indorse them. We are in the habit of transferring to our columns the circulars and corresponding letters of all the Associations whose Minutes we print. In the Signs, as in the Minutes, they stand as expressing the peculiar views of the associations respectively by whom they were adopted. With the leading proposition of the Lexington Circular, namely, the Resurrection of the bodies of the human family, at the last day, we are agreed, but some of the propositions and arguments used, we have and do consider speculative. But it is easier for us to discover defects in the productions of our brethren, than to produce that in which our brethren can detect no defects. We had some of the same objections to the circular alluded to, that brother Rittenhouse has pointed out.

A friend writes us from Cuba, in this State, that he is desirous that a Baptist dry goods merchant settle in that place. Cuba is a village increasing in wealth and population, and well situated for the purpose of trade. Professors of religion ought clearly to be influenced in their choice of a residence by the opportunities which they may have for doing good.—*N. Y. Recorder.*

**A BAPTIST DRY GOODS MERCHANT.**—Whew! We have been in the habit of reading advertisements for Protestant cooks, chambermaids, coachmen, and other household attendants with the very expressive sentence, "No Catholic need apply." But Baptist dry goods merchants are a new and somewhat novel commodity to advertise. Wonder if they don't want some orthodox blacksmiths, shoe-makers, bricklayers, and hod-carriers?

There are perhaps two reasons why the new order of Baptists in the village of Cuba, N. Y., want Baptist dry goods merchants; first, that the said merchant may divide his profits with the church and clergy of that order, and secondly, that the so called Baptists of that place may be able to proscribe all other dealers in dry goods except the occupants of their pulpits. Some of their Sunday pulpit merchandise are as dry as the bones in Ezekiel's vision were, and as destitute of life and marrow.

**STREET PREACHERS.**—The Evangelical Catholic, in a long article on this subject, says:

"The Church of England is not going 'to die of dignity' yet, as her best friends have sometimes feared. She has come out into the streets—Heaven bless her! She is growing more supple in her green old age. The sight may now be seen in London and other large towns of England, of a congregation gathered around a preacher of the Established Church. Clergymen, here and there, no longer satisfied with declaring the gospel to those only who repair to its consecrated abodes, are moved in their consciences to hold forth wherever they can get men to hear. 'Evangelicals' and 'Puseyites' are of one mind on the subject."

A correspondant of the Churchman proposes a moveable tent, for preaching, with a choir and suitable instruments, to be set upon the Battery, or in some other public Park for preaching. That paper thinks, that in a matter of such moment, the advice and guidance of a Bishop would be indispensable, and advises the friends of the measure to wait till the consecration of the provisional Bishop.

*New York Observer.*

A very convenient way to establish the divinity of a new measure, instead of consulting the scriptures, which by the by never did sanction the rites and ceremonies of Episcopacy; just make a Bishop—and then let him determine the orthodoxy of the measure.

A moving tent! Only think of that—with suitable instruments—Organs, fiddles, prayer books, holy water &c. and with this machinery keep the vile rabble of rag-muffins out of the splendid Trinity, Grace and St. Paul churches, which have been consecrated for the purse proud aristocracy.

A missionary preacher in California thus describes an incident in his experience: "At Columbia, the most eligible room we could obtain for the evening was a restaurant. When we arrived at this place, the tables were occupied by monte dealers. The keeper of the house, with great politeness to me, notified those present that the house was to be opened that evening for religious worship, and requested the gentlemen, when they had finished their games, to give place to preaching. The proprietor kindly arranged the benches for us. With the bar behind me, my Bible on a monte table, and a mixed audience before me, I proclaimed the offers of the gospel."—*N. Y. Rec.*

If this Missionary had any "offers of the gospel" to dispose of, we would presume he had hit upon the right place to dispose of them. Pity he, or some other person would not inform us what the "Offers of the gospel" are. We have often heard of them, but never saw any.

The lofty spire of the First Presbyterian church, corner of Fourth and Main, Cincinnati, was mounted with a huge human hand a few days since. It can be seen from almost any part of the city, the large fore-finger pointing upward steadily and for ever, alike through the tempest and sunlight.

This wooden pointer on top of the spire, was probably a fair index, or representative of the clergy of that establishment—elevated and supported, "steadily and for ever," to point out a road never traveled by them.

On the arrival of the last steamer from Boston, a very sober-looking rice-cask was rolled upon the wharf, well stuffed with cabbages. An accident befel, when out rolled a few of the cabbages, revealing a barrel of gin. It was Sunday, and a porter's wagon was immediately put into requisition, and the gin and cabbages totod off.—*Bangor Whig.*

This is one of the consequences naturally resulting from the recent enactments of the pious Legislature of Maine.

**Appointment.**—If not providentially prevented, Elders, Hartwell and Beebe will preach at the Brookfield Meeting-House, on Friday, the 21st day of the present month. Worship to commence at 11 o'clock, A. M.

## Miscellany.

**ENCOURAGEMENT FOR THE LOWLY.**—Gideon Lee said, late in life, "I remember, when I was a lad, living with my uncle. It was my business to feed and water the cows; and many a time, long before light in the morning, I was started off in the cold and snow, without shoes, to my work, and used to think it a luxury to warm my frozen feet on the spot just before occupied by the animal I had aroused. It taught me to reflect, and consider possibilities; and I remember asking myself, Is it not possible for me to benefit my condition?" Mr. Lee reflected to some purpose. From a poor boy he became one of the wealthiest men in New York, and Mayor of the city.

**CHEAP POSTAGE.**—The Boston Cheap Postage Association have issued an address, in which the uniform rate of one cent, prepaid, on letters, for all distances within the United States, is declared to be rendered necessary by the habits and wants of the American people. The Association will prosecute the agitation for the speedy adoption, by Act of Congress, of the one cent rate. The Address, which was written by Joshua Leavitt, of the New York Independent, is a clear and able analysis of the arguments in favor of the lowest rates.

Hundreds of lives might be saved by knowledge of this simple recipe; "A large teaspoon full of mustard, mixed in a tumbler of hot water, and swallowed as soon as possible, acts as an immediate emetic, sufficiently powerful to remove all that is lodged in the stomach."

The world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it, and it will in turn frown at you; laugh at it and with it, and it is a jolly, kind companion.

It is said that rats may be expelled from cellars and granaries by scattering a few stalks and leaves of mullen weed in their paths.

"If a straw," (says Dryden,) can be made the instrument of happiness, he is a wise man who does not despise it."

An Italian priest defines purgatory to be "The fire that makes our pot boil."

A stingy, hard-hearted scamp says, "The saying that 'there is more pleasure in giving than receiving,' is supposed to apply particularly to medicine, kicks and advice."

California has a law providing that illegitimate children shall be heirs equal with children born in wedlock, of both father and mother.

## OBITUARY.

*Madison, Ga., Nov. 2, 1851.*

**BROTHER BEEBE.**—It becomes my painful duty (by request of his children and friends) to send you for publication in the Signs, the following obituary notice of our esteemed brother, THOMAS DAVIS who died at his residence in Morgan Co., Georgia on Monday, October 27, 1851, in the 64th year of his age. His health had been declining for several years; but his last sickness, which was short, was a violent attack of pneumonia. He was sensible from the first, of his approaching desolation, and told his family he should not recover; but owing to the nature and seat of his disease, and being under the influence of opium, he could talk but little during his sickness, but was perfectly rational when awake. Elder James Montgomery (with many others) visited him during his illness, and made several attempts to talk with him, but found him unable to talk, in consequence of the cough and phlegm, which appeared like choking him continually. But, in the morning of the day he died, as I stood by his bed, and saw he knew me, I said, Brother Thomas you can't talk; he shook his head, signifying he could not. I then said, if, on leaving all be low, you now have divine peace and comfort, and wish to tell us, but cannot, give us a sign! He

then raised his hand, but appeared as if he wished to tell us more; he then endeavored to clear up the phlegm, and spoke, in a whisper (but plain enough for others who were attending to understand, as well as myself) and said he had the same hope he had for many years—a comfortable hope, and that hope was founded on grace, through our Lord Jesus Christ, and that he was satisfied as to himself, but was sorry to leave his children without father or mother in this world. I said I hoped the Lord would take care of them; he answered, "I hope so." These were his last words. He lived several hours after, and it was remarked by the family, who appeared more composed after he had said what he wished, than before. He was perfectly in his right mind to the last. Some of his children who lived at a distance came in a few minutes before he died, and when he saw them, he held his hand out to them before they got to him, and seemed glad to see them; but shortly after he fell asleep in Jesus, without a struggle or a groan. Thus ended the life of our brother, whom I have ever esteemed as a Christian, since my first acquaintance with him. He has fought a good fight—he has finished his course—he has kept the faith, and has gone to receive that crown of righteousness which the Lord the Righteous Judge shall put upon all them who love his appearing.

Brother Davis has left six children, with many other relatives and friends, to mourn their irreparable loss. The church to which he belonged has sustained a very great loss also. He has been a kind husband, a tender father, a reasonable master, a good neighbor, and a friend and help to the needy. There are none, save his children and an only sister, who feel the loss more sensibly than myself; for he has been as an own brother in the flesh, and as a brother in the Lord also to me. And as I am the only one now living that has known brother Davis from his youth up to the present time, and have been a member with him in the same church for the last forty three years, I feel it due to his memory, and for the satisfaction of his friends and relatives scattered over the different states and country, to say a few things with regard to his pilgrimage through this world of sorrow and affliction. At the age of about sixteen, he united with the church at Ebenezer, Wilks Co., Ga. By relating the dealings of the Lord with him, he gained fellowship with that body, and was baptized by Elder Stephen Gafford, the pastor of that church, and remained there several years in peace and esteem. In 1810, he, in company with his brother and myself, removed to Morgan Co., and it being newly settled, there was no church convenient. He put his letter in with the Union church, and continued there until the Fellowship church was constituted; he then removed his membership there, and has remained a useful and esteemed member there until his death, acting in the office of Deacon for the last twelve or fifteen years. When the division took place among the Baptists, he took a firm stand on the Old side, and has continued with them until the time of his departure. He has been called to pass through many afflicting scenes during his pilgrimage, and especially the last ten or twelve years. His messengers seem to have been almost like Job's, treading as it were upon each others heels. Death has visited that family so often, that they have scarcely laid off their mourning weeds for one, before they have put them on for another; yet he has passed on under this heavy burden, weighing him down with sorrow to the grave; and through all he has not been heard to murmur at providence, or sin with his lips. May the Good One bless and sustain his dear children, and be a father to them, and a friend that sticketh closer than a brother, is the prayer of,

NANCY T. DAVIS.

The Southern Baptist Messenger is requested to copy.

Bloom, Seneca Co., Ohio, Sept. 27, 1851.

BROTHER BEEBE:—By request of brother Merrel Jackson, I send you the following obituary for publication in the Signs.

DIED, of consumption, in the town of Bucyrus, Ohio, sister SARAH JACKSON, aged 22 years, 6 months, and 17 days. She was an orderly member of the Predestinarian Baptist church, and her deportment corresponded with her profession. A few days before her departure she told brother Jackson that she should soon leave him, and in a perfectly calm and composed manner counselled him; and on the last night of her bodily suffering, there was a very heavy thunder storm, and it lightened continually, she said that it was the sweetest thunder she ever

heard, and that it would continue until she died, and so it did. She breathed her last at 3 o'clock in the morning of July 27, 1851. She gave every evidence to her husband and surrounding friends that she fell asleep in the faith of a blessed immortality beyond the grave.

What is it for a saint to die.  
That we the thought should fear?  
Tis but to pass the heavenly sky,  
And leave pollution here.

I attended her funeral, and preached to an attentive and solemn congregation, from the words of Jesus to Martha, John xi. 25, 26, "I am the Resurrection and the Life," &c.

LEWIS SEITZ.

DIED, in the town of Minisink, in this county, (Orange, N. Y.) on the 30th day of October last, after an illness of 17 days, Mr. MOSES S. BAIRD, aged 21 years, 6 months, and 16 days. The deceased was a son of Mr. Victor E. and sister Jane Baird. He was taken sick of bilious fever and a affection of the brain, October 13th, from which time until his decease, his sufferings were beyond description. A few evenings before his death while his mother was giving him medicine, he said to her in a low whisper, "Mother, I want to meet you in heaven." She asked him if he was resigned to the will of God, and he said he was, and that he had no desire to recover from his sickness. He called the family around his bed, and said he was the happiest mortal that lived—that God had forgiven all his sins, and that he wished to die and be with Christ. He said that he was saved by grace alone, and not for any righteousness of his own—it was all of God. He said that God had saved him at the "eleventh hour," and he praised his name aloud, and called for a bible and desired to have a chapter read and a prayer offered, which was accordingly done, and he seemed perfectly calm and composed during the prayer. He was a great sufferer, but was not heard to murmur a word through his distressing illness, and in his final departure he died without a struggle.

A very large and solemn assembly attended his funeral, and a discourse was preached on the occasion, from the words, "I know that he shall rise again, at the resurrection, at the last day," by the editor of this paper.

The Southern Baptist Messenger announces the death of our venerable brother, Elder JOEL COLLEY, of Covington, Ga. He died on the 11th ult., at his late residence. His age is not stated in the brief announcement, but from our personal acquaintance, we know that he had grown gray in the cause of his divine Lord. For many years past he was regularly and unanimously chosen to preside as moderator of the Yellow R. Association, which is one of the largest associations of our order in that state. His departure will be seriously felt by the church of his pastoral charge, and also from the counsels of his ministering and other brethren, as well as by his bereaved consort and family. Dr. F. S. Colley, his son, has promised to furnish an obituary soon.

There is also, in the same paper, a notice of the death of Elder JOHN M. PEARSON, of the Beulah Association of Old School Baptists in Alabama, who died January 9, 1851, aged 55 years.

Havana, Ill., October 13, 1851.

BROTHER BEEBE:—It becomes my painful duty, to send you for publication in the Signs and Southern Baptist Messenger, a notice of the death of my beloved wife, Mrs. SARAH GRAY, who departed this life on the 19th of September last, suddenly, after an illness of only three days. Her disease was bilious fever and congestion of the brain. From the time she was taken until she yielded up her spirit, she was insensible, so that she could not make known to us the state of her mind in regard to her spiritual concerns; but from her standing in the church, and her former walk and conversation, we induce the cheering hope that she died in the Lord, having full confidence that the Lord is able to save all who are led to put their trust alone in him. Her age was about 42 years and one month. She was formerly a member of the Thompsonstown church, in the Warwick Association. She united with the church about the year 1832.

Your afflicted brother,

ALEXANDER GRAY.

Franklin, N. J., October 27, 1851.

BROTHER BEEBE:—You will please publish the death of my little nephew, ISADORE, son of John and Sarah C. Munson, who died October 12th, aged 6 years, and nine months.

Death, like an overflowing stream,  
Sweeps us away, our life's a dream,  
An empty show, a morning flower,  
Cut down and wither'd in an hour.

HARRIET LEWIS.

DIED, near Lodi Centre, Seneca County, New York, September 2, 1851, Mrs. CATHARINE P. wife of Erastus C. Van Vleet, aged 20 years, 6 months, and 2 days.

#### OLD SCHOOL MEETINGS.

The church at Thompsonstown have appointed an Old School Meeting, to be held at the Crane School House, (about three miles north of Monticello, Sullivan Co., N. Y. on the Liberty Road,) on Wednesday and Thursday, the 3d and 4th of December next, at 10 o'clock, A. M. of each day. Old School Baptists generally, and ministers of the gospel especially, are affectionately invited to attend.

BROTHER BEEBE:—Please give notice through Signs, of our yearly meeting, to be held with the Salem church, at our room, 2d story of Independent Hall, No. 125, North 4th Street, below Callowhill street, on Saturday and Sunday, the 29th and 30th days of November, 1851. Old School Baptist ministers and brethren are affectionately invited to attend with us.

Your unworthy brother in Christ, if I am not deceived,

I. P. HELINGS.

Philadelphia, October 27, 1851.

#### NOTICE.

Southern Baptist Messenger, Signs of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the payment must be made when the orders are forwarded. The orders and advance payment may be addressed, post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co., N. Y., G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

#### RECEIPTS.

|  |         |
|--|---------|
| NEW YORK:—Col S Clark, \$1; Henry Clay 2; Miss Abigail Burt 2.   | \$5 00  |
| PENN.—F Washburn (Signs, Messenger and Banner) 2; Lydia Holden (for do) 2; Levi Sanford 1; John Northrup 1; Dea Jas Wells 1. | 7 00    |
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| VA.—Elder John Clark 3; Levi Hess 2.   | 5 00    |
| MO.—Eld R Jones (for Signs 3, 67, Messenger and Banner 1, 33.)   | 5 00    |
| KY.—Allen Kinkead.   | 1 00    |
| ALA.—Mesback McGinty.  | 5 00    |
| FLA.—J B Smith.  | 1 00    |
| ILL.—J D Smith.  | 1 00    |
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| MD.—Whitfield Woodford.  | 10 00   |
| CR.—Daniel Cobb.   | 2 00    |
| MASS.—Elder L Cox, Jr.   | 3 00    |
| Total,   | \$48 00 |

#### LETTERS RECEIVED.

N E Kennedy, P M, J Cowing, P M, Levi Sanford, Lydia Holden, Elder S Williams, Elder John Clark, Elder R Jones, M McGinty, Elder L Cox, Jr., Calvin C Hall, Elder George Reave, J D Smith, A Kinkead, Clark Northrup, Z McColloch, Mrs Nancy T Davis, Eld John Clark, Levi Hess, Elder George Ambrose, Halsey H Canter, W Woodford, J Lawson, Dr F S Colley, Elder H Louthan

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed post paid.

TERMS.—\$1.50 per annum, or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

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The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., DECEMBER 1, 1851.

NO. 23.

## POETRY.

### Elijah in the Wilderness.

1 Kings xix.

Thus pray'd the prophet in the wilderness;  
"God of my fathers! look on my distress;  
My days are spent in vanity and strife,  
Oh that the Lord would please to take my life!  
Beneath the clouds through this lone valley spread,  
Fain would I join the generations dead!"  
Heaven deign'd no answer to that murmuring  
prayer.

Silence that thrill'd the blood alone was there;  
Down sunk his weary limbs, slow heaved his breath,  
And sleep fell on him with a weight like death;  
Dreams, raised by evil spirits, hover'd near,  
Throng'd with strange thoughts, and images of fear;  
Th' abominations of the Gentiles came;  
Detested Chemosh, Mo'ach clad with flame,  
Ashtaroth, queen of heaven, with moony crest,  
And Baal, sunlike, high above the rest,  
Glared on him, gnash'd their teeth then sped away,  
Like ravening vultures to their carrion prey.  
Where every grove grew darker with their rites,  
And blood ran reeking down the mountain-heights;  
But to the living God, throughout the land,  
He saw no altar blaze, no temple stand;  
Jerusalem was dust, and Zion's hill,  
Like Tophet's valley, desolate and still:  
The prophet drew one deep desponding groan,  
And his heart died within him like a stone.

An angel's touch the dire entrancement broke,  
"Arise and eat, Elijah!"—He awoke  
And found a table in the desert spread,  
With water in the cruse beside his head;  
He bless'd the Lord, who turn'd away his prayer,  
And feasted on the heaven provided fare;  
Then sweeter slumber o'er his senses stole,  
And sunk like life new-breathed into his soul.  
A dream brought David's city on his sight,  
—Shepherd's were watching o'er their flocks by  
night;

Around them uncreated splendor blazed,  
And heavenly hosts their hallelujahs raised;  
A theme unknown since sin to death gave birth,  
"Glory to God! good will and peace on earth!"  
They sang; his heart responded to the strain,  
Though memory sought to keep the words in vain:  
The vision changed; amid the gloom serene,  
One star above all other stars was seen,  
It had a light, a motion of its own,  
And o'er a humble shed in Bethlehem shone;  
He look'd, and, lo! an infant newly born,  
That seem'd cast out to poverty and scorn,  
Yet Gentile Kings its advent came to greet,  
Worshipp'd, and laid their treasures at its feet.  
Musing what this mysterious babe might be,  
He saw a sufferer stretch'd upon a tree;  
Yet while the victim died, by men abhorr'd,  
Creation's agonies confess'd him Lord.  
Again the Angel smote the slumberer's side:  
"Arise and eat, the way is long and wide."  
He rose and ate, and with unfainting force,  
Through forty days and nights upheld his course.  
Horeb, the mount of God, he reach'd, and lay  
Within a cavern till the cool of day.

"What dost thou here, Elijah?"—Like the tide,  
Brake that deep voice through silence. He replied,  
"I have been very jealous for thy cause,  
Lord God of hosts! for men make void thy laws;  
Thy people have thrown down thine altars, slain  
Thy prophets,—I, and I alone, remain;  
My life with reckless vengeance they pursue,  
And what can I against a nation do?"

"Stand on the mount before the Lord, and know  
That wrath or mercy at my will I show."  
Anon the power that holds the winds let fly  
Their devastating armies through the sky;  
Then shook the wilderness, the rocks were rent,  
As when Jehovah bow'd the firmament,  
And trembling Israel, while he gave the law,  
Beheld the symbols, but no image saw.

The storm retired, nor left a trace behind;  
The Lord pass'd by; he can't not with the wind.  
Beneath the prophet's feet the shuddering ground  
Clave, and disclosed a precipice profound,  
Like that which open'd to the gates of hell,  
When Korah, Dathan, and Abiram fell;  
Again the Lord pass'd by, but unrevolv'd;  
He came not with the earthquake,—all was seal'd.

A new amazement! vale and mountain turn'd  
Red as the battle-field with blood, then burn'd  
Up to the stars, as terrible a flame  
As shall devour this universal frame;  
Elijah watch'd it kindle, spread, expire;  
The Lord pass'd by; he came not with the fire.

A still small whisper breathed upon his ear;  
He wrapt his mantle round his face with fear;  
Darkness that might be felt involved him,—dumb  
With expectation of a voice to come,

He stood upon the threshold of a cave,  
As one long dead, just risen from the grave.  
In the last judgment—Came the voice and cried,  
"What dost thou here, Elijah?"—He replied,  
"I have been very jealous for thy cause,  
Lord God of hosts! for men make void thy laws.  
Thy people have thrown down thine altars, slain  
Thy prophets,—I, and I alone, remain;  
My life with ruthless violence they pursue,  
And what can I against a nation do?"  
"My day of vengeance is at hand: the year  
Of my redeem'd shall suddenly appear:  
Go thou,—anoint two kings,—and in thy place,  
A prophet to stand up before my face:  
Then he who 'scapes the Syrians sword shall fall,  
By his whom to Samaria's throne I call;  
And he who 'scapes from Jehu, in that day,  
Him shall the judgment of Elisha slay.  
Yet hath a remnant been preserve'd by me,  
Seven thousand souls, who never bow'd the knee  
To Baal's image, nor have kiss'd his shrine;  
These are my jewels, and they shall be mine,  
When to the world my righteousness is shown,  
And, root and branch, idolatry o'erthrown."  
So be it, God of truth! yet why delay?  
With thee a thousand years are as one day;  
O crown thy people's hopes, dispel their fears!  
And be to-day with Thee a thousand years!  
Cut short the evil, bring the blessed time,  
Avenge thine own elect from clime to clime;  
Let not an idol in thy path be spared.  
All share the fate which Baal long hath shared;  
Nor let seven thousand only worship Thee;  
Make every tongue confess, bow every knee;  
Now o'er the promised kingdoms reign thy Son.  
One Lord through all the earth,—his name be one!  
Hast thou not spoken? shall it not be done?

MONTGOMERY.

## COMMUNICATIONS.

For the Signs of the Times

### Ruth and Naomi.

BY CHARLES GRAHAM.

[Continued from page 165.]

Such is the account furnished us in holy writ of the wonder working hand of God, in providence and grace, with Naomi; her severe afflictions and bereavements brought her to call upon the strong for strength. The Almighty heard her cry, and gave ear to her complaints; for He that keepeth Israel, neither slumbers nor sleeps. He has a purpose hidden from the eyes of mortals, concerning those who fear and love him; for he supports, upholds and strengthens them, in all their trials, temporal and spiritual, so that they often become a wonder to themselves, while led to contemplate the wonder working hand of God, made bare in their deliverance. Such was Naomi's case; she had to wade through deep waters, but her God upheld her.—Shall we ask the reason why? It was because he delighted in her, and, if I may use the expression, because his own eternal purpose was bound up in her; for she supplies an important link in the fleshly lineage, by which Christ was ordained to make his advent to this world. In the tribe of Judah, God had provided for the government of his people. Many circumstances seemed to defy the divine appointment, as in the case of Saul, who was of the tribe of Benjamin, he was chosen king over all Israel, and he hunted David like a partridge upon the mountains; but the ways of the Lord are past finding out, and his goings are from everlasting. God, the Father had designed that Christ should, be in kindred with the Gentiles, and for this

purpose Naomi had to go into the land of Moab, and be the instrument of bringing from that land of heathenism and darkest superstition and idolatry, Ruth; for she must needs come, as the Lord had called her to be the future companion and wife of Boaz, and the mother of Obed, who was the father of Jesse, and the grand-father of David. And from the first time she went to glean in the field of Boaz, (for that also is left on record, that none should ever despise honest poverty and struggling industry, as the apostle has admonished to diligence in business, fervency in spirit, serving the Lord) how Naomi watched every movement. The instructions Naomi gave Ruth, shows how grace had knit them together, for time and eternity. Would to God we could see more of that love manifested among the Lord's tried family at this day. And what a blessed type of Christ and his church, does Boaz and Ruth present to the living in Jerusalem. He charged her not to glean in any other field, but to keep close to his maidens; and these maidens, do they not represent the saints of God, who have been washed in the fountain which was opened for sin and uncleanness, to the house of David and the inhabitants of Jerusalem.—Zech. xiii. 1. They reap spiritual mercies and blessings, while traveling through this vale of tears. Boaz commanded his young men, saying, Let fall some of the handfuls of purpose, and leave them that she may glean them, and return her not. O how the covenant mercies of Jehovah are here set forth. Let fall some handfuls of purpose! It was in the purpose which Jehovah treasured up in the covenant of grace from everlasting, that all needful supplies should abound for every elect vessel of mercy—how they should be brought to feel their need, and know their wants, concerning eternal, as well as temporal things, while traveling onward, as strangers and pilgrims, to a better country. It was of the purpose and grace of God that we first heard his voice, and entered into the fold, and it is of his purpose and grace that we receive spiritual food from time to time, and of his fullness that we receive and grace for grace. It is by the command of our spiritual Boaz, to the young men, his ministers to bring forth things new and old, that the weak and trembling saints are comforted and fed with living bread, and the Holy Ghost brings to their remembrance, helps their infirmities, and enables them in their ministrations to bring forth what he has revealed in his word concerning them; how he had designed, from everlasting, to bless them; and how their lives are hid with Christ in God; and that in their Father's house are many mansions, and that they are a prepared people for a prepared place. Such were the circumstances literally concerning Ruth's finding favor in the sight of Boaz, and no doubt this raised the drooping spirits of Naomi, for she knew that Boaz was the only person who could redeem their ancient inheritance from the hands of others, and each succeeding day raised her hopes higher and higher.

"God's purposes are ripening fast,  
Unfolding every hour;  
The bad may have a bitter taste,  
But sweet shall be the flower."

Weeping may continue for a night, but joy cometh in the morning. Psa. xxx. 5. It was so with poor Naomi; she had passed through deep waters where there was no standing, which she could have never done, had not the Lord been her helper. I have no doubt that she often had to express something like the language of Job, "O that I knew where I might find him, that I might come even to his seat; I would order my cause before him and fill my mouth with arguments." Job xxiii. 3, 4. But the time had now arrived in which God would turn her captivity, and fulfill his own purpose concerning her in the line and lineage of David. Christ is as much united to the Gentile as to the Jew, by kindred, as he was united to both by that eternal union that existed from everlasting, or ever the earth was, to all that remnant which is according to the election of grace. He, the Head, and they the body; he the author of their salvation, and they are passive in his hands. He veiled his glory and came into our world, took on him the form of a servant; took not on him the nature of angels, but he took on him the seed of Abraham; for it behooved him, in all things to be made like unto his brethren. Heb. ii. 17. He took on him the griefs and carried the sorrows of his church; he hungered, thirsted, was weary he wept, and feared, and sweat as it were great drops of blood falling to the ground, was in agony in the garden, was buffeted and spit upon, in the Judgment Hall, without a murmur; for he came down from heaven to do the will of his Father, and to redeem his church. He was nailed to the cross, and made a curse for us, though he knew no sin, and guile was not found in his mouth. All the purposes of Jehovah from everlasting concerning his coming, were fulfilled in every jot and tittle even down to Judas who betrayed him.

"The man that betrayed him, prediction foretold,  
The pieces of silver for which he was sold;  
To prove his salvation, the world we defy,  
He fell for the lifting of Jesus on high."

But Ruth and Naomi were a link in the chain which binds Christ in all his covenant relationship to all the heirs of promise, in every nation, even to the ends of the earth. There is neither Jew nor Greek, bond nor free, male nor female; for ye are one in Christ. Gal. iii. 28. What honor was conferred upon these dear tried saints, and what a termination to their sore trials, spiritual and temporal, when the Lord turned their captivity, and they "Sat down under his shadow with great delight." They could say experimentally and in truth, "As the apple tree among the trees of the wood, so is my Beloved, among the sons."—Cant. ii. 3.

My brethren and sisters, have you ever been in the furnace of affliction? O, how delightful has been the day of your deliverance, when you have sat down under the shadow of him who is the fellow of the God of Hosts.

He is, and he has been in all ages, as the shadow of a great Rock in a weary land.—He lifts the beggar from the dunghill and sets him among princes. He gives to his people beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness, that they may be called, Trees of righteousness, the planting of the Lord; that he might be glorified. Isa. lxi. 3. She was no longer to be the poor out-cast among strangers. Her daughter-in-law was married to her near kinsman, and became the mother of a son that was more to her than ten sons, and the Lord raised up godly women to rejoice with her; for they said, "Blessed be the Lord who hath not left thee this day without a kinsman, that his name may be famous in Israel. What a large place he brought Naomi into! Surely, it was the "Banqueting House" which Solomon speaks of; and the "Banner over her was love." Embracing now this son which was to be famous in Israel, she could look back on all the way in which the Lord her God had brought her, and say as David afterwards said, "He led them forth by the right way, that they might go to a city of habitation." Now, instead of mourning and repining, God, even her God, had become her habitation, her strong Tower, and her Fortress; and she could say, "Surely, goodness and mercy hath followed me all the days of my life." Such is the language of the saints, when deliverance comes to them, either from temptation, affliction, persecution, or any other tribulation. Just read Hannah's song after her deliverance, and we can form some idea of the triumph of Naomi's faith, and of the peace she experienced, which passeth understanding.

The name of Obed was to be famous in Israel, because he was the connecting link in the lineage of David, in connection with the Gentile race. And from David to the carrying away into Babylon, was fourteen generations. Matth. i. 17. The sceptre was not to depart from Judah, nor a law-giver from between his feet, until Shiloh came. Gen. xlix. 10. How soon after this object was accomplished do we find the tribes of Israel intermixed! The last that we hear of tribes, was that Paul was of the tribe of Benjamin. Although the Jews scattered over the wide world are a distinct race, and have never mixed in the common way with other nations, yet there is no trace found of any one particular tribe. Shiloh has come, and the distinction of their tribes is done with.

In conclusion, I will ask, Has this brief sketch of Naomi caught the eye of any of the Lord's tried ones? If so, let me say to such, the day of deliverance shall come, for there are no destroying troubles for God's saints. The vision is yet for an appointed time, and at the end it shall speak, and not lie. Though it tarry, wait for it. It will surely come; it will not tarry. Heb. ii. 3. The writer of this has often looked and waited long for deliverance when under heavy trials and sore temptations, with hope deferred, which makes the heart sick. Long looking and waiting tries our faith severely; but I have been thus far brought through every trouble, both inward and outward, and so shall you be, my brother, or sister. We now see only as through a glass, darkly; it doth not yet appear what we shall be, but when he appears, we shall be like him, for we shall see him as he is. A few short years, or months, or days, and we shall join with Naomi and Ruth, who have long since got beyond all trouble, and with them sing the loud

praises unto him who hath loved us and washed us in his blood from all our sins.

I remain,

Yours in gospel bonds,  
79 Hamersley St., New York city,  
Nov. 12, 1851.

For the Signs of the Times.

Near Oregon City, Oregon Ter.,  
October 1, 1851.

BROTHER BEEBE:—Please publish the following letter, written by sister Lucetia A. Stipp, to Elder Turnidge, of Missouri, relative to Elder Joseph Turnidge, his son, a resident of Oregon. There is an interesting feast brought to view in the letter, and as we have been frequently blessed with similar feasts in this far western land, I feel desirous that our brethren in the States should know that we have not forsaken the assembling ourselves together, but are still endeavoring to contend for the faith once delivered to the saints, and frequently of late have been made to rejoice in hope of the glory of God.

I am yours, in hope of eternal life,

ISOM CRANFILL.

DEAR BROTHER TURNAGE:—You may think strange that one should take the liberty to write to you, whom you have never seen nor heard of; but I am well acquainted with your son, Joseph. I am also a mother, and know how very pleasing it is for a parent to converse with some one, or hear about a beloved child, whom they have not seen for so great a time: and often does your mind advert back to the time when he was a child, and you remember as if it were but yesterday, many of his little childish pranks; and how pleased you were the first time he lisped a few childish accents. But how much greater was your pleasure, yes, how unspeakable was your joy, when you saw by his countenance that the sun of righteousness had arisen upon his heart, with healing in his wings, and you heard him, in broken accents, lisping forth praises to his Redeemer and God. And you are often wondering how it goes with poor Joseph now, and some times wish you knew what he would think of this or that passage of scripture. Well, I will try to tell you a little about his course here in Oregon. When he left you he was but a babe in Christ, but he has applied his heart to wisdom, and he has grown so in grace, and in the knowledge of the truth, that were you to see him now, you would scarcely believe he was the same Joseph. The most particular trait in him is feasting; and we are in the habit of having feasts in Oregon, and when one is proclaimed, he is sure to be there, if he can possibly get there. I will try to tell you something about one we had on the 2d and 3d days of August. On Saturday a goodly number of us met, each esteeming others better than ourselves; a young brother by the name of John Mansfield came with brother Joseph—who is nearly or quite as fond of feasting as Joseph—the Lord of the feast was there, he drew us, and we ran after him; he brought us into the banqueting house, and his banner over us was love. Our younger brother came to us in the fullness of the blessings of the gospel of Christ our Lord. After they had preached a long time, and exhorted us to love and good works, the peace of the church was called for by brother Simpson, and found all in peace, so we returned home rejoicing in hope of the glory of God. On Sunday morning, at a very early hour, a large congregation assembled, although many of them had to ride five, seven, ten, and fifteen miles distance, and our two young brothers, John and

Joseph, had heard a lamb or two bleating about the fold in the morning, so intent were they on having a feast of fat things, that they commenced service nearly an hour before the usual time of day. Brother Mansfield arose, and after commending us to the Lord, and to the word of his grace, and earnestly entreating blessings on what should be said and done, he opened a treasure, and brought things new and old, and showed and explained those things in such a glorious manner that many said they never saw such beautiful things before. After showing and teaching for an hour or more, for truly he is a great teacher in Israel, he gave way for brother Turnage, who had sat all the time, unsheathing and looking at an old Jerusalem sword, which he never fails to take with him; for his weapons are not carnal, but mighty through God, to the pulling down of the strong holds of Satan. He arose and addressed the congregation by telling them of the fall of our first parents, and what a lost and deplorable condition all the sons and daughters of Adam were in; for, said he, all have sinned and come short of the glory of God; yea, said he, you are so depraved that you choose death rather than life, darkness rather than light, and sin rather than holiness; the thoughts and imaginations of your hearts are evil, and only evil, and that continually. There is no fear of God before their eyes. Now then even some that had been working a robe of righteousness for themselves, by breaking off from their sins, and trying to keep the law, but he told them it would not avail them anything, in the trying day; for, said he, by the deeds of the law, there shall no flesh be justified in his sight. But they could not hear nor understand what he said to them, for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But as the Lord of the feast would have it, there were some that had arisen from the dead, for the Savior said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Now these were alive and began to feel the drawings of the Father, for their Savior said, "No man can come unto me except the Father which sent me draw him. Now, while those that had arisen from the dead, stood amazed and scarcely knew what these things meant, or where to go, he commenced blowing a silver trumpet, which he called the gospel; so he told them of a fountain opened in the house of king David for sin and uncleanness. O, what glorious news was this to the poor sin sick souls—to those who were weary and heavy laden; for, said he, God so loved the world, that he sent his only Son, that whosoever believeth in him, should not perish, but have everlasting life. He told us how he became poor, that we might be rich; that he took not on himself the nature of angels, but the seed of Abraham; that in all things he might be made like unto his brethren; he told us how our sins were all laid upon him, and he who knew no sin, was made sin for us, that we might be made the righteousness of God in him. He told us also how this same Jesus had laid down his life and taken it up again, that we might have life in him, and find acceptance with God. He told us how he prayed, and sweat as it were, great drops of blood in the garden, and went on setting forth the sufferings of our dear Redeemer in such a sympathetic manner, and the trumpet waxed louder and louder, and it seemed that the very walls of the Jericho began to shake and tremble, for many were in tears, and some

who had never been seen to weep before.—Now brother Joseph had received a command from the Lord of the feast, to feed the sheep; and he was also commanded not to offer one crumb to any but those that were sheep, for our Savior said, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life." So, as he was preparing to feed them, what a tremendous searching and trying themselves by the word of God took place among the sheep, to know if they were real sheep. They would look at the hardness of their hearts, and think how much beneath their privilege they had lived, then at their garments, and thought their love was so cold, that they scarcely knew whether they had really arisen from the dead or not. When he had told us how we might know whether we had passed from death unto life, and cited us to the Rock from whence we were hewn, and to the hole of the pit from whence we were digged, he commenced feeding the sheep; and slice after slice of strong meat did he hand out to the strong and those that were able to bear it; for, said he, because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father; for, by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, least any man should boast. So then it is not of him that willeth, nor him that runneth, but of God that sheweth mercy. Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Next he turned out some of the sincere milk of the word to the lambs and babes in Christ, that they might grow in grace and in the knowledge of the truth; for, said he, Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Again, our Savior said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." Then he cast his eyes around, and saw some who were saying, O, my leanness! O, that I could get along as others do; my soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the Living God! So he quickly handed out a lump of figs, and a cluster of raisins; for, said he, He will give grace and glory, and no good thing will he withhold from them that walk uprightly. Great peace have they who love thy law, and nothing shall offend them. Next he set out the wine, for, said he, In this mountain shall the Lord of Hosts make unto all people a feast of fat things—a feast of wines on the lees, of fat things, full of marrow, of wines on the lees, well refined. And he went on, telling of the joys that were laid up in heaven for us, and that the Lord of glory had wrought out a robe of righteousness for us that we should mingle with those that stand on the sea of glass—having the harps of God, he bade us lift up our heads rejoicing, knowing that our redemption was nearer than when we believed—that we should soon stand on the banks of everlasting deliverance, and sing redeeming grace to all eternity. Now one was saying to himself, O, bless the Lord, and another, my soul doth magnify the Lord, and another, I had rather be a door keeper in the house of the Lord, than to dwell in the tents of wickedness, when brother Simpson arose and opened a door for the reception of members, and said if he could refrain from weeping, he would tell us of some things that happened to him a great many years ago, in



the States; but the fact was, he saw so many things, new and old, that brother John had so clearly brought to view, and eat so heartily of the strong meat, and drank so freely of the wine that brother Joseph had poured out so bountifully, that before he was aware, his soul was made like the chariot of Amminadab, so he beckoned to brother Mansfield, who arose, and after making a few very appropriate remarks, a lamb came forth, and was received into the fold. By this time our hearts were so merry that we arose, shook hands, and sang at such a rate that one who had never tasted of the good word of God, nor found the word gracious, might have said, these people are filled with new wine; but one that had his heart renewed by grace, would have said, these people have been drinking of the streams of the river that maketh glad the city God.

Now, brother Turnage, how do you like the feasts we have in Oregon? When you wish to know how it is with Joseph, you may think if not providentially hindered, he is at a similar feast, somewhere in Oregon, every Saturday and Sunday.

LUCETIA A. STIPP.

N. B. The writer of the above letter, was formerly the wife of Elder B. G. Avery, well known in Pennsylvania and Illinois, as an able minister of the gospel, among the Old School Baptists. After his death, in Illinois, she married brother John Stipp, and they emigrated to Oregon in 1848, where they still live as ornaments of the cause of the Redeemer.

ISOM CRANFILL.

For the Signs of the Times.

Athens, N. Y. Nov. 8, 1851.

BROTHER BEEBE:—Through the kind providence of a covenant keeping, and unchanging God, I am still in the possession of a comfortable hope in Christ, through his atoning blood, that speaks better things than the blood of Abel, for he is an all-sufficient Savior to them that put their trust alone in him not relying upon an arm of flesh. And again desire to send you a few lines to dispose of as you think best. And in so doing I shall try in my feeble manner, according to the ability that God giveth, to express some of my present desires and past experience in divine things, or the Lord's dealing with me a hell-deserving sinner, (as I humbly trust) saved by grace, for I hope that God who commanded light to shine out of darkness, hath shined in my heart, to give me the light of the knowledge of his glory in the face of Jesus Christ, which led me to abhor myself and repent, as in dust and ashes, feeling that woe is me, I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts. When my condition was made known to me by the revelation of the Spirit and the light of God's eternal truth, plainly telling me that I was in the broad road to irretrievable ruin, and that unless the Lord had mercy on me, and saved me with his own Almighty arm, I could never be permitted to praise him with angels in heaven but must sink under the wrath of God and the Lamb, and be forever banished from his glorious presence, and make my abode with wicked men and devils, where the worm dieth not, and the fire is never quenched, I then felt that I had been sinning against the author of my being, who had sustained me by his power, and bestowed many favors and blessings upon me, by his righteous and merciful providence, notwithstanding my rebellion against him, and my delight in the sin-

ful imaginations of my deceitful heart, promising myself liberty when sudden destruction was just before me, as well as despising all reproof, setting at naught his authority, putting far off the evil day, and endeavoring to banish the thoughts of dying and appearing before God in judgement to render an account of the deeds done in the body, because they were unpleasant to me. But at that time I felt that the relation I sustained to God as his creature, upheld by his power and goodness, brought me under obligation to love and adore him, although I still ran the downward road to ruin, despising the riches of his goodness, not knowing that the goodness of God leadeth to repentance, but after my hardened and impenitent heart treasured up to myself wrath against the day of wrath, and revelation of the righteous judgement of God, who will execute his fierce anger upon all those who know him not, and obey not the gospel, who shall be punished with everlasting destruction (not annihilation) from the presence of God, and the glory of his power. The wicked shall be turned into hell with all the nations that forget God, where the smoke of their torment ascendeth up forever and ever. There is no hope there in their case, but continual wailing and gnashing of teeth for pain, and self accusation, and condemnation. The time is coming, when every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. They will then see that he holds the reins of universal government, that he hath the keys of hell and of death. He shutteth and no man openeth, and openeth and no man shutteth. And none can stay his hand, neither hath any a right to say unto him, What doest thou or, why hast thou done thus? The wicked may now think he is an austere man, taking up that which he has not laid down, and reaping that he did not sow. But when the last trumpet shall sound and the dead awake and come to judgement, then all whose names are not written in the Lamb's book of life, and redeemed from under the curse of the law and clothed with the robe of Christ's righteousness, which he wrought out, and brought in for his chosen people, will awake to shame and everlasting contempt, and discover that God's ways are just and equal, and he will in no wise clear the guilty. "These shall go away into everlasting punishment, but the righteous into life eternal." "The misery of the wicked will continue as long as the happiness of the saints, which is throughout eternity. I do not conclude the loss of the soul is an end of its existence, but consists of its exclusion from happiness, and being sent to hell. The Savior says, "Fear not those who kill the body and have no more that they can do, but fear him, who is able to destroy both soul and body in hell." And again "Fear him who when he hath killed hath power to cast into hell." And also "What shall it profit a man if he shall gain the whole world, and lose his own soul, or what shall he give in exchange for his soul." I do not suppose these passages are intended to convey to us the idea of the extinction of the soul, or the end of the finally impenitent. He that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God. And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds are evil. But although they might desire to be blotted out of existence, and call on the rocks and mountains to fall on them, and hide them from the face of him who sitteth upon the throne, and the Lamb forever, that prayer

will not be answered. They shall seek death, but shall not find it.

Brother West in a late communication in the Signs, has told us of something which John saw, and that the dead were judged out of those things which were written in the books according to their works. "And death and hell were cast into a lake of fire which is the second death, the death that never dies." He says, "The law will then be brought to view in all its clearness." How much soever men may now strive to keep the books shut, by shutting their eyes to keep out the light they will there be made to see. The books will be opened and all mankind will be made to see the holiness, righteousness and purity of that inflexible law which they have transgressed, and will be made to confess the justice of God, while they read the sentence of their condemnation for their rebellion against his throne. My soul believes this will be the case in that decisive and great day. Every mouth shall be stopped, and all the world become guilty before God. The saints have seen the justice of God in cutting the transgressor off in his sins, and the impenitent shall see it. The great day of God's wrath is coming, and who shall be able to stand?—Not those who despise the gospel and put it from them, judging themselves unworthy of everlasting life, nor those who being ignorant of God's righteousness, go about to establish their own, and have not submitted themselves unto the righteousness of God. But all who have had a discovery of their fallen and ruined condition, and have embraced the gospel in its purity and in the love of it, and are redeemed with the precious blood of Christ, as a lamb without blemish, and without spot, will then be able to stand. Will then be presented before the throne of God, without spot or wrinkle or any such thing. And will hear the welcome, "Come ye blessed of my Father inherit the kingdom prepared for you from before the foundation of the world." "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

By the conversion I have lately had with some few persons, I have been led to make these remarks, and by them, dear brethren, you will see that I believe we shall all stand before the judgment seat of Christ, to give an account of the deeds done here in the body whether they be good or bad, and also that there will be two characters there, one shall be received into mansions of bliss, and the others cast off at the left hand of God, of whom it shall be said, depart ye cursed into everlasting fire, prepared for the devil and his angels. And as everlasting, is here used in contrast with eternal, I think it has the same meaning, and that the wicked have an immortal principle or soul, that must always exist, or continue to be, and in the possession of this rational principle they are accountable to God for their conduct, and are under the law of eternal right, which makes us responsible beings, that should love our Creator; but in consequence of the fall, there is nothing in us naturally, only hatred and enmity, and we are completely ruined, unless saved by sovereign and distinguishing grace, given us in Christ Jesus before the world began. If I have erred in this opinion, I hope some one of the brethren, will set me right, for I am seeking for the truth.

I was well pleased with the preaching at the association in Lexington, and also at a meeting not long since in Gilboa, which was an interesting season to me. I am glad that I can hear from you and so many of the

saints through the "Signs" and "Messenger" May peace and love abound among you,  
A. G. PORTER.

South Hill, Bradford Co., Pa.  
Oct. 17, 1841.

DEAR BROTHER AND SISTER HARDING:—Receive this scroll as a testimony of my affection towards you. Being under the necessity of writing to you, (as you will see by the P. S.) I thought it not proper to make you pay for a letter, without staining some part of the paper; so I thought I would send you some of my reflections on my birth day. This day witnesses that the frost of sixty-three winters, and the heat of three score and three summers have surrounded mine head; and through much kindness, and many afflictions, I am yet in the land of the living, a monument of God's provident mercy—a rebel, who long ago forfeited every favor, and am now only a tenant at will, living entirely on the bounty of another, a kind of drone in society. I have much to lament, yet do not reform; much that I ought to be grateful for, yet show very black ingratitude; have long been at school in adversity, yet have not learned obedience by the things that I have suffered. Have many engaging lessons, but am very heedless; have the best of teachers, but am dull of apprehension. My teacher seems to take abundance of pains to show and teach me, but my indolence and inattention prevent my learning much. I profess to love my Master and the scholars, yet it seems an odd way of showing it, to disobey his orders, and be disturbing others of the school. The kindness of my present instructor, bearing the whole expense of my board, clothing, and tuition, ought surely to fasten my whole heart to him, and my whole mind to learn his will, yet by turns I feel more than half an inclination to go back again to Moses' school, who always required more of me than I could do, and never gave me any strength to do with; and under his rod, which for years was laid upon me, I should long ago have died, had not my present Master preserved my life, either that I might fill up the measure of my sins, or, that he might take me into his school whenever he saw fit.—Strange as it may appear to some, yet it is a truth which ought never to be disputed, that natural creatures are much more fond of dwelling where they can behold the stinking excrement in Egypt, and serve with rigor a master they never can please, than they are of living where the light reveals the beauties of spiritual things, and the zephyrs waft the perfumes of the rose of Sharon, and men enjoy freedom from slavery. And there is so much of that nature in me that were I not preserved by the power of grace, I should fall into the same condemnation, in the deliverance from which, I have thought I enjoyed so much consolation. In view of such vast contrarieties as I find in myself, I sometimes cry, If it be so, why am I thus? My lusts so strong, the graces of the Spirit (if I have any) appear so weak, surely, may I not say to corruption, Thou art my father, and to the worm, Thou art my mother and sister? When I realize what I am, I mourn. When I inhale the exhalation from the nauseous body of corruption it makes me sick, it operates in such weakness as unfits me for any kind of business.

When I look back upon what I have been occupied in for the most of 63 years, I am ashamed. I am either ashamed or proud of very near all that I have done; indeed, I have been proud of that for which I ought to have been not only ashamed, but deeply humbled before God. When I consider that I

have been a professor of religion for more than 48 years, and have grown no more in grace—have become no more alive to God—no more dead to the world, no more dead to the law, or my notions of a legal righteousness—no more dead to sin, I cry, Can it be possible that I am a child of God by grace? Is it not a fact that I am deceived in the ground of my hope? Would the blessed Savior suffer a member of his body to be so useless—so cold and dead? So long in such a torpid state? So stupid and senseless, so careless about his highest interest—have so many foolish, vain, and wicked thoughts; so forward to evil, so backward to all good, so reluctant in what appears to be duty, so fond of this world, and so little disposition for holy spiritual exercises, regarding the present or future state of existence? When I reflect that about forty years have rolled away since I began to discourse publicly by way of preaching, though a very mite of a creature, an ignoramus indeed, yet I thought that by prayer, devotion and study, and the teaching of the Holy Spirit, I might obtain in a few years sufficient knowledge to be able to edify a common assembly, and preach quite smart, though I might be a little behind the chiefest of speakers. But more than forty years have passed and gone, and I know nothing yet as I ought to know, and am less than the least of all saints, and not meet to be called a preacher. When I contemplate the ground that I have partly occupied, reaching North and South from Baltimore to Rochester, and East and West from the Island of Martha's Vineyard to Ohio, traveling perhaps in all 75,000 miles, and preaching frequently as I went. My preaching has had so little of Christ in it, so little holy unction attending it, so much of myself in it,—has been so cold, lean, dry, formal, and feeble, that the flock have not grown fat upon it, nor much increased by it; and if any have in anywise been comforted while I was preaching, it was the Lord and not me that did comfort them. So I know not that my life has been profitable to any. I have, on the whole, been a bill of expense. And having now lived 63 years, and all that I have done has amounted to nothing, there is now no prospect of my ever doing any thing worth naming. It is now too late for me to finish out a good life, when more than six sevenths of it is past in sin and folly.

A debtor to grace most surely I am,  
If saved, its alone in Jesus' name,  
A wonder to angels, a wonder to men,  
A wonder of wonders to all by whom seen.

By the blood of the Savior, I cleansed must be,  
And the death of a Jesus must reconcile me,  
Or a treasure in heaven I ne'er shall possess,  
And if ever its so, it is all of free grace.

And since it is declared to be a faithful saying, that Christ Jesus came into the world to save the chief of sinners, as I surely am such, I have hoped that I might share in that grace also. And by turns I have been much encouraged in that hope, by finding, (as I thought) several of the peculiar characteristics of such as are in my Master's testimonies declared to be pardoned sinners, who have been saved by virtue of what he has done for them as their substitute; and made meet to be partakers of the inheritance of the saints in light, by what he has done in them by his wondrous grace. As I have known for a certainty that I was first made a sinner by one that I had no more power to control, than an unborn babe has to control the exercises of its progenitor thousands of years before its own personal existence, so it has been at turns a source of comfort to poor sinners afflicted me, to hope that I might be made

righteous by the conduct of another; whose principle of love leads him to shew kindness to the most undeserving, according to the sovereign arrangement of the one in three, and three in one, whose omnipotence, omniscience, and omnipresence qualifies him to act in all things in such harmony with inflexible justice and divine mercy, as unchangeable holiness cannot but approve. And when the veil has been taken away from my heart, and the diffusion of light so filled my soul as to give me a clear discovery of my guilty helpless condition, and my mind led to contemplate the unchanging love that appointed Jesus the surety of the new covenant, the mediator and ransom of his people, I have verily thought that as a gift from God, through Christ Jesus, I have been made partaker of joys that the world can neither give nor take away, and that the stranger intermeddler not with, as an earnest of joy, unspeakable and full of glory.

The time draweth near, my sands are almost run, the pale messenger (as it were) stands at the door, waiting for orders to enter and take his prey. May the grace of our Lord Jesus Christ qualify me for the conflict; if it does not, I shall not be prepared for a triumph over death, for I am sure that I never shall, or can possibly qualify myself to meet the Judge of the quick and the dead.

So writes,

Your unworthy brother,

HEZEKIAH WEST.

P. S. In the multitude of my cares, and much carelessness, I have forgotten that portion of scripture that sister Harding wished me to give her my views of in writing.—Please refresh my memory therewith, if she still wishes it, and I will try next time to fulfill my promise.

Yours to serve,

H. W.

For the Signs of the Times.

Junius, N. Y. Nov. 17, 1851.

BELOVED BRETHREN, SCATTERED ABROAD yet one in heart; we are made glad when we read your communications, in the Signs, which testify that although you are in the world, ye are not of the world, but chosen of God to be citizens of that kingdom which acknowledges no King but him who presides in majesty, the King of kings, and the Lord of lords, or any rule of life, but the law which he has given. We feel constrained to praise God, when we hear of additions which he is making to his visible or local branches of his kingdom, among you; and for your consolation, I will speak of the hand of the Lord upon us for good, here in Clyde, Wayne County, N. Y.—Since the first of June last, I have baptized six joyful believers; one of whom was from the New School; and we have also received two by letter, and one on experience. Those who unite with us from the New School Baptists, if they have been baptised before the division, we receive them on the satisfactory evidence of their christian experience, and soundness in the faith; but those who have been baptised by the New School, since the separation, we consider their administration a nullity, as we have no fellowship with them nor their doctrine. Such persons therefore we receive only on a satisfactory evidence of their adoption, and soundness in the faith as candidates for baptism, and when baptized they are received as members in the church. We are enjoying love and fellowship in the church, and we have an increasing congregation, and we can perceive an evident enquiring after the truth, and we expect a number more soon to unite with us.

Beloved brethren, pray for us, that we may be found walking in all the order of the house of God blameless. I met with brother and sister Hewett, last September, in Steuben County, and it was to me like meeting a pleasant spring of water in a thirsty land. O, how cheering to one who has to toil so much alone, to meet with a gospel trumpeter, one who gives the trumpet a certain sound. This week I am to leave home for that land again, and may the Lord enable me to go in the fullness of the gospel of Christ, and may his spirit attend the word to them that hear.

To all our Old School brethren whom it may concern.—I lately received three copies of a prospectus for a new publication, to commence with the coming year, to be called, "Zion's Pilgrim," edited by James Manser Jr. who proposes to go before the pilgrims and clear away the *stumbling blocks*, &c. Now brethren, see to it, that he begins at the Ramapo church, and removes those stumbling blocks which he has laid there: and if he does not, then let it be remembered that they are not all "Zion's Pilgrims" who profess to be. He declares himself to be opposed to all schools, except the school of Christ.—Now if he is a Roman Catholic—we know where he would direct us to find that school; and if a churchman, where—and so on *ad infinitum*. "Beware least any man deceive you." I must close.

Yours, as ever.

WM. W. BROWN.

For the Signs of the Times.

Mansfield, Pa. Oct. 27th 1851.

BROTHER BEEBE:—I am much pleased with the Signs, and always hail their arrival as a very welcome messenger, full of good tidings. Indeed they contain all the gospel preaching we have here at present. I heard Elder P. Hartwell preach last fall when I was on a visit to Warwick, and the words that fell from his lips were to me like cool water to a thirsty soul. And I have heard Elder Getchell preach twice since that time, and that is all the gospel preaching I have heard since I saw you at Elder Beamans one year ago last June. We have had some good sermons in the Signs, and I hope you may be enabled to publish them and that I may have the privilege of reading them as long as I continue to live in this world of trials and afflictions.

Your unworthy sister, in bonds of Christain love,

LYDIA HOLDEN.

For the Signs of the Times.

Woodsonville, Ky. Nov. 18, 1851.

BROTHER BEEBE:—There are a number of the members of the Otter Creek Association subscribers for the Signs, and yet I have not found as much as a notice of our annual meeting in your columns. I therefore take the responsibility of sending you one of our Minutes, and would be much pleased to see the Circular published, if it meets with your approbation. We are greatly pleased with the Signs, and especially the editorials, for which we desire to be thankful to God, for such a gift in the ministry, and pray that he may be sustained through grace; not that we wish to flatter; for if ye have received it, why boast? But we give all the honor to God for his precious gifts to the Church, for her edification and instruction in righteousness, and for the praise of his holy name.

Having nothing to write for publication, I will close by requesting you, if you have leisure, to give your views upon Acts. iii.

19—21. They have very recently attracted my attention particularly for the first time.

Yours in love

A. S. WOODSON.

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1851.

### Remarks on Acts iii. 19, 20, 21.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his prophets, since the world began."

Brother Woodson of Kentucky has requested our views on the above text, and such views as we have we do not feel at liberty to withhold from him.

In the context we are informed of the miraculous cure of the lame man at the gate of the temple, and all the people, including those addressed in our text, saw him walking and praising God, and they were filled with wonder and amazement, and they ran together to Peter and John, in the porch that is called Solomon's, greatly wondering. And Peter discovering that the people regarded the miracle as being done by himself and John, disavowed all right to any credit, as though by their own power or holiness they had made the lame man whole. But he declared to them that the God of Abraham, Isaac and Jacob, the God of their fathers, had glorified his Son Jesus, whom, they (to whom he was preaching,) had delivered up and denied before Pilate, and in doing this they had denied the Holy One and the Just, and desired a murderer to be granted to them; and he charged, that they had killed the Prince of life, whom God had raised from the dead, and declared that it was by the name of this crucified and risen, and exalted Jesus, that this lame man was made whole. He also explained to them the predestination of God in this matter, and that he had now fulfilled only what he had before shewed by the united testimony of all his prophets, in regard to the sufferings and death of Christ, and that the agency they had had in the whole matter was through ignorance on their part. And as Peter thus in the Spirit testified, and declared the sovereign power and overruling providence of God, about FIVE THOUSAND of his hearers were divinely convicted of the truth of his testimony, as we are told in the next chapter, and 4th verse.

Having this knowledge of their condition, Peter was prepared to preach to them in the language of our text, saying, "Repent ye therefore." The word *therefore* in the text, refers to the preceding doctrine and arguments as the ground on which he founded his admonition to repent and be converted. Because of God's sovereignty and power, his decrees and his providence, and their ignorance and wickedness, of which they were now deeply convicted.

But of the nature of the repentance and conversion which he enjoined upon this convicted multitude, it may be proper that we should speak more particularly. The word, repent, in our language, according to Webster, signifies, 1st. To feel pain, sorrow or regret for something done or spoken. 2d. To express sorrow for something past. 3d. To change the mind in consequence of the inconvenience or injury done by past conduct. 4th. In regard to the Supreme Being, to change the course of providential dealings, as Gen. vi. 5, &c. In the scriptures the term is



used in a variety of senses of the word. It is some times applied to God and some times to men; some times to regenerated and some times to unregenerated men; some times in reference to spiritual, and some times in reference to temporal things. God's repentance, that he had made man upon the earth, or of the evil that he had signified that he would bring upon Nineveh, expressed but a change of providential administration, not a sorrow or mutability of his nature, counsel or purpose; for he is not a man that he should, in that sense, repent. The repentance of Esau was a regret that he had foolishly sold his birthright, and a disposition to recant; but there was nothing in it of a spiritual or Godly character, and it was so also with that of Judas. Christians who stand in church relationship together, when one has offended another, he is to turn again *repenting*. And there is mention made in the scriptures of what our theologians call evangelical repentance; this is, as we are informed, the product of godly sorrow, which worketh *repentance* unto life which needeth not to be repented of. This *godly* sorrow must proceed from a godly source, it cannot flow from an unregenerated or unquickened sinner; for however much of regret, remorse, or selfish fear he may feel for, or in view of the consequence of being a sinner, all his regrets and sorrow, are of a worldly nature, and the scriptures declare that they work death. But that repentance which is unto life, always flows from life; and we are informed that this very Christ whom Peter and John were here preaching to the multitude, is exalted to be a Prince and a Savior for to give repentance unto Israel, and the remission of sins. The unquickened sinner, in his natural or dead state can no more originate this repentance in himself than he can remit, or forgive his own sins; for Christ is exalted to give him, if he be an Israelite in the true sense of the word, both the one and the other.

The repentance urged in our text on those convicted Jews, we understand to be the same which John the Baptist preached in the wilderness of Judea, and in the regions round about Jordan, to a people whom God had prepared, and unto whom he sent John to make them ready; which repentance signified a turning away from legal works, and ceremonial rites as a ground of hope for acceptance with God, and a cordial reception of the doctrine, provisions and ordinances of the gospel. John preached to them repentance—but in what language did he preach it? "Saying unto the people, that they should believe on him that was to come, which was Christ. This was John's manner of preaching repentance to a people which God had prepared for the reception of his mission.—How did they obey this preaching? We are informed, "And when they heard this, they were baptized in the name of the Lord Jesus," and thus John baptized them with the baptism of repentance.

On the day of pentecost also, Peter preached repentance to those Jews whom God by his Spirit had pricked in the heart, saying, "Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of your sins, and ye shall receive the gift of the Holy Ghost." And, as in the case of John the Baptist's preaching repentance, and the Jews whom God had prepared, obeying by being baptized in the name of the Lord Jesus, so also at pentecost, when Peter commanded those whom God had pricked in their hearts, to repent and be baptized, "They that gladly received his word, were baptized," and thereby obeyed the command. In these

cases, as well as in the case recorded in our text, repentance evidently signified a public recognition of our Lord Jesus Christ, as the Messiah which was to come, and the acknowledgement of the error of themselves and their countrymen in denying him; a coming out from Judaism, and an embracing of the gospel, as their only hope for salvation. Their repentance and their conversion had reference, not to their being quickened, for they had in all these cases given satisfactory evidence that they were quickened before they were commanded to repent and be baptized. A conversion is a change from one thing to another. Thus Peter himself, after he had become an apostle, and after he had been sifted as wheat, was *converted* from his error, and comforted the brethren; and thus Jesus taught his disciples, who were already regenerated, that they must be *converted* and become more childlike. The conversion in our subject, refers to the change from Judaism to christianity; and the repentance, an abandonment of their workmongral notions of being justified by the deeds of the law; an acknowledgement of Christ, and a submission to his government.

*That your sins may be blotted out, &c.*—The gift of repentance, and the remission of sins, as we have already proved, can only come from the exalted Prince and Savior: hence we cannot regard them as resulting from any thing that the creature can possibly perform. But inasmuch as both repentance and forgiveness of sins are gospel gifts, neither of them can be received under the law. The law can neither give nor accept of repentance. It is inflexible and unabating in its rigid demands on all who are under it, for perfect and perpetual obedience to all its precepts, and consigns to wrath and damnation for the least failure to do all that it requires. Sorrow and repentance can by no means satisfy its demands; it has no power to remit or forgive the offender. Hence the apostle shows that such as are *prepared of God, pricked in the heart*, by the quickening Spirit of God; or made to *believe*, as in the text under consideration, in order to receive, and to enjoy these gospel privileges, must come out from Judaism, and under the new covenant realize the *blotting out* of the hand writing of ordinances, of the old covenant, and with them the *blotting out of their sins*. And this is only to be experienced by the regenerated, at God's appointed times, namely, *When the times of refreshing shall come from the presence of the Lord*. Thus the apostle hinges the whole upon the sovereign will of God. It is not for the creature to resolve upon the time, place, manner, and circumstances of this deliverance; but it depends on the sovereign God to send times of refreshing from his divine presence.

*And he shall send Jesus, who before was preached unto you*. That Jesus who had been preached, or set forth unto the tribes of Israel, in all the types and shadows of the law, in all the predictions of the prophets, and in all that holy men of old had spoken by the Holy Ghost under the Old Testament dispensation. Jesus had also been before preached unto these Jewish converts to the christian faith, that is, *before* they were commanded to repent and be converted. The Spirit of Christ was in all the prophets, as a Quickening, or life giving spirit to all the children of God, from Abel to the time our text was spoken. And this Jesus shall God send—Not bodily, as when he came in the flesh. Although he is indeed to so descend on the clouds of heaven, in like manner as he ascended; but this will not be until the last day, when he shall come to raise the dead

and to judge the world. These converts were not to wait until the last day, for the blotting out of their sins, or for the experimental evidence of their being *blotted out*; for he, God the Father, shall send this Jesus, as the Quickening or life giving Spirit, in every age, into every land, unto every kindred under heaven, where he has elect vessels to gather in, and on all such displays of his power and grace, times of refreshing from the presence of God shall be enjoyed by the saints, and repentance and remission of sins, and blotting out of transgressions shall be dispensed and realized by the heirs of immortality.

*Whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his prophets, since the world began.* The heavens must receive him, as the divine Mediator, and representative of all his elect, for by his own blood he enters the holiest of all; and having done and suffered all, that law and justice could exact of him as the legal surety of his people, and secured the grand design contemplated in the eternal counsel of heaven he goes up with a shout, and with the sound of a trumpet. The everlasting gates are opened, and the everlasting doors lift up their heads, and the King of glory enters in. God, by the mouth of all the prophets since the world began, has spoken of the restoration of all the heirs of glory from their captivity. They shall return, and come with singing to Zion. The honors of the law he has restored, which he took not away; but he shall, in the fullness of the dispensations of times, gather together in one, all things in Christ, whether they be things in heaven or things in earth even in him. God has spoken by the mouth of his holy prophets of the resurrection of the bodies of his saints—of the swallowing up death in victory; and as the last enemy to be subdued is death, and that event is to be executed in the resurrection, Christ in his glorified risen body shall be retained in the heavens, until the perfect accomplishment of the work of restitution shall be fulfilled, and then shall he appear with a shout, and with the voice of the arch angel, and he shall be revealed in flaming fire, taking vengeance on them that know him not; but to be admired in all them who love his appearing. Even so, Come Lord Jesus.—Amen.

Brother A. S. Woodson, will please accept our thanks for the copy of the Minutes of the Otter Creek Association; as also for his kind expressions approving our editorial course. Next to the approving smiles of our God, do we appreciate the approbation and fellowship of our brethren. Our failure to notice the Otter Creek association has been wholly owing to the failure of our brethren to forward us their Minutes.

The Circular of this year, is on the subject of the New Birth, and the christian warfare, and although the tenor and tone of the letter is conciliatory; yet at this particular moment, while there is so much excitement on the subject in Kentucky and elsewhere, we fear that the republication of the Circular at this time might have an unfavorable tendency. Should we publish one of the numerous Circulars on that subject, others would also urge their claim to be heard on the subject through our columns; and we should be drawn into the controversy, against our own sense of propriety. We feel constrained to believe that the controversy has already been carried too far. The discussion is mar- rying the peace, disturbing the union, and contracting the fellowship of brethren, churches, and associations—whose own experience of

the New Birth, and whose experimental knowledge of the christian warfare, cannot differ essentially. In theory they may be widely apart, and a heated discussion is calculated in our judgment, only to widen the breach; but in the simple teachings of the Spirit, in their personal experience, there can be no essential difference.

It has been and still is a matter of painful regret to us, that we, were (undesignedly it is true) instrumental in producing the excitement on this subject. When at our instance, brother T. P. Dudley, reluctantly submitted the manuscript copy of his views to the committee of the Licking Association and the committee recommended its adoption by the Association; at which time objections being made to its adoption, another letter was by a unanimous vote, substituted in its place. There the matter ought to have rested. But some unpleasant feelings were stirred up among brethren, and from misconception, misconstruction, and misrepresentation of each others views, the matter has gone from bad to worse, until very friends have taken the field in hostile array against each other, and even the bitterest enemies of both parties, in order to increase the distress, have been allowed to enroll themselves as parties in the conflict. "Behold, how great a matter, a little fire kindleth!"

### The Liquor Traffic.

At a meeting of the Third Presbytery of New York, in the session-room of the Mercer street Presbyterian church in this city, on Monday, the 13th ult., the following resolutions were adopted:

*Resolved*, That the Third Presbytery of New York have seen, with the greatest concern and alarm, the growing multiplication of porter houses and other liquor stores within their bounds, and the consequent rapid increase of poverty, misery and crime.

*Resolved*, That it is the deep conviction of the Presbytery that the manifold and terrible evils of intemperance under which our city and country have so long groaned, can never be removed so long as the traffic in intoxicating liquors is sustained by the license of law.

*Resolved*, That it be recommended to our ministers and churches to use their influence in every proper way to produce the repeal of the present License Laws, and the enactment of laws for the entire suppression of this iniquitous and soul-destroying traffic.

*Resolved*, That the Presbytery have regarded with great interest, and with unfeigned gratitude to God for the results thus far, the recent enactments of the Legislature of Maine on this subject, and express the hope that the Legislature of our own State may be led to the adoption of measures as wisely adapted to the condition of our community, and equally conducive to the end sought.

*Resolved*, That these resolutions be published in the city papers.

A true extract from the minutes.

EDWIN F. HATFIELD, Stated Clerk.

**Parody.**—At a special session of the publisher of the Signs of the Times, at his *sanctum* in Orchard street, Middletown, N. Y., the following resolutions were adopted:

*Resolved*, That the editor of the Signs of the Times, has seen with the greatest concern and alarm, the growing multiplication of ecclesiastical aspirations and unscrupulous efforts to grasp the reins of civil government, and cause the Legislatures of our State and nation, to submit to their dictation, in matters which involve the civil, social and religious rights of all the citizens alike, by the Third Presbytery of New York, and other religious establishments, for retailing wine out of the golden cup of Mystery Babylon, the Great, the Mother of Harlots, and Abominations of the earth; and the consequent rapid increase of arrogance, proscription and clerical inter-meddling with the rights of others.

*Resolved*, That it is the deep conviction of the Editor, that the manifold and terrible evils of priestcraft and spiritual intoxication under which all anti-christ exults, and has so long exulted, can never, without divine interposition, be removed, so long as the traffic in the grapes of Sodom and the wines of Gomorrah is sustained by the quiet submission of the priest-ridden people of our country.

*Resolved*, That it be recommended to our Legislatures, and the administrators of the laws of our country, that they use their influence, in every proper way, to make the Presbyterians understand that while they are justly entitled to an equal enjoyment of all the rights and privileges of their fellow citizens, they shall not be allowed, in this State, as their brethren have been in the State of Maine, to infringe the equal rights of others by their iniquitous and liberty-destroying traffic.

*Resolved*, That the editor of the Signs, has regarded with deep mortification, and concern for the inalienable rights of mankind, the recent outrageous domination of priestcraft over the Legislature in Maine, and we express the hope that the State of New York may not follow the example.

*Resolved*, That these resolutions be published in the Signs of the Times, and in as many other papers as may choose to copy them.

A true transcript from the minutes.

G. BEEBE, Stated Clerk.

### "The Whig Press"

Is the name of a new weekly paper published in our Village by John W. Hasbrook formerly of Bloomingburgh, Sullivan Co.—The first number is now before us, and is got up in good style. Terms, only one Dollar a year, if paid in advance. We cordially extend our ~~to~~ to the publisher, and wish him success.

### MORALS OF GREAT CITIES.

In the leading editorial article of the Boston Christian Observer, Oct. 24, we find the following paragraph. Alluding to the recent murders in that city, the editor proceeds to say:—

Other vices are by no means confined to our foreign population, as we have continual occasion to know. We must, then, come to the conclusion that the morals of our city, taking its population, with their origin, numbers, &c., into the account, is alarmingly low. *If we were disposed to dwell upon the vice of licentiousness alone, and give the proofs which are at hand of its existence in high places as well as low, and especially among heads of families, of both sexes, the same conclusion would be reached.*

In no city or town upon our continent has modern missionism flourished to a greater extent than in Boston. That city not only contains the "Cradle of Liberty," but in that city has been cradled almost every humanly devised religious scheme for evangelizing mankind, by the power of men and money, independently of God's method of saving his people by grace alone. The result of all the plans and operations invented and reduced to practice, the above extract will show. Crime has increased at a ratio equal to the zeal and perseverance of the spirit of fanaticism.

On the above extract, a writer in the New York Recorder remarks:

"Such a statement as this, and particularly that portion of it which I have italicised, call for the instant and serious consideration of every true friend of his country. For what is alleged of the morals of Boston, it is to be feared is also applicable to our own city, and, indeed, to the country at large."

Thus the two cities give ample evidence

that under the quackish treatment of the modern clergy, their moral and religious condition "is growing no better very fast"

### Execution of W. R. Palmer.

The sentence of the law was yesterday satisfied on the person of Wm. R. Palmer, for the murder of his brother Timothy, in this town on the 15th of May last. The execution took place in the Court Room where the prisoner was tried and the sentence of death passed on him. He eat a hearty breakfast yesterday morning, and appeared to care as little for the approach of the fatal hour as if he was an entire stranger to what was soon to take place. The same firmness was manifested by him when he was brought into the Court Room. The only occasion on which emotion was evinced was when he parted with his friends.

We were informed the prisoner requested the sheriff to execute him soon after twelve M., but it was a few minutes past one, when he was launched into eternity.

Palmer listened to the reading of the death warrant with the same unconcern that has characterized him throughout.

A few moments before the fatal moment the Rev. James Adams eloquently interceded with the throne of Divine Mercy, in behalf of him who was so soon to stand in the presence of the judge of all the earth; after which the prisoner selected and sung the appropriate hymn,

"Shew pity Lord, Oh Lord forgive,  
Let a repentant rebel live."

The prisoner thanked the sheriff for the kind treatment he had received, and took a last leave of him and others. The rope was then adjusted about his neck, the weights loosened, and the unfortunate man suspended about four feet from the floor. The convulsions of the body were not violent, though they continued some four or five minutes.

After hanging 30 minutes, life was pronounced extinct from the body, by the attending physicians. Sheriff Wells then stated that the sentence of the law had been executed, and thanked those in attendance for their attention, and encouragement afforded him in his trying duty. The body was then taken down and placed in a coffin.

The Rev. James Adams requested permission to discharge an obligation imposed as a dying man's, upon him by Palmer. He then proceeded to state that Palmer had acknowledged to him the justice of the sentence—that he was guilty of the crime. He trusted and believed that through the merits of the atoning blood of our Lord and Saviour Jesus Christ, his sins were forgiven; and that for him death had no terrors. He warned his fellow beings against indulging in wicked thoughts. He cherished no revengeful feelings for any individual; and should die hoping to meet his friends above. He thanked the clergymen, the sheriff and others, who had extended to him much kindness.

The body of the prisoner was delivered into the hands of his friends.—

Sullivan Whig.

REMARKS. It seems to be matter of course with our modern clergy, to furnish every hardened wretch that dies upon the gallows, with a passport to Paradise—or to do all in their power to make the impression on the public mind that they are received immediately from the hangman's rope, into the pearly gates of the celestial world. The object of the clergy is undoubtedly to secure to themselves the reputation of preparing the wretches to meet their God in peace; but the natural consequence is to encourage capital crime, by removing the terror of the gallows from the offenders.

We recently published the case of a young man in Paris—wishing to die in order to avoid the shame of defrauding his employer, reasoned thus—that if he committed suicide he would have no time to prepare himself for heaven—and so he murdered a lady whom he had never seen before, and declared that

his only object in doing, was that he might have time after the sentence of the law should be passed on him, to repent and prepare for heaven.

The clergy of our country charged the delusion of the young Frenchman, to Catholic superstition; but if there is any difference between the superstition of the Catholics of France, and the infatuation of the protestant clergy of the United States, it certainly does not appear, in comparing the case of the young Frenchman, with that of Palmer, or any other murderer that suffers the penalty of the law in our country.

Palmer, as we are informed was a desperately hardened wretch all his life time, and a terror to all the peaceable inhabitants of the vicinity where he lived—and had he not murdered his brother, the clergy would undoubtedly have consigned him to hell; but he shot his own brother, deliberately, and in cool blood, and at once became the object of clerical sympathy; and gave opportunity for "Rev." Mr. Adams to immortalize himself, as his spiritual adviser, in preparing him for heaven.

We do not dispute that God is as able to save a dying murderer from hell, as he was to save the dying thief upon the Cross; but we do dispute the ability of the "Rev." clergy to administer grace or salvation to such, or to any other class of the human family. If all who are convicted of murder, can be so radically reformed as to fit them for the society of the glorified spirits in heaven by men, we see no necessity for hanging them at all. If the gallows is to be a terror to evil doers, let not that terror be removed by pretending that hanging is the safest, surest, and most expeditious passage from earth to heaven.

DEACON LUKE G. ENSOR.—We regret to learn that our friend and brother, Luke G. Ensor, of Black Rock, Baltimore county, Md. has departed this life; the obituary written by brother J. G. Dance came too late for an insertion in this number, it will appear in our next.

### Miscellany.

#### HEART-RENDING CALAMITY.

On Thursday afternoon, November 20th, another of those awful accidents that seem almost periodical, occurred in this city at Public School No. 26, in the Ninth Ward, situated upon Greenwich Avenue, by which more than FORTY CHILDREN LOST THEIR LIVES, and about FIFTY WERE SEVERELY INJURED. The building is four stories high.—On the fourth floor was the Boys Department, on the third the Female, and on the second the Primary Department. The first floor is a roomy, airy place for exercise, called the "Play-ground." The only means of reaching the various departments and recitation-rooms was by a winding staircase, about three feet wide, skirted on the outside by a wooden baluster, and forming, in its ascent, what was called by the children a "well-hole," some forty feet deep, with flag-stones at the bottom. About 2 o'clock in the afternoon on Thursday, as the Principal, Miss Harrison, was hearing a class recite, she was suddenly attacked with paralysis of the tongue and face. Her speech was stopped, and that at once attracted the attention of the school. Looking at her, they saw her struggling to speak, with frantic gestures and horrible contortions of countenance. Miss Harrison, who was perfectly conscious all the while, motioned to one of the larger girls who was standing up in front, to open the window; but her gestures were not understood, and only had the effect of increasing the alarm which had already fallen upon those in the room. The girl whom she was trying to address, threw up her hands as if to ward her off, and uttered piercing screams. The whole crowd of

girls joined in her terror and in screaming. Just at that instant, almost simultaneously, the great fire-bell close by struck an alarm for fire in that district.

The boys on the floor above, hearing the screams and the fire-bell, supposed that the building was on fire before them, and rushed for the doors to make their escape. The children in the other departments, hearing the rush, supposed that there was some great danger, and of course joined the crowd, among whom, by this time, the cry of fire had been raised. This cry renewed the fears of the children, and in their efforts to escape, they rushed against the frail railing, which gave way before them, and the poor, helpless little ones were precipitated down upon the stone floor beneath. Into this awful chasm they poured like grain into a hopper, (as a policeman expressed it,) until they were piled up to the ceiling of the first floor, some falling from the second story and some from the first. Scores of boys who rushed out of the third floor school-rooms, in their fright jumped over the balusters. In this way the area was instantly filled, and there they lay, one upon another, to the depth of ten or twelve feet. Of course, many were suffocated; most of them died, probably, from that cause.

The alarm was immediately given outside, and hundreds rushed to the rescue of the poor little ones, who uttered fearful and heart-rending cries. In a short time came the mothers, fathers, sisters and brothers of those who attended the schools. The police were speedily upon the spot, and drew them out as fast as possible. Many were already dead; others died very soon after being taken out. A few of the first children that fell down were killed instantly by their fall, but the largest number lost their lives by suffocation. Those that were smothered had turned black before they were taken out. Many were wounded slightly, and ran home as soon as they were extricated, and, of course, no record was kept of them.

At the time of the accident, there were 1856 pupils in attendance, as follows: in the Primary Department, second floor, 763; on the third floor, 513; in the Male Department, fourth floor, 580.

Of the dead, 33 were from the Primary Department, (boys and girls,) 5 were from the Boys' Department, and 5 from the Female Department. The number of those seriously injured is ascertained to be about sixty.

Many of the teachers acted with great presence of mind and prompt decision, which undoubtedly saved scores or hundreds of lives. When the rush commenced, the teachers attempted to stem the current, and to force back the frightened children. Mr. McNally, the Principal in the Boys' Department, succeeded in closing the door to his room, and thereby keeping back the crowd. The female teachers were, however, less successful; struggling to keep the children from the fatal staircase, they were themselves carried along, and some were precipitated down upon the struggling mass beneath.

Our space forbids us to enter into the details and incidents connected with this sad event, but one or two must not be passed over. We find them in the Daily Times, which thus eloquently sympathizes with those who have been smitten by this afflictive dispensation:—"Forty or fifty children killed, forty or fifty homes made desolate, ten times as many hearts torn with agony,—this was a fearful work of a moment! Those hearts will bleed, the shadow of desolation will rest upon those homes, for months to come. We would not meddle with such a sorrow; we would not divert the minds of those who suffer from the thoughts and the swelling griefs that swallow them up. Grief is sacred, and must sit alone. God be with those who have been so sorely stricken!"

The youngest daughter of Mr. Justice Bleakley was a pupil in one of the small classes at the time the first alarm was heard in the school-house, and her elder sister, Mary, was in another department; when the children rushed for the stairway, little Letitia was carried with the current, and as she describes, they all went down together as if upon the tossing waves, and when descending below stairs, she sank upon one of the steps, beneath several of her schoolmates. While ly-



ing there, she was almost suffocated, became drowsy and sleepy, and finally said to a little girl beside her, "Antoinette! I am going to sleep." At this moment a piece of wood fell upon her head, and cutting it near the temple, the blood flowed profusely, which revived her, and in a few minutes she was extricated from her perilous situation, greatly exhausted; but still retaining presence of mind, she went in search of her sister, whom she found safe, and they were conveyed home together. This narration illustrates the easiness with which those died who were suffocated.

Another incident is related of one of the little unfortunates who lost her life, which runs as follows:—As she was standing on the stairway, after the balustrade had gone, feeling herself pressed towards the edge of the stairs, she threw her arms around a younger girl next to her, who, having more support, stood in no immediate danger. The little one, feeling the grasp of a friend, said, "Anne, let go, please, or you will drag me down with you." And Anne did let go; she kept her footing for a few seconds, and then reeled and fell upon the mass of sufferers below.

N. Y. Recorder.

Philadelphia Correspondence of N. Y. Rec.  
DISTRESSING CALAMITY.

There has been much excitement in our city during the last few days, occasioned by a sad destruction of life in the most horrible shape. A large stone building in the outer part of the city, used as a woollen-mill, was burned early on the evening of the 12th inst. The fire originated beneath the only stairway of the second story, and was very rapid in its progress, thus cutting off all means of escape to a large number of men and women who were employed in the upper stories. Ropes were hastily fastened to some of the windows, and many escaped in that way. In the consternation that prevailed, one young woman—and we learn that she was to have been married in a few days—rushed down the burning stairway. Her father attempted to reach and draw her back, and failing, turned, and in the frenzy of the moment leaped clear from the fourth story window. He is hardly expected to survive the injuries received.—The body of the daughter was subsequently found in the ruins, so mutilated as to be utterly unrecognizable except by the teeth. Her name was Mary Ann Browning. Two other bodies have been recognized, those of Edward Cropley and Agnes Morrow. It is feared that still others have perished in the flames. It is hoped that some effective measures will be adopted to remedy this evil, so often and so justly complained of—insufficient means of egress from large and thronged buildings. Some families are left in great distress by this casualty, and means will be adopted for relieving them, so far as pecuniary contributions can do so.

Selling a Pastoral Charge.

The practice of selling the right to presentations of *livings*, in the Church of England, is treated as follows by Punch, in what is said to be a sketch of a real transaction.

A few days ago, certain christian flocks were submitted to the hammer at the auction mart, and knocked down to the best Christian pastors, namely, to those happy shepherds who could best afford to offer the highest price for the chattles. Not being present at the ceremony, Punch does not pledge himself to the most rigid verbal accuracy in the report of the transaction; but no doubt the auctioneer done his best in the disposal of the goods, after the approved method of auctioneers in general.

"Gentlemen," says the man with the hammer, "the next article I have the honor to submit to your emulation is the advowson, with patronage, &c., of the rectory of Trettire and Michael Church, Herefordshire, net annual value two hundred and fifty pounds, present incumbent seventy-four years of age. What shall we say for the rectory of Trettire and Michael? Herefordshire, splendid county; magnificent hills, that lift the thoughts of Churchmen to the devotional altitude; beautiful thymy pasturage for sheep. Malvern mutton, for instance, unparalleled. Now, an offer, if you please, gentlemen, for Trettire and Michael, net value two hundred and fifty

pounds, gentlemen. Further, gentlemen, present incumbent is seventy-four years of age—seventy-four, gentlemen, so be quick with your biddings."

First Bidder.—One thousand pounds.

Auctioneer.—A thousand pounds! What, and present incumbent with one leg in the grave? Think of the country, gentlemen—the feet of the everlasting hills of Herefordshire, and mind your bidding.

Second Bidder.—One thousand two hundred.

Auctioneer.—And present incumbent seventy-four? Pray, gentlemen, do not forget; one leg in the grave, gentlemen; at least one leg.

Third Bidder.—Fifteen hundred.

Auctioneer.—Come, we're getting on; but fifteen hundred; only fifteen hundred for Trettire and Michael; going like a drug, gentlemen—like a drug. I should be sorry to find no better devotion in the company than—thank you, sir—sixteen hundred; no warmer enthusiasm for the Established Church, and that at the present time, when rampant Popery threatens—one thousand seven hundred, thank you—our altars and our homes—seventeen hundred and fifty, thank you—and present incumbent—seventy-four, seventy-four—and according to the course of all sublunary things, with one leg in the grave, gentlemen—a human and commercial fact you cannot too well consider, gentlemen. No advance on seventeen hundred and fifty, and one leg in the grave?

Fourth Bidder.—Eighteen hundred.

Auctioneer.—Thank you; but consider, gentlemen, the span of life; seventy-four, and one—

Fifth Bidder.—Eighteen hundred and fifty.

Sixth Bidder.—Ninety.

Auctioneer.—Thank you; eighteen hundred and ninety for Trettire and Michael; salutious county—seventy-four—one leg in the grave—and the best pasturage. No advance on eighteen hundred and ninety? No advance?—going—going—one leg, gentlemen; I must call your attention to one leg in the grave. No advance? Going—going—(Hammer falls.) Advowson, with Rectory of Trettire and Michael, yours, sir, and dog-cheap—sold for a song, sir; a very song.

MANIFEST DESTINY.—A late number of the Liverpool Journal talks very sensibly about the manifest destiny of our "blessed Union." We extract from one of its leaders the following paragraph:—

"America exists to reproach and reform the world. The rough and ready republicans exhort themselves over the universe; the Union has just been enlarged by territories large as Europe; and already the new State of California exports half a million of gold a month, and prepares to open a steam communication with China and Japan. The Pacific becomes the highway of nations, and enterprises unheard of approach maturity, while the mind of the ancient world is absorbed on the miserable subjects of divine rights and sectarian controversy. The majesty of civilization and commerce brightens regions rich and vast, while Europe pauses to parley with idiot-legitimates and ancient nonentities.—The Republic of America bids fair for the mastery of the universe, and will achieve it."

On Thursday evening, a young lad named John Knight offered to sell a bag of percussion caps to Mr. John Blakely, No. 44 Sheriff street. Mr. B. declined purchasing, doubting the goodness of the caps, when the lad took out one or two, and attempted to explode them by means of a brickbat, on the sidewalk. In so doing, he unfortunately struck the bag, when the whole of its contents exploded, dreadfully injuring the lad Knight, the aged father of Mr. Blakely, and two apprentices, and less seriously injuring two young ladies, who were passing at the time. The windows of several dwellings in the neighborhood were shattered to fragments. The two apprentices, Lewis and William Crowe, are not expected to survive.

BURNING A RAILROAD BRIDGE.—The bridge of the New-Jersey Railroad Company, over the Rahway river, was found to be on fire about 1 o'clock on Sunday morning, and was

only saved from entire destruction by the energy of the Rahway fire department. As it was, the flames spread rapidly over the whole length, destroying many of the timbers, and weakening others so seriously as to render the immediate erection of a new structure necessary. The bridge was previously insecure, and the company had designed to replace it. There is very little doubt but that the fire was the work of an incendiary.—Daily Times.

The following touching incident is related in a private letter from Yarmouth, England, dated the 7th ult., written by a lady, and giving an account of the disastrous results of the late shipwreck upon the east coast:—"Last Friday, a dear little babe, supposed to be about four months old was picked up in the roads, off Yarmouth. Its long clothes prevented it from sinking; it was fast asleep, and almost benumbed with cold. There was no trace of any ship in sight, or of any boat for miles around; and it was supposed that the vessel from which it had been thrown sunk, and that all had perished. The captain who picked it up lives at Yarmouth, and intends to rear it as his own."

THE MORMONS.—The High Priest of this somewhat turbulent and ungovernable people, and the United States authorities, seem to be coming more closely into collision. This formidable sect is found in great strength in the valley of the Great Salt Lake, in the Utah Territory. The United States judiciary authorities have been obliged to leave their offices and vacate the territory. Joe Smith, the prophet, who was put to a violent death, was always in trouble, and his successors bid fair to follow in his steps, and to share his fate.

A Providence paper says that Newark is not the only city to which the reproach of the following paragraph from the Newark Mercury will apply: "We were somewhat struck with a remark made by a New-Yorker, who witnessed the sad accident at the depot on Wednesday. Having inquired if the injured boy would be taken to the hospital, and being answered that we have no such edifice, he exclaimed, 'What! forty churches and no hospital! O most Christian Newark!'"

ANOTHER PATRIOT GONE.—Gilead Bradley, whom Providence had permitted to enjoy nearly five years of human life, was called to his second state of existence on the 11th ult. He was a resident of Madison, in this county, at which place he died. He was a soldier of the Revolutionary Army, in the most gloomy period of the war, the winter of 1776—the period when it was thought by many that the army would be annihilated, and the immortal Washington would be hung as a traitor to the King. Mr. Bradley was one of the forlorn hope of Liberty, who at that time, in obedience to the summons of Washington, rallied, shoeless and shirtless as they were, and dashed suddenly upon the enemy at Trenton, on the 25th of December, capturing and scattering them, and inspiring the whole country with hopes which were never afterwards relinquished. Mr. Bradley lived to see his country independent, great and glorious, when he passed to a brighter and more enduring existence.—New Haven Pall. Monday.

A SPANISH PRIEST once exhorting the soldiers to fight like lions, added, in the ardor of enthusiasm, "Reflect, my brethren, that whoever falls to-day in battle, sups to-night in Paradise." Thunders of applause followed the sentiment. The fight began, the ranks wavered, the priest took to his heels, when a soldier stopping him, reproachfully referred to the promised supper in Paradise, "True, my son, true," said the priest, "but I never at suppers."

A SPANISH PLAY-BILL.—To the Sovereign of Heaven—To the mother of the Eternal World—To the Polar Star of Spain—To the Corner of all Spain—To the faithful Protector of the Spanish Nation—To the Honor and Glory of the Most Holy Virgin Mary—for her benefit, and for the propagation of her worship, the company of comedians will this

day give a representation of the comic piece, called *Marine*.

MARVELOUS INDEED!—"Ah! poor thing, it's gone at last!" said a fond father to a friend, alluding to the death of a baby two months old; "but we did all we could for it, and there's no use repining. It was ill only a week, and during that time we had four doctors, who gave it eight calomel powders, and applied one blister to the chest, six mustard plasters, and gave it antimony wine, and other medicine in abundance. Yet the poor thing died!"

IRISH RIOTERS.—Nine of the individuals, all Libermians, who were arrested for riot on the State Line Railroad, have been found guilty. Twenty three others were to be put on trial for the same offence; and thus the State Prison in that quarter bids fair to have quite an accession of inhabitants in a short time.

WINE heightens indifference into love—love into jealousy, and jealousy into madness—turns the good-natured man into an idiot, and the choleric into an assassin—gives bitterness to resentment—makes vanity insupportable, and displays every little spot of the soul, in its utmost deformity.

—It has been proposed that the Government cause envelopes to be manufactured with the pre-payment stamp engraved upon them. There are but few people who send letters without pre-payment now, and those letters which are not pre-paid ought not to be taken from the post office. Therefore, if the envelope could be purchased with the stamp upon it, a great deal of trouble and vexation might be saved.

—As the Morris and Essex Railroad train was returning to Newark, when within about one mile of the depot, an infant was discovered lying or crawling on the track. A large Newfoundland dog, belonging to James Bishop, Esq., rushed forward, and, seizing the child, bore him to a place of safety, the locomotive almost grazing the dog.

—William Fontaine, an old revolutionary soldier, one of "Marion's men," died on the 16th of last month, at the residence of Mr. James Knublock, in Florida. He was one hundred and five years of age, and retained sufficient strength for cut-door labor until about three days before his death.

—More than six hundred thousand dollars' worth of postage stamps have been disposed of by the Department at Washington since the 1st of July.

FIRE IN NEWBURGH.—The Gazette states that the large brick Oil-Cloth Factory of C. F. Roe, in that village, was destroyed by fire on Saturday, 15th ult., with its entire contents, consisting of several thousand yards of oil cloth. The fire was the work of an incendiary. Loss, about \$10,000. Insurance, \$5,000.

—Virgil Limeburg, a boy 14 years of age, living with Mr. H. Van Keuren, near Bullville, was drowned on the 15th ult. He was sent to a small creek running near the house to drown a pup, and when found, was lying upon the side of his face in about one foot of water. He was a son of John Limeburg, of Crawford—Rep.

—The steamship Asia brings news of the death of the poet Montgomery, and the triumphant progress of Kossuth through England. The question of Universal Suffrage has been defeated in the French Assembly, by a vote of 373 to 348.

—Forty-three of the Hungarian exiles arrived at New York, on the 10th, in the steamship Mississippi. Kossuth's intention was to remain in England ten days, and then take passage to this country on one of the steam packets.

HEALTH EXTRAORDINARY.—In the very flourishing village of Cleveland, Oswego Co. N. Y., containing a population of over 1,200 inhabitants, there has not been a death of either old or young, since Nov 4th 1850; nor has there been any fire, nor a case of assault and battery, nor any breach of the peace.

## POETRY.

The Cobbler's Hint, or, an anecdote related to John Kent, the poet, by Mr. R. Stoddard, minister of Pell St. Chapel, London, England, copied from Kent's latest edition of hymns, and forwarded for publication in the Signs, by Charles Graham of New York.

Caught in a pelting shower of rain,  
When near the city road,  
Lest it should wet me to the skin,  
I to a cobbler's stall popped in,  
The door stood wide abroad.

I begged a moment there to stay,  
Until it should subside,  
And whilst he did the lapstone pat,  
We enter'd on a friendly chat,  
I spoke, and he replied.

Old shoes, said I, that still decay,  
Thou dost to mend devise;  
But canst thou not thy power extend,  
And old apostate heart to mend,  
Wherein all mischief lies?

He paus'd a moment, drop'd his awl,  
Look'd up, and thus he said,  
I might as well attempt to bind  
The surging ocean or the wind,  
With this, my waxen thread.

No sir! A heart so bad as mine—  
So vile in all its bearing,  
Is like the leprous house that must  
At once be levelled with the dust,  
For, tis beyond repairing.

Go, Sir, and search the sacred page,  
That holy book's a true one;  
Nor does it e'er a thought admit,  
Of God's intent of mending it;  
But, giving us a new one.

This lesson, at Gamalia's feet  
Was never learned by Paul;  
Nor was it by the Cobbler drawn,  
From mitred heads in sleeves of lawn,  
Brought up at Edmond Hall.

Thus spake the man—a saint indeed,  
By holy calling too;  
He still contrives old soles to mend,  
But says he never shall pretend  
To make an old sole new.

I blush'd with shame beside the *kit*,  
And pondered o'er his word;  
And still believe, and dare maintain  
The Cobbler's hint was not in vain—  
The thing was of the Lord.

With hand in hand we bid farewell,  
I left his humble shed;  
And from that period to this hour,  
Have cause to bless that pelting shower,  
For what the Cobbler said.

## Life's Changes.

BY W. L. PAXTON.

I came again where I had, lived and saw  
The old church, throng'd, as I had often seen,  
With flashing forms of youth and gayety.  
And by memory of departed days,  
And by instinctive reverence led, I passed  
Along the consecrated aisles—and stood  
Before the altar where I'd often knelt.  
In the fervor of youthful piety.  
But where the aged shepherd of the flock,  
Whose hoary locks and meek repose face,  
Seemed all instinct with holiness of love;  
Whose patriarchal hand had often stroked  
My youthful head—whilst all his brow lit up  
With radiance borrowed from the skies;  
And from his lips such accents fell,  
As I pressed forward, eager to receive  
His blessing, and a word of counsel, such  
As none but he could give. But he is gone,  
And in his stead, what powder'd coxcomb stands,  
With tragic air and moving gesture, stands,  
In tripping measure, and with lisp'ing speech  
Thus striving manfully for effect!  
I Gaz'd about me, but in all that croud  
No form familiar met my wilder'd glance;  
And with a melancholy step I went  
From out that old church, and sigh'd to think  
How soon the living forms pass from the earth  
And others tread the paths we trod—too soon,  
To be removed—and utter strangers fill  
The place of old familiar friends, and the past  
Engulf all but the memory of things that  
were.

## Parting Words.

“And he said, Let me go, for the day breaketh.”  
*Genesis xxxii. 26.*

Let me go, the day is breaking,  
Dear companions, let me go;  
We have spent a night of waking  
In the wilderness below;  
Upward now I bend my way,  
Part we here at break of day.  
Let me go, I may not tarry,  
Wrestling thus with doubts and fears;

Angels wait my soul to carry,  
Where my risen Lord appears;  
Friends and kindred, weep not so,  
If ye love me, let me go.

We have travell'd long together,  
Hand in hand, and heart in heart,  
Both through fair and stormy weather,  
And 'tis hard—'tis hard to part,  
Yet we must:—“Farewell!” to you;  
Answer, one adieu, “Adieu!”

'Tis not darkness gathering round me,  
Which withdraws me from your sight;  
Walls of flesh no more have bound me,  
But translated into light,  
Like the lark on mounting wing,  
Though unseen, you hear me sing.

Heaven's broad day hath o'er me broken,  
Far beyond earth's span of sky;  
Am I dead?—Nay, by this token,  
Know that I have ceased to die;  
Would you solve the mystery,  
Come up hither,—come and see.

MONTGOMERY.

## MARRIED.

At the house of Mr Francis Conner, in this village, on Monday evening, the 24th ult., by Elder Gilbert Beebe, Mr. HARRISON ADAMS, to Miss ELLEN BARKER, all of Middletown.

## OBITUARY.

DIED, At Warwick, on Wednesday, the 19th ult., Mr. PETER BURT, only son of James Burt and Mary Burt, and grand son of Dea. James Burt, aged 21 years and 8 months. In the sudden decease of this amiable and promising young man, a deep gloom and sorrow has spread throughout the large circle of his acquaintance, the bereaved parents and three surviving sisters of the departed, sorrow truly as for an only son, and an only and dearly beloved brother.

A few days before his departure, when in usual health and activity, he received a strain upon his neck, which was attended with so much pain as to cause him to retire from the work he was engaged in; but, although in a perspiration, he thoughtlessly sat down with his coat off, in a current of cool air, for several minutes, and until he became chilled, by which he probably took a severe cold. His distress in his neck increased and extended to his head, and he grew worse until his throat became inflamed and swollen to that degree that he could no longer swallow. He continued to fail very fast, until all hope of his recovery was despaired of.—About half an hour before he died his distress abated. He seemed perfectly rational, and after the abatement of his distress, perfectly calm and submissive.

He was of a remarkably amiable disposition, and universally beloved by all who enjoyed his acquaintance, and the bloom of health which flushed his youthful cheeks, promised a long and useful life; but the hour of his departure came, by divine appointment, and he departed, by the means ordained.

A very large and solemn assembly attended his funeral, on Saturday, the 22d, and a discourse was delivered on the occasion, at the Baptist meeting house in Warwick, from Psa. cxix. 75 and 76. “I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me: Let I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.”

With the afflicted parents and sisters of the deceased, and other grieving relatives and friends, we sincerely sympathize, and pray the Lord to bless the deeply afflictive dispensation to their good and his glory.

JUNIOR, N. Y., Nov. 17, 1851.

BROTHER BEEBE:—The signs of the times the present year have been eventful with us in Clyde both in judgments and mercy. The Lord has taken four of our members home to rest. Of these, our excellent sister LAMB was called first, I think she was in the 73d year of her age. She has left her aged companion, a brother, to mourn his loss.

The next was our dear sister INGRAHAM, she sank down under the weight of years and infirmity.

Then our well beloved brother, DEB. TUNIS I SMITH, in the 55th year of his age. After suffering greatly with piles, he departed in peace. His language was, “What could I now do without this

blessed hope in the gracious Redeemer?” The church, with our dear sister Smith, and her weeping children, deeply feel this bereavement.

I will close this painful list, by adding the name of our devotee sister, EUNICE BROWN. She deceased in the prime of life, and in the triumph of faith. Her disease was consumption. O that the Lord would enable us who survive the loved ones who have gone before us, while we remain in this valley of tears, to live in view of death, and act in view of the judgment seat of Christ, and to trust alone in our heavenly Leader, even where we cannot trace the footsteps of his providence, until he shall call us to mingle with those who have gone before us to glory. Even so—Amen.

WM. W. BROWN.

## OLD SCHOOL MEETINGS.

The church at Thompsonstown have appointed an Old School Meeting, to be held at the Crane School House, (about three miles north of Monticello, Sullivan Co., N. Y. on the Liberty Road) on Wednesday and Thursday, the 3d and 4th of December next, at 10 o'clock, A. M. of each day. Old School Baptists generally, and ministers of the gospel especially, are affectionately invited to attend.

The church at Hardyston, Sussex county, N. J. have appointed an Old School Meeting, to be held at their meeting house, on Wednesday and Thursday, the 28th and 29th days of January, 1852, to commence on each day at 10½ o'clock, A. M. Ministers, and brethren and sisters of our faith and order generally are affectionately invited to attend.

By order of the church, B. PITCHER, Pastor.

## NOTICE.

Southern Baptist Messenger, Signs of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the payment must be made when the orders are forwarded. The orders and advance payment may be addressed, post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co., N. Y., G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

## RECEIPTS.

|  |         |
|--|---------|
| NEW YORK.—Elder J P Smith \$1; Wm P Cary 1; Wm Goff 2; Elder Wm W Brown 5; (also Phoebe Watson's duty received,) B Webb 1; N M Bush 1; J W Porter 1. | \$12 00 |
| OHIO.—Ben Jones 1; Eld J B Bowen 1.  | 2 00    |
| IA.—Jacob Brooks,  | 1 00    |
| ILL.—Carter Scroggin,  | 3 00    |
| TENN.—Elder Peter Culp, (for Signs and Banner) 4.  | 4 00    |
| MI.—Samuel Canterbury,   | 5 00    |
| OREGON TERRITORY.—Elder I Cranfill,  | 1 00    |
| IOWA.—John Caleb,  | 1 00    |
| ALA.—Wm O Barks,   | 1 50    |
| VA.—Elder S Trott,   | 5 00    |
| MAINE.—Mrs Louis Dennis 2; P Hodson,   | 4 00    |
| P M., 2.   |         |
| Total,   | \$39 50 |

## LETTERS RECEIVED.

Elder J P Smith, Benjamin Jones, Jacob Brooks, Elder Peter Culp, Elder S Trott, D Rife, P M., Deacon I T Saunders, A L Woodson, S Canterbury, John Crampton, S Huff, P M., Elder John Cranfill, E Green, P M., Elder P Hartwell, Elder Wm W Brown, Wm Goff, Wm C Burks, Elder J B Bowen, C Scroggin, Elder James Janeway, C Hudson, Elder Wm Quint, Jr., J P Hodson, E Keys, J W Porter, A T Thompson.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed post paid.

TERMS.—\$1.50 per annum or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

## LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XIX.

MIDDLETOWN, N. Y., DECEMBER 15, 1851. NO. 24.

## POETRY.

### Predestination.

Fix'd was the eternal state of man,  
Ere time its rapid course began:  
Appointed by God's firm decree,  
To endless joy or misery.  
Fix'd was the vast eternal deep  
Between the goats and chosen sheep;  
Nor can a union e'er take place,  
Twixt heirs of wrath and heirs of grace.  
Yet erring men make much ado,  
And strive to force a passage through;  
But, ah! what vain attempt is this,  
To strive to ford that deep abyss.  
All glory to the great I AM,  
Who chose me in the blessed Lamb;  
Whilst millions of the human race  
Will never know nor taste his grace.  
And blessings on atoning blood,  
By which I'm reconciled to God;  
And praise be to the Spirit given,  
Who frees from sin and leads to heaven.

PAICE.

### FAITH TAKES COMFORT IN CHRIST'S ATONEMENT.

From whence this fear and unbelief?  
Hast thou, O Father, put to grief  
Thy spotless Son for me?  
And wilt the righteous Judge of men  
Condemn me for that debt of sin  
Which, Lord, was charged on thee?  
Complete atonement thou hast made,  
And to the utmost farthing paid  
Whatever thy people owed:  
How then can wrath on me take place,  
If shelter'd in thy righteousness,  
And sprinkled with thy blood?  
If thou hast my discharge procured,  
And freely in my room endured  
The whole of wrath divine,  
Payment God cannot twice demand,  
First at my bleeding Surety's hand,  
And then again at mine.

Turn, then, my soul, unto thy rest,  
The merits of thy great High Priest  
Speak peace and liberty:  
Trust in his efficacious blood,  
Nor fear thy banishment from God,  
Since Jesus died for thee.

TOPLADY.

### Origin and Acts of Faith.

Faith owes its birth to sovereign grace,  
And lives beneath the throne,  
Where grace maintains her dwelling-place,  
And reigns supreme alone.

Faith yields to grace the glory due,  
Nor dares assume her place;  
But owns all doctrines must be true,  
That spring from sovereign grace.

The precious cleansing blood of Christ  
Is a delightful theme:  
When faith is lifted up the highest,  
She sings of none but him.

Faith owns the sceptre through the cross,  
And yields obedience true;  
Counts all things else but earth and dross,  
To keep the Lamb in view.

To live upon his precious death  
Is faith's divine repast;  
The language of his dying breath,  
"See, how she holds it fast!"

Faith views him dead upon the tree;  
Then buried in the grave;  
And waits around the tomb, to see  
Him rise with power to save.

Then to the Mount of Olives go;  
There faith, with eager eye,  
Beholds her Lord leave all below,  
To dwell and reign on high.

With tears of joy, faith now believes  
The day will surely come,  
When he who Jesus' cross receives  
Shall see him crown'd at home.

C. M.

## COMMUNICATIONS.

### For the Signs of the Times

DEAR BROTHER BEEBE:—Having some leisure time, I take my pen to write and inform the dear children of God of some of the thoughts that pass and repass through my mind, on the admonition of Jesus to his disciples,

"For without me ye can do nothing."—John xv. 5.

It is a truth, that no man speaks as Jesus speaketh, and it is a precious blessing as well as a great privilege, to hear and know the voice of our Great Shepherd, and follow him. Our Lord spake many things to his disciples in parables that contain doctrine, government, and subjection to it, which were hard for them to understand; but, their Savior told them, what they know not now, they should know hereafter, for I will pray the Father for you, to give you another Comforter, that he may abide with you for ever, even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. When *He*, the Spirit of Truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that he shall speak, and he will shew you things to come. He shall glorify me, for he shall receive of mine and shew it unto you. John xiv. 16, 17, xvi. 13, 14. And since the Lord our Savior spake these words to his disciples, he has been crucified, buried, arose again from the dead and glorified, and is now exalted a Prince and a Savior, to give repentance unto Israel and the remission of sins. And in virtue of his mediatorial death, he gloriously arose triumphantly over his enemies, by the power of God, and is now declared to be the Son of God with power, according to the spirit of holiness.

Then, my brethren, these must be great and precious promises, with a declaration of the facts of our salvation; and blessed must that people be who know the joyful sound, and do possess, realize, and enjoy by faith that knowledge, that, without Jesus they can do nothing. The Lord taught his disciples many things by parables, and one of the many things which he taught them, was, their union to, and with him by the emblem of the vine. I am, he says, the true vine, (not a degenerated one,) and my Father is the husbandman; every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Oh! what instruction does the Lord impart to his disciples! We know there can be no union to Jesus without love; and there can be no enjoyment of it without faith,—and there can be no spiritual faith where there is not an abiding and indwelling in Jesus. Then how needful it is for us to examine ourselves, to know whether we are bearing the fruits of the Spirit, Gal. v. 22, so that we may not be tossed about with our carnal minds, and driven by

our fleshly passions that are so liable to be governed by the wind of circumstances which may be created by expediency of the wisdom of poor erring man; but to stand fast in our liberties, always abiding in Christ our anointed Savior, that our heavenly Father may purge us from our carnal and fleshly minds, that we may bring forth more fruit.

There is a glorious and sublime oneness with Christ and his apostles, for what Christ taught by parables, whether it was the doctrine of his grace, or the government of his kingdom, or the duty and practise of its subjects. His apostles open and explain the sublime mystery of his kingdom so conspicuously that the soul that hath a supernatural vision from God, or of Christ formed in the heart the hope of glory, may read and run, in the glorious mysteries of divine grace. Heb. 22.

Paul says, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; for by grace are ye saved." Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior. Eph. ii. 4, 5; Titus iii. 4, 5, 6. These scriptures open and explain to our spiritual minds the doctrine of grace set forth by the Savior to his disciples in the emblem of the vine. I am the Vine, ye are the branches, showing conclusively their union to him and interest in him; and that being justified by his (God's) grace, they should be made heirs according to the hope of eternal life, which God that cannot lie, promised before the world began. For without a being in, or a knowledge of this union and interest, we can do nothing as bearing fruits of righteousness, any more than the branch in the vine, when separated from its roots, which wither and die, and men gather and burn them. So with the children of God, they that live in, and walk after the flesh, make provisions for its gratification, that they may glory in it, will surely die. Rom. viii. 13, 14.

The incorruptible seed or the spiritual life implanted in the soul in regeneration, germinates and influences the soul to act by the guidance and teaching of the Holy Spirit which conforms the mind and will to the Spirit of Christ. 1 Cor. iv. 17. Faith rejoiceth in the electing love of God, its adopting Father, and admires that grace which sent the Savior to redeem them from all iniquity, and the Holy Spirit's power and grace that hath translated them from the power of darkness into the kingdom of God's dear Son. But, there appears to be by some of the brethren an uneasiness and inkling for the doctrine of grace to be expanded, and so modified in phrase as not to give offence to any one who might hear it preached, and at the same time hankering after something which is not sanctioned by the word of God. When the doctrine of salvation by grace is to be expanded or restricted according to expediency—the government of the kingdom of Christ is to

be so modified as to suit the exigency of the people, and too strait for its subjects, and a great effort must be made for the enlargement of the borders of Zion, but not much care or forethought how the poor and decrepit of the Lord's flock are to be fed and encouraged in the way. Such a spirit of zeal as impels such brethren to activity is not of that spirit by which a true believer is joined to Jesus. Oh, my brethren, consider and meditate on that grace that hath saved you—of that beloved Savior who hath redeemed you, and that Holy Spirit that hath sealed you until the day of redemption; for if that anointing abideth in you, ye need not that any man teach you; but as the same anointing teacheth you, ye shall abide in him. Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. 1 John ii. 27; 1 Cor. ii. 12.

What can we do or know without Christ Jesus? Though we speak with tongues of men and angels, and have no love to Jesus, we become as sounding brass, and tinkling cymbals. We might stand or kneel in our meeting houses from sun rise to sun set, praying, but if our request and desires are not in the name of Jesus, or according to the will of our heavenly Father, it will profit us nothing. He that believeth on Jesus as the scriptures hath said, out of his belly shall flow rivers of living waters; but this he spake of the Spirit, which they that believe on him should receive. Here is a divine promise, which is that he will give to those who believe in his word, the Holy Ghost, as the sanctifier, witness & sealer of the truth to our souls. And what a blessed time of rejoicing it is to our souls, when the Holy Spirit bears witness with our spirit, that we are the children of God. Can any poor saved sinner quicken his own soul? Can he restore the joys of his salvation which he hath once experienced? Oh, no, it is the Holy Spirit's office to influence the mind with a spiritual perception, of Jesus as its All in All; and then the love of Christ constrains the poor soul to recumber on him as its Life, its Way, its End, to the glory of God's grace. Whatever ye ask the Father in my name, says Jesus, he will give it you, For without me ye can do nothing. That ministers and children of Jesus Christ are too much conformed to the world, cannot be questioned by those who are believers in the word of truth. The question, then, is, How are they to be restored to the conformity of Jesus their Savior and King? Not by mutilating the gospel of our salvation, but by preaching and believing the eternal love of God in electing, adopting, and sanctifying them in Christ their living Head who came in the fullness of the time to redeem them from the curse of the law, being made a curse for them; and that the Holy Spirit comes in due time, to seal them as heirs of salvation. When the chiefest of sinners are brought back to God by a new and living way, through the quickening, teaching, and guidance of the Spirit of truth, such sinners,

although the chiefest in their own estimation, will bear a testimony to the gospel of the grace of God.

Yours, in the love of the truth,

JAMES JANEWAY.

Morgan Co., Ohio, Nov. 17, 1851.

For the Signs of the Times.

North Berwick, Me., Nov. 23, 1851.

BROTHER BEEBE:—I again take my pen to write to you, after having read the letter of brother E. Rittenhouse, published on the 1st inst., in relation to ministers writing for publication, an account of some of their trials and joys, in trying to preach the gospel. I have been desirous of seeing something of the kind, and brother Rittenhouse's letter has increased my anxiety. I have had so many trials in attempting to preach, I have felt myself as one altogether alone in my feelings on that subject, and I have sometimes concluded that I should have to stop, and try no more. At such times I am led to look at others who preach the gospel, and my mind runs thus: If I had been led as you have been, and felt as you have felt, and could preach as you preach, I should have some reason to conclude that I had been called to preach the gospel. But I am sometimes compelled to even doubt whether I have been born again, and much more my calling to the work of the gospel ministry, and yet I am at the same time trying to strengthen and encourage others to hope in the mercies of the Lord, even when I can see no good reason why I should indulge a hope for myself. It seems like a strange inconsistency. I am led to inquire, whether I have not run without being sent. I have felt so miserable at such times, I have been ashamed to see any of the brethren, and I have thought that I could say, with the apostle, "O wretched man that I am, who shall deliver me from the body of this death?" It has seemed, that if I could hide myself from the sight of every body, and spend the remainder of my days in groaning, it would be the most suitable place for me. But I have reason to bless God, that when I have come before the people sometimes trembling with these feelings, he has had mercy on me, and I have felt to say, "Though I fall, yet shall I rise again." "The Lord is a present help in time of need."

Now as I have commenced on this subject, I will go back and relate some of my first exercises about preaching; but I had no belief at that time that I should ever preach, and it seemed strange to me, why my mind was so led. I felt that I was the most unfit for the work, in every sense of the word, of any. I read how Moses complained that he was slow of speech, and not eloquent, and I thought I could witness the same in full; and yet my mind was led so clearly into the eternal purposes of God, and of his saving and calling his people with a holy calling, not according to their works, but according to his own purpose and grace, &c. Then I would reflect on how few there were who believe and preach this doctrine, before I would be aware, I would, for a short time feel so strong that I could defend it, if I should suffer the loss of all things. At that time I was made to weep, between the porch and the altar, because of the spread of delusion, and the few who contended for the faith once delivered to the saints. I felt troubled about the little flock, and felt as though, if I were only fit, I would be willing to spend, and be spent, in encouraging them to put on the whole armor of God; and be assured, that more are they who be for them, than all that are against them; that one shall chase a thousand, and

two shall put ten thousand to flight; but I kept these impressions to myself, I did not dare to tell them to any one. Some of the church questioned me, on the subject of preaching; but I dared not acknowledge the real state of my mind, for I thought that it never could be. I concluded that I would speak at our little meetings, by way of exhortation, and that would do. I tried it, and found myself mistaken. My mind became so much exercised on the subject that I lost all interest in the things of this world. Sometimes when alone, I felt to cry and weep like a child, to think of what was laid upon me, and how unprepared I was for it. Soon after this our little church was left without a preacher, and then the question came to me, Shall our meetings go down? Must we get along, and have no meetings? It was distressing to me; but what to do, I did not know. But after a short time I told the brethren, I thought we had better meet together, and each one speak, by way of exhortation, from any passage they might have light upon. This I thought would be the best way for me, and if I could prevail on the rest of the brethren to give what light they had on the scriptures, I could then get along well in doing the same. The brethren were very willing to comply, and we appointed a meeting. But two or three weeks previously to this time, I dreamed that I was with the brethren, and that I preached to them from these words, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." I was so engaged in speaking, that I awoke suddenly; but these very words bore with weight upon my mind until the time of our meeting, when I remarked to the brethren that we were deprived of a preacher, and after stating the object of our meeting, proposed that we should commence our meeting as we had purposed to; but as none of the brethren had any thing to say, I mentioned the above named scripture, and commenced speaking, and before I was aware I had been talking very lengthily. I then called on the brethren to do the same, but they declined, and had not much to say. After a short intermission we met again, and I then called on the brethren, but they had nothing to say, and I repeated another passage of scripture, and spake, as I had done before, and the brethren thought it best to appoint another meeting. But soon what I had feared came upon me; it was noised about that I had commenced preaching. I felt bad, and grieved that after I had told the people that I only spake in exhortation, that they should so report it. When the meeting came on again, I told them that I only spake in exhortation, and that I desired the brethren to do the same; but as my mind was so led, I spoke again, and so continued to do, I think for about a year, then the church gave me a licence, and when they did, that I thought I was willing to speak when there was no other one present to occupy the time, but I made up my mind not to speak when there was any preacher present. I thought the lowest seat belonged to me, and I was willing to take it. Sometimes when trying to speak, I was encouraged and felt as though I was in the way of my duty, and at other times I felt shut up, so that I could not come forth; and at such times I have concluded that I must be mistaken. But I had soon a more severe trial to pass through, for I was so bound up with the little church that I thought I never could leave them; but the Lord hedged up my way so that for a short time I was as miserable as a person could be and live: I gave up all hope of ever trying to preach again; nor did I ever expect again

to enjoy any comfort. I desired death, but it did not come, and I thought that all these things were against me, and that the devil had a full control of me, and all hopes of being saved were taken from me; but, thanks be unto God, he had mercy on me; but it appeared to me that I barely escaped with the skin of my teeth. But I am now glad that I passed through that trial, for it separated from me some things that nothing short of it could have done. I hope that I can now see that the hand of the Lord was in it, for I was made willing to leave the little church and go out, not knowing where I would stop. But the Lord, in his providence directed me to North Berwick, where I am still continuing, in my feeble way, to proclaim Christ. I have been here something over two years, and the Lord has been graciously pleased to bless his people in this place. Since I have been with them, twenty-four have been added to the church by baptism. But I still have my trials, I am sometimes up, and sometimes down; I feel that the brethren have been kind, in looking over my weakness and imperfections, and in holding me up—But I will stop my rambling, and close by saying that I believe that God's purposes will be accomplished in me, whether I be a vessel of wrath or of mercy. Are not his purposes equally accomplished in the regenerate and the unregenerate?

Yours,

WILLIAM QUINT, JR.

For the Signs of the Times.

Amite Co., Miss. Nov. 11, 1851.

BROTHER BEEBE:—If I may thus address you, although we are strangers in the flesh, I trust that we are made nigh, by the blood of Christ. I have been a reader of the "Signs of the Times," for two years, and I can truly say that I am well pleased with the paper, for I have been comforted and edified in reading the experiences of the dear brethren and sisters, which they have published in its columns.

Inclosed I send you a copy of a letter which I received from my highly esteemed friend and brother, Elder Thomas Meredith, of Louisiana; and with his consent I request you to publish it in the Signs.

Yours in christian affection,

D. A. FAUST.

Mt. Pleasant, La., July 6, 1851.

DEAR ANTHONY:—Some time past I received your kind and affectionate letter, which found us all well, for which I would desire to be thankful. It is through the mercies of a kind and gracious God, that I am yet alive, and permitted to occupy a small, and I hope a humble place among the living; favoured at this time with the privilege of dropping you a few lines, which leaves us all well, may they find you and yours enjoying the like blessing. I have only distress to state to you, and I can, with the apostle, say, "If in this life only we have hope in God, we are of all men the most miserable." At this time, it seems to me that a famine presents to my view; I consider my corn crop now gone, with a small exception. I have had but one rain since last spring, and that was four weeks ago last night. The drought seems to be general, as far as I can hear; the Lord only knows the consequences, I cannot tell what the end will be. In regard to religious affairs, we are quite cold and barren; however, I have assisted lately in constituting two new churches of the Old Primitive order, and have now at this time a call to constitute two more. We have also made arrangements for the constitution of one Association, on the good old principle. I have had more trouble than my tongue could ever express, with what I call the fashionable, or popular Baptists of the day. However, as I have declared a positive non-fellowship with all their unprecedented acts, I have had but little to say about them, and leave them to work out their own condemnation with greediness. The dear Savior, while here on earth, in establishing his kingdom, had to suffer the vile reproaches of a gainsaying world; but notwithstanding his enemies, and all their opposition combined together, he chose his subjects out of a wicked and gainsaying world—He set up his kingdom, which he declared was not of the world, of which there should be no end, and furthermore that no weapons formed against it should prosper; for it is established and built upon a Rock, and the gates of hell shall not prevail against it. So the foundation standeth sure, having this seal, the Lord knoweth them that are his.

Dear Anthony it is a nice thing to be a christian; it will bear a strict examination, for it is not every one that cries Lord, Lord, that shall find entrance; and one thing is evident, we must be crucified to the world, with all its stratagems, allurements and devices, which are contrary to God and godliness, then let us guard against Satan, for we are not ignorant of his devices. There is nothing in the world more corrupt, or better calculated to lead the child of God from the genuine principles of the gospel, than the institution of the present day, the devil has always been trying to get his religion mixed up with the religion of Jesus Christ; but we are told to come away from him, and have nothing to do with their unfruitful works, which are darkness.

You desired me to give my views on the Scriptures you sent me through the Signs.—I am not a public writer—have never written but very little for publication, the small pieces you have seen in the Signs, were not intended for the public, I only wrote on private business. I have given some of my weak views on the portion of the scripture you desired, which I enclose to you, you can look it over, compare it with the word, and if you do not like it give it back to me.

All the connections are well: give our love to all the relatives. We would be glad to see you all once more in life, but if we meet no more on earth, may we meet in heaven, where the wicked cease from troubling, and the weary are at rest. Write to me soon.

I remain yours until death

THOMAS MEREDETH.

To D. A. FAUST.

"The Lord is not slack concerning his promises, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance."—2 Peter iii. 9.

The apostle Peter, in his epistle, was addressing himself to a peculiar people, whom he denominated the elect of God, who were chosen in Christ before the foundation of the world, having predestinated them to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will. To them, it is, that the promises pertain; and to them God is not slack concerning his promises, as some men count slackness. The Prophet Isaiah speaks relative to the promise, and says, "For unto us a child is born—unto us a Son is given, and the government shall be upon his shoulder; his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace." This is him that was spoken of, Proverbs viii. 23—31. "I was set up from everlasting, from the beginning,



or ever the earth was, when there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." This is he that was promised, of whom it was said, He should redeem his people Israel. The fulness of the time being come, he was manifested in the flesh—found lying in a manger, wrapped in swaddling clothes, surrounded by angels, and a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace and good will toward men; for unto you is born this day in the city of David, a Savior, which is Christ the Lord. He shall save his people from their sins, for the seed of the woman shall bruise the serpent's head. Now, in the old world, when God commanded Noah to build the ark, promising that he would destroy the world by water, he was not slack concerning his promise. He caused it to rain forty days and forty nights, every living thing upon the face of the whole earth was destroyed, except Noah and his family, and those animals which were saved in the ark according to promise. Again, Isaac is represented as a figure of Christ, according to promise made to Abraham, In Isaac shall thy seed be called. Now to Abraham and his seed was the promise made. He saith not, and to seeds, as of many; but of one, and thy seed, which is Christ. "If ye be Christ's, then are ye Abraham's seed, and heirs according to promise." Here the church, or elect of God, was included in the seed, Christ; not as of many, but of one, which is Christ; and as in ancient days, so it is in the latter days, there shall be scoffers walking after their own lusts, and saying, Where is the promise of his coming? &c. Of this they seem to be willingly ignorant. But be not ignorant of this one thing, that a day with the Lord is as a thousand years, and a thousand years are as a day. Surely, then, the Lord is not slack concerning his promises, but will fulfill them all, to a punctilio. Heaven and earth shall pass away, but not one jot or tittle of his word shall pass till all be fulfilled. Know ye not that all the promises of God in him, are yea, unto the glory of God; and the prophet hath said, All thy children shall be taught of the Lord, and great shall be the peace of thy children. Fear not, little flock, it is your Father's good pleasure to give you the kingdom. And having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and Spirit, perfecting holiness in the fear of God. To cleanse ourselves from all filthiness of the flesh, is to abstain from all the unfruitful works of darkness. There is too great a mixing and mingling of the church and world together. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. O what a glorious promise! and God will fulfill it, for he is not slack concerning his promises. He sent his Only Be-

gotten Son into the world—He came to redeem his Bride, for he hath loved her with an everlasting love, and with loving kindness he hath drawn her. Wherefore, God willing more abundantly to shew to the heirs of promise, the immutability of his counsel, confirmed it by an oath, in which it is impossible for God to lie, therefore we have strong consolation in the hope set before us, of abiding in that rest which remains for the people of God, of which the Savior in his intercessory prayer so particularly identified, that those whom thou hast given me, may be with me, where I am, that they may behold my glory, and be one as we are one. Even them that were given to him in the great covenant of redemption, to whom the long suffering of God extends, not willing that any of them should perish, but that all should come to repentance. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom; every one of them, not one shall be left out. He is their living Head, and a living head without a body would be an impossibility. I understand the church complete, to be his body, and he is their Head, and was set up as such from all eternity. Read the scriptures, for in them ye think ye have eternal life, and they are they which testify of me. And to his chosen bride, he said, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." And ye shall sit down in the kingdom, with Abraham, Isaac, and Jacob, and there sing the song of Moses and the Lamb, forever. Fear not, then, little flock, it is your Father's good pleasure to give you the kingdom. Then, my dear brother, God is not slack concerning his promises. He has also promised that he will come again; and he that is to come, shall come, and he will not tarry; he will come to call his redeemed home, even his chosen and redeemed bride. Then let us try to have our lamps trimmed, and let us have oil in our vessels with our lamps, that when the cry is made, Behold the Bridegroom cometh, go ye out to meet him, we may be ready to go in to the marriage of the Lamb, and be forever there, as a bride adorned for her husband. Finally, farewell.

May the God of peace be with you, to guide you in the way of all truth, and at last save you with an everlasting salvation, is the prayer of one who wishes you well.

For the Signs of the Times.

Philadelphia Co., Dec. 2, 1851.

BROTHER BEEBE:—I feel inclined to write a little on the subject of prayer, or, rather, what has been mine to experience relative thereto. I have been a reader of the Signs from the date of its connection with the Monitor, to the present time; but I do not recollect to have seen the subject treated on, in the peculiar manner with which I have been exercised. And as my thoughts and exercises have been peculiar, I will relate some of them, believing that if I have been wrought upon by the Spirit of God in the matter, there will be some witnesses to testify in some measure that I have tasted of the heavenly gift, and the powers of the world to come.

I was about twenty-three years of age when I first entertained a hope in Christ. Prior to that time I can hardly date the first of my attempts to pray to God; but it would carry me back into early life, having early had de-

sires to become a christian. I was often (in the evening, secretly) by some fence side, or in some building, or some secret place, or on my couch, asking God for a new heart, and a right spirit; but of this none would suspect me, for my life and conversation told a much different tale.

But to pass on; after I experienced a good hope, I felt a desire at times to praise God, and to thank him for his mercies to me. And it being mine to enjoy (but transiently) the light of "his countenance," succeeded by seasons of darkness; and so much did I dread those dark seasons, that I sought to command the light of "his countenance" by prayer, and for that purpose had some secret place to which I would resort. But being often times disturbed, I, in a measure, betook myself to one place, which was in a dark winding stairs, that led from the barn floor to the garrets, where I kept my feed for my pigs; and having to go there often, it became habitual with me, to stop at the foot of the stairs, close the door, (which made it dark and silent) fall on my knees and pour out my soul to God in prayer. So sweet did the place become to me, that whenever I had occasion, under any circumstances, to pass that way, a solemn reverence seemed to command me. Thus time passed away, some four or five years, when I had occasion to remove that portion of the building, that contained the stairs and garrets. But oh! who could tell my feelings when the evening came, and my thoughts were again to the old stairway—to my sorrow it was gone. I could not help but chide myself for having destroyed (to me) the sacred spot. From that time I was led to pray to God in different places, and at different times; but I grew indifferent, very often neglecting to pray at all. I grew cold, and at times forgot my Savior.

Thus passed time for two or three years, amidst the crosses and cares of the world, and my own wicked heart. I was often reminded of my God when I would lie down at night upon my couch, and there would I pour out my wants before him whom I found was not confined to time or place, or (do I believe) regarded the position of our bodies; but who searcheth the hearts and trieth the reins. And such comfort and refreshing seasons as I have then enjoyed, that it has become my morning and my evening oblation; and it is this, that I have experienced that his mercies are new every morning, and fresh every evening.

In the foregoing I have been taught to regard the Lord as ever ready to hear the prayers of his people, at all times, and in all places. Yet I can say, that whenever I hear sung, (the hymn called) the "Bower of Prayer," my mind travels back to the old stairway and I can say, I, too, had a "Bower of Prayer." But if there is any gift, or particular grace in the church, that I have coveted more than any other, it is the gift of grace of prayer.

In my first attempts to engage in prayer in public, my tongue was a stammering tongue, and my soul was shut up, and my spirit seemed to stay within me; and instead of speaking of his praises abroad, I gave but poor evidence of being taught of God. Yet so great was my desires for the gift of prayer, that it was my burthen to God in my secret prayer, and I longed to glorify him in that way acceptably.

Perhaps this might be thought a vain desire; yet, be that as it may, I was at length enabled, in some degree, to utter in public the feelings and sentiments of my heart. At times my tongue would seem loosed, and

words would flow apace; my lips would speak, but to what purpose I knew not. I have sometimes thought, that the Lord has chastened me in some measure for my folly and vanity, as he did the children of Israel when they desired a king, and he gave them Saul; for at times when I am engaged in prayer, my tongue would seem loosed, words would flow apace, and all burthen seem to be removed; yet, after I was done, I hardly knew what I had said. It would seem as though I had been incited by vanity, and carried away by solemn mockery; and in this way, no doubt, I often make use of the gifts of God, as says the poet, Hart.

"The heart uplifts—by God's own gifts,  
And makes e'en grace a snare."

And here I will mention, that in my prayers to God for his blessings and grace to rest upon his church, and all for whom it is our privilege to pray, that it has never been mine, either in public or private, to single out especially any individually, (not even those connected by the dearest ties of nature) and pray God that they might be brought into his kingdom, and be made heirs of the covenant of grace. And this, too, has given me much thought and anxiety of mind, seeing the religious world so actively engaged in this one thing. But when I see the penitential tear, and hear the deep fetched sigh on account of sin, it is then that my soul mounts upward with their spirits to the throne of grace—it is then and there I can rejoice and pray for the deliverance of such a soul.

I have written, in a garbled manner, some of my thoughts and exercises on the subject of prayer. I have not set any thing down as a standard, or as the result of christian experience, only so far as the Holy Ghost shall testify thereto; neither has it been my desire to teach or instruct, for says the poet,

"Not fit to teach,  
While yet we've much to learn"

Brother Beebe, if you should think well to publish any part of this communication, you can do so; if not, all is right with me on the subject.

Yours in christian love.

For the Signs of the Times.

Kingwood, N. J., Nov. 25, 1851.

BROTHER BEEBE:—In perusing the last number of the *Signs*, the relation of experience, (editorial) particularly interested me; and some circumstances therein related struck me so forcibly as to prompt me to again take up my pen. The editor will not complain if I make use of those circumstances as a foundation to some observations upon christian experience in general. As a whole, the experience referred to is evidently of that character (of which there appears to be numerous cases) that fails fully to come up to the wishes and expectations of the experienced. It may be proper here to remark, that although there is a great variety in christian experience, and some cases appear to an observer much more striking than others, yet in regard to the confidence believers have in the genuineness of their own exercises, there is no such difference. If those interested would examine into the matter, and converse on the subject with such as they have supposed to be *strong*, and possessed of a bright and satisfactory evidence, they would find that giving good evidence to others is quite a different thing from receiving it for ones self. And instead of finding such saints strong, and having "much assurance," they would find them perfect weakness, for such striking demonstrations of the Spirit's work afford no better support to live upon afterwards than others. For when it pleases

the Spirit to show those of the latter class that they have passed from death unto life, he leaves them as good and satisfactory testimony as he does the others. And if their exercises are right and sufficient, that of others can be no more, and testimony to this effect will of course satisfy as much in the one case as in the other.

Brother Beebe remarks that, "It is not our privilege to relate such striking and wonderful events in connection with our experience as some of our brethren have done," and the relation he has given would seem measurably to justify the remark. And from this circumstance it strikes me forcibly that many readers of the *Signs* will be encouraged by the perusal of it, who have long been halting and doubting because they had so little experience.

My design in writing was more particularly to notice the idea of a "stand still place," to institute an inquiry as to whether there is such a place, and if so, what for a place it is. In the first place, if brother Beebe means by this to preach the *stand still* doctrine, he need not expect it to pass very current in this go-ahead age of the world. Nevertheless the Lord has in some cases brought his, (national) people to a stand still place, and even required them to stand still while he wrought deliverance for them. No marvel then (if such a course is worthy of infinite wisdom in working a temporal deliverance) if in the redemption and salvation of his spiritual people, at least in some cases a similar course should be pursued; especially when we consider that the "praise of the glory of his grace" is involved in the matter.

It has formerly been a matter of doubt with me whether every one was actually brought to this dead stand still, but I now give it as my opinion unhesitatingly that it is so. Men in a state of nature and unawakened, I believe universally entertain the idea that they can if they once set about it in earnest, obtain the divine favor, and prepare for death ere it comes. A principal dependence for the accomplishment of this is perhaps asking the Lord for mercy, praying earnestly, and if need be perhaps almost incessantly. In connection with this no doubt some other duties have a place, such as reading the scriptures, attending meetings, and with me a strict observation of the *Sabbath*, (as it is called) was an important one. I would not be understood as objecting to these things as wrong, either of saints or sinners; but so far as they are relied upon as a means of reconciliation, or of appeasing the divine wrath in the Spirit's work, they are one by one removed. And of these perhaps the idea of obtaining something by prayer is about the last hold of which he has finally to let go. The sinner under divine teaching is however allowed to go on, and try all his means to the utmost, and work up all his strength. The more common method perhaps by which the sinner is dislodged from his nestling place, and made to quit his holds, is by enlightening him to see the evil and corruption which stain his best performances; or, as brother Beebe describes it, "I began to discover that my saying of prayers, &c., were by no means what I had taken them to be." With myself however it seemed to be rather a letting loose of the corruptions of my nature, so that even after I had earnestly sought for mercy and confessed my transgressions, I found myself capable of committing sins which awhile before I would not have thought possible. Then again to have pretended to pray to the Lord for forgiveness would have been presumption

and mockery which I dare not be guilty of. Thus the door was closed against me, and this, which was my last refuge, swept away. The Lord has illustrated his method of leading his people to a knowledge of himself by a figure which we might study to profit. It has been said that the eagle when her young are nearly grown, commences destroying their nest, and piece by piece carries off their lodging place. If, however, they become dislodged before they have strength sufficient to fly, and should fall, she darts underneath and supports them. In reference to this circumstance the Spirit has recorded the following striking sentence: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," &c. We think that those who have been taught of the Spirit, will, in the application and form of this figure receive his (the Spirit's) testimony; and with regard to what follows, that, "So the Lord alone did lead him," will set to his seal that God is true.

The reader will discover from what we have said above, that we do find in christian experience a *stand still place*. Whether every one comes to such a place so as to be sensible of it, after having given my opinion, I leave to the wisdom of my brethren. At any rate I may safely say that whoever comes to such a place, that there the Good Samaritan will find them, and that there he will display his grace for their deliverance. "In the mount of the Lord it shall be seen."

I will now offer in conclusion some thoughts touching the reason why christian experience should be so hardly recognized by the subjects of it. If there be such a thing as divine teaching necessary, the subjects of it by unavoidable implication were ignorant. If the eyes of their understanding are enlightened, they were dark before. And if the religion of Christ stands opposed to, and in array against all natural religion, and every idea that natural men entertain concerning religion; and the knowledge of God be contrary to any knowledge possessed by them, or which they can possibly attain unto; and further, if christian experience itself—the works of grace upon the heart, be another and different thing from what the most enlightened natural men have had any conception of; it must of seeming necessity follow. The very circumstance of these things being contrary to former expectations, must tend to this result, viz. the subjects being hardly persuaded that this was the way of salvation. Not only is he led in a way that he knew not, but in what appeared to be a wrong way; instead of drawing nearer to Christ, continually going farther and farther off. Like a traveler who has been bewildered, supposes every thing to be the contrary way from what it is; so the individual wanders until the Sun rises upon him, disclosing the truth of his situation. And even when constrained to yield the point, and to acknowledge that to be darkness which was supposed to be light, and that light that was believed to be darkness; that to be ignorance that was supposed to be knowledge—that to be crooked which they supposed to be straight—that to be dead works which they supposed to be living faith—and all those things which were thought to be well pleasing in the sight of God, to be mocking and insulting him, and abomination in his sight. I say when constrained to know this, and to acknowledge it, the individual is slow to believe that this is christian experience. Can it be that this, which is so contrary to any idea I ever entertained of religion can this be a work of grace?

The way and means by which the spirit imparts the knowledge that he has passed from death unto life, and witnesses a satisfactory evidence that he is a child of God, we did not design at this time to enquire into.

Your servant for Jesus' sake,

E. RITTENHOUSE.

For the Signs of the Times.

The following letter from Eld. George Reave, should have appeared some weeks ago had it not been mislaid and forgotten.

(Ed.)

Near New Castle, Ill. Oct. 15, 1851.

BROTHER BEEBE:—May I be indulged through your paper to notify my friends and correspondents that I expect shortly to change the place of my residence, and desire them to withhold their communications for the present; and you will also discontinue to address the *Signs* to me at this place. Where I may locate, is to me unknown: perhaps I may return to my old neighborhood in Ohio; but we may conclude to stop at some place short. The reason of our moving, is on account of sickness and affliction. The sickness (*bilious fever*) commenced about the first of August, and my family which is quit numerous, have all been, and still are suffering from it: and some of us have been very low, and continue very feeble. I had thought of continuing here myself, but my family will not consent to leave me here.—We have great reason for gratitude to our heavenly Father, for his goodness to us. Be his sovereignty adored, he cannot err.

Since I came here last spring I have formed an interesting acquaintance with many of the household of faith, and if I have eyes to see, and ears to hear, there are among them some faithful ministers of the New Testament.

I had the pleasure of attending the old Sangamon Association in August; this body is I think blessed with a sound ministry. At the time of this meeting, I did anticipate the pleasure of visiting the churches of that Association, during the approaching winter; but I am providentially compelled to decline. May the chief Shepherd's blessing attend them is my prayer. I am feeble, in body and mind, and have no disposition to write lengthily. If I get settled again I will give notice through the *Signs*.

Dear brethren, Farewell,

GEORGE REAVE.

For the Signs of the Times.

Luzerne County. Pa. Jan. 1851.

BROTHER BEEBE:—I have been well paid for the amount of my subscription to your paper, indeed I would not be deprived of the privilege of reading it for four times the amount. It has afforded me joy and consolation; I do not know how I should get along without it: for it contains about all the gospel preaching I meet with, that suits the desires of my poor heart. How consoling it has been to hear from our dear brethren and sisters, whose hopes and fears correspond with my own. It cheers my fainting spirit and enables me to go on my way rejoicing in God as the rock of my salvation. You will know that I dwell in a dark place, when I tell you that I have not heard but one gospel sermon preached in five years, and that was last fall, when on a visit to my mother's I heard Elder Pitcher preach at a school house five miles west of Milford, Pa. I shall

not soon forget that happy evening, when my soul feasted on the sacred truth of the gospel. O, how charming is the sound of the gospel to the poor helpless and dependent sinner, whose only hope is in the mercy and grace of God. I do desire to bless his holy name, that I was ever made to hear the joyful sound.

I live in the midst of a population of professed christians; but they preach that Christ has done all that he can to save sinners, and that he is now waiting for the sinner to do the rest. They say that Christ has provided salvation for all of Adam's race, and that he has placed it within their reach, and that all that is to be done is for them to accept. They also preach that after they have received it, as soon as they cease to do their duty they will lose it—that God's everlasting love will last no longer than the creature's faithfulness or good works.—But allow me to say a word or two in honor of the name of Jesus, who has, as I trust saved me from such delusions, yes,

"Jesus the name that calms our fears,  
That bids our sorrows cease;  
Tis music in the sinners ears—  
Tis life, and health, and peace"

Jesus has power on earth to forgive sins; his power is omnipotent to save; he can and will save his people from their sins, and that too without the help of man, or their protracted efforts. I do desire to bless his holy name, who has said he would cast all the sins of his people behind his back, and remember them no more. He will be our God even until death. He worketh all things after the counsel of his own will, in the purchase of his blood. The writer of this scribble has no hope in any other Savior.—Men may talk of works, but I desire to trust alone in the name of the Lord. That name is a strong tower, into which the righteous flee and are saved.

May he enable all his children to dwell under the shadow of the Almighty, and save us from our own works and wills, is the prayer of the least of all saints.

I remain your unworthy brother

ADNER T. ALDRICH.

For the Signs of the Times.

Baltimore Co., Md., Nov. 24, 1851.

BROTHER BEEBE:—Perhaps you have not heard that Dr. Isaac Cole, (Methodist preacher) in the vicinity of Black Rock, has become convinced of his error in regard to baptism, and has recently been immersed by a New School Baptist preacher, (Rev. Doctor Fuller, of Baltimore city) and also ordained a New School Baptist preacher, and has commenced baptizing his converts by immersion.

It is very desirable to see people turn from the error of their way; but this, to me, looks very much like a counterfeit note so altered as to make it appear more likely to deceive the people: but when presented at the bank, will not be cashed. Men may deceive and be deceived, but our God cannot be deceived; for he knoweth all things, even the end from the beginning, and he will do all his pleasure in the armies of heaven, and among the inhabitants of the earth.

Elder F. Thorne has returned from his visit to England, but in a poor state of health; he has not been able to fill his appointments for the last two weeks. In regard to spiritual things, he is strong, being greatly refreshed by his visit. He found things very much changed in England. *Black Rockism*, (as it is called) has found its way there, and New Schoolism has also increased so that they can no longer live comfortably together, and a



separation must soon take place. He found more opposition there to the truth, than there was when he first left.

I will close my scribble, and subscribe myself,

Your unworthy brother, if a brother at all,  
J. G. DANCE.

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1851.

### End of Volume xix.

With this number we finish the nineteenth volume of the "Signs of the Times;" and nearly the twentieth year of our editorial labors. We have much cause to acknowledge with unfeigned gratitude the sustaining mercies of God, which we have hitherto enjoyed. Through numerous straits, perplexities and conflicts the Lord in his infinite goodness has brought us. The language of the Psalmist seems applicable to our case, "If it had not been for the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul." *Psa. cxxiv 2-4.*

Our readers are aware that the position we have occupied has subjected us to no immoderate share of reproach, and persecution from the marshalled forces of our common enemy but none of these things have greatly moved us: it is true, we have within us a proud and ambitious nature, that loves the approbation of men; but it is wisely ordered that our flesh shall be abased, and our carnal propensities mortified, that we may learn to glory only in the Lord.

During the closing year we have labored hard to avoid the exciting discussions which had threatened the peace of Zion, and the continuance of our publication, and we are happy to find that our labor has not been in vain. Although there are some unpleasant discussions going on even now, among some of our brethren, and some lamentable cases of disfellowship existing; we are happy to know that our brethren have generally become convinced that a discussion of their differences through the Signs, is only calculated to increase the difficulty. Since we closed our columns against such controversial subjects as are in our judgement only calculated to irritate and gender strife, our patrons have been much better pleased with the paper as our unparalleled increase of subscription fully demonstrates. Our circulation at this time falls but little short of four thousand copies; which is an increase of nearly five hundred above our circulation at any previous period. Of this number, many, as our Receipts will show, are not paying subscribers. We send as many as we can afford, to such brethren and sisters as desire to read them and are too poor to pay—we have perhaps from 500, to 1000, on our free or non-paying list. And there are too many who are able, and perhaps willing to pay, who from some cause or other neglect to do so. These would greatly relieve us, by forwarding their remittances with as little delay as possible.

The past year has not only been the most prosperous, in regard to patronage; but by far the most expensive, to sustain our publication. We have been at great expense in the improvement of our office, for a building suitable for our work, a new Power Press, and other fixtures, we have run our bills up to more than \$2,000, beyond our usual disbursements. To meet these and

many other extra expenditures we rely upon the prompt and efficient aid of our patrons. We have made arrangements for issuing the first number of our next volume, on or before the 1st day of January ensuing—and we have engaged a superior quality of paper, and shall do all in our power to make the Signs of the Times, for 1852 surpass any previous volume, in quality of materials used, and in the neatness of typography, while every effort shall be made on our part, to fill the columns with the most interesting and edifying matter, cautiously avoiding that which from long experience, we believe would prove unprofitable to the saints of God.

At the close of this volume, we shall erase the names of some, from whom we have had no intelligence for a long time, as we know not whether they are living or dead; if however in doing so we should drop from our list any who wish the paper continued to them, they will please to inform us without delay.

New Subscribers who wish to secure all the numbers of the next volume, should lose no time in forwarding their orders, as we shall print but a limited number of extra copies.

Agents, and subscribers who write to us on business should observe the following rules, and thereby not only save us from great vexation and labor; but also secure for themselves the direct object of their writing, viz.

1. All communications to us should come *post paid*, as prepaid letters are subject to but little over half the amount that is charged on unpaid letters. Those who observe this rule, may be sure that we shall take their letters from the Post Office. Our authorized agents will also prepay their letters, and charge the amount to us, and deduct the same from the remittances.

2. In sending new subscribers, write their names, and Post office, County and State, in a bold and plain hand, so that it can be read without difficulty.

3. In sending pay for old subscribers, state the amount to be credited to each; and never fail to mention the post office to which their papers are sent.

4. In ordering the address of any subscriber to be changed, be particular to mention the name of the post office where they have been receiving, as well as that to which they wish to have the paper addressed.

5. In ordering a paper stopped, mention the name of the person, and also the name of the post office to which the paper has been sent.

The importance of observing these rules will be seen, if our correspondents will only reflect that it is no small task to look over four or five thousand names to find the address of the subscriber to be credited—changed—or discontinued. Besides we have frequently subscribers of the same name in many different parts of the United States.

Agents have sometimes sent us money to be credited to the list they had sent us before. Supposing of course that we know who they mean. But this is not the case for we may have to overhaul 500 old letters, and labor faithfully a week or two, to find who they intended the money to be applied to the credit of.

TERMS:—The terms of the next volume will be as formerly, namely—\$1.50, per annum; or if paid strictly in advance, \$1.00. Five dollars, in advance will secure six copies for one year.

REVIVALS. It is cheering to learn that the Lord is manifesting his power and grace in quickening and gathering into his kingdom, some of his redeemed people, in various places. We have enjoyed some gracious expressions of his loving kindness in the churches of New Vernon and Wallkill of late. We have baptized in the fellowship of the two churches within the last few months, nine persons; some of whom appeared to be new born babes in Christ, and others have had a hope for years, but have long waited for a clearer manifestation of the divine presence. And still there is a prospect of farther addition to our number of such as shall be saved.

On Sunday morning, the 7th inst. two of the lambs of the flock, were buried in baptism, according to the precept, and example of our Lord Jesus Christ, at New Vernon, nothing daunted by the ice, which had to be cut away from their delightful burying place. May the blessed Lord continue to pour out of his spirit, and revive his weary heritage, and cause the dead to hear his voice and live, for the work is his, and it is marvelous in our eyes.

### J. G. DANCE'S COMMUNICATION.

Remarks.—We had been apprised of the reputed conversion of our old friend, from Methodism to New Schoolism—the fact has been exultingly published in the New School papers throughout the breadth of our land. But what change a Methodist requires to make him a New School Baptist, is rather more than we can define. The Methodists are arminians, and so are the New School Baptists; the one party profess to believe that the salvation of souls may be effected by men and means, by willing and working, and means-using, &c., and what does the other party believe? They can greet each other in the market-places as brethren of the "Evangelical" orders, and walk hand and glove together. They intermix in the various anti-scriptural religious enterprises of the age, as hail fellows, well met—they are wont to exchange pulpits and compliments with each other on various occasions. They preach alike, act alike, and so far as we can judge they think alike, and are equally zealous in opposing the sovereignty of God, and the doctrine of salvation exclusively of grace. If the Doctor desired immersion, the Methodists immerse, when desired so to do, and their administration of that ordinance is just as valid with us, when performed by the Methodists, as when by any other branch of modern anti-christ. Wherein then has the Dr. changed? The New School papers report him as being still engaged in protracted meetings, and driving at his old business. All we can make of the wonderful conversion is that he had changed his name, and has now become an immersed Methodist preacher, and calls himself a Baptist! But with us, "a rose by any other name retains all its perfumes." Dr. Cole was a son of the late Deacon Abraham Cole of Black Rock, a very staunch, consistent sound, and worthy member of the Baptist church at that place. Brought up as he was in a Baptist family, and accustomed from his earliest childhood to hear the subject of baptism discussed, is it not astonishing that he should have had to wait for the "Rev." Doctor Fuller to convince him of the proper form of baptism?

"Be not niggardly of what costs thee nothing, as courtesy, counsel, and countenance."

## Mirroring.

### TERRIBLE ACCIDENT

#### On the Hudson River Rail-Road!

#### TWO COLLISIONS!!

On Thursday evening, December 4th, two dreadful slaughters took place on the H. R. R., between Croton and Cruger's, about 7 1-2 miles below Peekskill, the result of incaution or carelessness. Many of the passengers were wounded, and a few are reported to have been killed. Several of our citizens were in the demolished cars. Mr. Robert L. Case and two of his sisters were severely injured. Another sister slightly. Mr. James A. Adams, dangerously. James Fisher, hand cut and otherwise bruised. H. E. Chadeayne, of Canterbury, slightly. A stranger at Fitchey's Hotel, badly hurt. Mr. A. Merritt was reported killed, as he was known to have been in the cars at the time of the collision, and was missing. He was subsequently found among the ruins senseless, but has recovered. The rest of the Newburgh passengers fortunately escaped with a few slight bruises. Some of them were almost entirely stripped of their clothes. Mrs. Wm. Gillespie received a few bruises. Many providential escapes are related.

Passengers give the following statement of the sad occurrence. The 4 o'clock train from New York was stopped by the Conductor for the purpose of ejecting an unruly passenger, who refused to pay fare. It is said to have been known by the Conductor that the "Spytenduvil" was to follow them to Poughkeepsie but five minutes behind. Before the non-paying passenger could be put from the cars by the Captain and brakeman, the extra Locomotive came up. The cow-catcher lifted the hind car and the engine passed under the floor, tearing and crushing it to pieces, and throwing the passengers in every direction. The engine brought up ahead of the car.—Two of the ladies were taken from over the boiler. One of them was dangerously injured—the other miraculously escaped with a few bruises. Passengers estimate the wounded in this affair at 25 or 30—none we believe were killed. There were five cars in this train.

The Brakeman had been directed to swing a red lantern on the platform of the rear car. He performed the duty assigned him, till the difficulty took place, when the conductor called him to assist in ejecting the passenger.—He came in, put down the light, and before they got the passenger out, all found themselves in a heap together.

The conductor of the five o'clock New York train, having been notified of the occurrence, came up a short time after, on the parallel track along side of the wreck, and the passengers who were uninjured went on board. But while employed in transferring the wounded, the 5 1-2 Peekskill train from New-York came up, and ran full speed into the cars that were receiving the wounded passengers of the broken train. The three rear cars were completely demolished. They were all crowded with passengers. Many more were injured by this collision than by the first. Several are reported dead.

The Poughkeepsie Eagle of this morning says:

"One man was taken out of the ruins insensible, and died soon afterwards; and a gentleman who came up in the morning train yesterday informs us that two men were dead, and a fourth injured beyond the hope of recovery. Many arms and legs were broken; one lady had both thighs broken, and others mangled, bruised, and burnt. One man had an arm so badly crushed that he had to have it amputated the same evening."

It is stated that flag-men with red signals were sent back to warn the Peekskill train of the danger, but the signal was unobserved or unheeded, or the Engineer, as he had a short distance below been switched on the parallel track, supposed the notice was to guard against the destruction on the track, he had just left.

A number who escaped uninjured by the first collision were not so fortunate in the last.

The groans of the wounded, and the screams of the frightened passengers rendered the

scene appalling. Mr. Adams, of this village was thrown the whole length of a car and buried under the rubbish in so close proximity to the stove that his hand was badly burned. He was extricated with much difficulty. It was supposed yesterday morning that Mr. A. and another Newburgh passenger would not survive their injuries; but we are happy to learn that they are recovering. Mr. Case has a severe gash across his face, and it was feared would lose an eye.

The whole of the disaster occurred from a difference between the Conductor and a passenger in the matter of *ten cents*—some put the amount as high as twenty pennies.

We exceedingly regret this untoward event. The trains of the H. R. R. have so long run with entire safety—so much care has been observed by the company to prevent the chance of accident, by placing flag-men at short distances on the whole line of this noble work, and other precautions, that the public had gained a full and implicit confidence in its operations. Where were the Road Police on this disastrous evening?

If there should be any inquiry into the cause of this lamentable affair, we presume the verdict will be as usual on such occasions, that it was an "unavoidable accident." Nobody to blame.—*Newburgh Highland Courier*.

### "OUR DAILY BREAD."

A beggar-boy stopped at a rich man's door—"I am houseless, and homeless, and faint, and poor."

Said the beggar boy as the tear-drop rolled Down his thin cheek, blanched with wet and cold;

"Give me a crust from your board to-day, To help the beggar-boy on his way?" "Not a crust, not a crumb," the rich man said, "Be off, and work for your daily bread."

The rich man went to the parish church; His face grew grave as he trod the porch; And the thronging poor, the untaught mass, Drew back to let the rich man pass. The service began, the choral hymn Arose, and swelled through the long aisles

flim— Then the rich man knelt, and the words he said,

Were—"Give us this day our daily bread."

Such men are the pillars of very many of the modern churches.

—A most horrible accident occurred on the 25th ult. at the marble quarries at Texas in Baltimore county Md., from which the stone of the National Monument, and the Patent Office extension are being quarried. The workmen were engaged in raising one of those immense circular blocks, weighing ten tons, intended for the Patent Office, when the tackle broke, and two brothers, named Buckley, were caught under it. One of them was completely mashed to a jelly, and the other lost both his legs, from which he died next morning.—*Times*.

THE BIBLE A SECTARIAN BOOK.—A matter of no little interest has recently engrossed the attention of the school committee of Cambridge, Mass. It appears that one of the rules in the schools of that city is that selections from the Bible be read by the pupils daily. This order has recently been objected to by one of the scholars in one of the schools at the Port. When it came this pupil's turn to read, an objection was made on the ground that his parents, who were Catholics instructed him not to read the Protestant Bible. The teacher of the school immediately informed the school committee on the subject, which Board we hear, notified the parents of the child that they must withdraw him from school, or instruct him to comply with the established rules of the school and orders of his instructor. We learn that a suit at law is to grow out of the trouble, and that a legal gentleman has already been retained by the parents of the pupil referred to, and that the ground taken, is that the school in question has openly violated the 23d section of the 23d chapter of the Revised Statutes, prohibiting the introduction of sectarian books into any of our public schools.

A few weeks ago Mrs. and Mr. John B. Williamson, with their five children, started from Vicksburg, (Miss.) for this city. The night the party reached Louisville, the infant child was taken sick, and died the next night. On their way to Cincinnati, two more of their children were taken sick, and after their arrival at Cincinnati the other daughter was also taken sick, and all three died. The children were aged 18 months, 7 years, 10 years, and 13 years. The oldest child escaped the fate of the others by proceeding to New-York with his uncle, direct from Louisville, with the corpse of the infant who died first. The friends of this family were awaiting their arrival in New-York. Little dresses had been engaged for the little girls, and the Christmas and New-Year holidays were to make them as beautiful as taste and expense could adorn them. The feelings of that stricken circle, as this sad news reached them, can be better imagined than described.—*Courier*.

EXTEMPORANEOUS SAFETY FLOAT.—Perhaps one of the readiest and simplest floats, in such a case of shipwreck as that of the Orion, may be formed in an instant by any one with a hat. Take a pocket-handkerchief or towel, place the hat on its crown in the centre of the handkerchief, gather up the corners and tie them together over the centre of the opening of the hat, and a life buoy is at once completed. All the precaution required is to take care and keep the crown of the hat upwards, and hold on by the knotted portion of the envelop. It will support a weight of twenty pounds, much more than would be sufficient to sustain a person's head and shoulders above water. But should the hat accidentally get filled, it can easily be emptied in an instant, and replaced in the water with the open part downwards.—*Newark Advertiser*.

LOOK OUT FROM ALOFT.—An eminent merchant of Boston, in his instructions to the captains of his vessels, requires that a man shall be sent aloft every morning at daylight and every evening before sunset, to scan the horizon, to see if any vessels are in the vicinity, requiring assistance.

"On the 9th ult. a lad about 14 years of age, the son of Cornelius Bush, residing at Port Hixon, was found dead a short distance from home, having been shot through the head with a fowling piece, at so short a distance that the hair and skin were scorched by the explosion of the charge."

## MARRIED.

Near Bloomingsburg, on Saturday evening, the 13th inst., by Elder Gilbert Beebe, Mr. WICKHAM GODFREY, to Miss HARRIET, daughter of Caleb Terwilliger, all of Mamakating.

## POETRY.

### Election.

Brethren, would you know your stay,  
What it is supports you every day?  
Why, though tempted every day,  
Yet you stand, and stand you will!  
Long before our birth,  
Nay, before Jehovah laid  
The foundations of the earth,  
We were chosen in our Head.  
God's election is the ground  
Of our hope to persevere:  
On this rock your building found,  
And preserve your title clear.  
Infidels may laugh;  
Pharisees gainsay or rail;  
Here's your tenure, (keep it safe),  
God's elect can never fail!

HART.

## OBITUARY.

### DEATH OF ELDER JOEL COLLEY.

DEAR SIR:—The painful duty devolves on me of announcing to you, and the numerous readers of the Signs, the death of ELDER JOEL COLLEY, which occurred at Walnut Grove, his late residence, five miles East of Covington, Newton County, Ga., on Saturday, the 11th of October last, at 1 o'clock, P. M., at the advanced age of 76 years, and 10 months, having been born Dec 11, 1776.

His health had not been good for many years and within the last ten months previous to his death he had several severe attacks of sickness, which

confined him to his room for many days. His last sickness came on soon after a long and cold drive from the Yellow River Association in the last days of September. The disease of which he died was complicated—there was some fever, and some of the important organs diseased, but the mind was clear to the last, (answering his prayer, "that he might die in his senses.")

The writer has seen many persons die, but never before did he ever see so much calmness and quietude as was manifested in this case.

His position in bed was mostly on the back with the extremities extended, and the hands crossed up on the breast.

Notwithstanding his long and acute suffering, (from 11 to 13 days.) It is not known that he either sighed, groaned or murmured. He died without a struggle or the contraction of a muscle, either of the face or extremities; and his appearance after death was like unto a person asleep.

Thus passed away one whose life is intimately interwoven with the History of the Primitive or Old Side Baptists of Georgia.

Elder C. was a native of Pittsylvania County, Va., and emigrated to Georgia in the spring of 1799, and located near Lexington, in Oglethorpe County. He moved from Oglethorpe to Morgan county, in the fall of 1817, and from thence to Newton county, in the fall of 1822. He came to Ga., nearly destitute of means, his trade (a brick and stone Mason,) constituted almost his entire capital, and with a very limited education. He was, therefore, by the help of God, and his own exertions, the architect of his own fortunes.

He was of small stature, gray eyes, deeply set in the head, large mouth and head, aqueline nose, prominent forehead, with dark sandy hair, (when young.)

In his intercourse with man he was frank and open, with no sort of prevarication about him.

Of his intellect it does not become me to speak, but of his religious character I hope it will not be inappropriate for me to say a few words.

The writer has learned from him, that in early infancy, (about eight years of age) he had serious thoughts about death and eternity, but did not become seriously alarmed about his future state until the spring or summer of 1800. A friend dying in the course of that year, caused his own case to be brought in view before him, which impressed him more fully of the importance of religion. His conviction lasted up to the 25th of December, when he embraced a hope that God for Christ's sake had pardoned his sins. He was baptized by Elder Miller Bledsoe, at Salem meeting house, in Oglethorpe Co., on the second Sunday in February, 1801. In 1804 he intermarried with Mary Tillory, who yet lives, and shortly thereafter he began to exercise in public by singing, reading the scriptures, and praying. His first text was taken in 2 Cor. v. 20, which is in these words; "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

The writer does not know the date of this sermon, or when it was delivered, but supposes that it was preached between the years 1805 and 1810, in the county of Oglethorpe. He was ordained as a minister of the gospel at Bethlehem church, Oglethorpe Co., Ga., on the third day of July, 1815.—Elders, Noah Lacy, Tho. Rhodes, Mal. Reeves, Isham Goff, and J. Lumpkin forming the Presbytery. Soon after this he took the care of some two or three churches in Morgan county, and but little time elapsed before his rest days were filled, and remained so for years. After his removal to Newton Co., and the organization (in 1824) of the Yellow River Association, his ministerial duties became more arduous. His labors, both mental and physical, were so great as to sow the seeds of disease in a weakly constitution, that ripened in its destruction.

He was chosen the first and only moderator of the Yellow River Association, and attended every session of that body. He also visited many of the sister Associations with which that body corresponded. He acted a prominent part in many of the trying scenes through which the Old Side Baptists have had to pass for the last twenty or twenty-five years. The Bible was his guide; and any matter (mission or otherwise) introduced into the churches, or the Association (he being present) which did not accord with that holy book, always encountered his opposition.

His last sermon was preached on Saturday night, the 27th of September, during the setting of the Yellow River Association. His text was, "God be merciful to me, a sinner." Luke xviii. 13. And

with the adjournment, on Monday, September 29th, of the Association terminated his ministerial labors on earth.

His plan of preaching was to try and please God, and if it pleased men, well, and if not, it was no fault of his, as he used to say. Of his orthodoxy as a minister, the churches are the proper judges.

In bringing this obituary to a close, it may not be inappropriate to introduce some of his dying words. On the day previous to his death, upon being interrogated by a friend, if his mind was clear in relation to futurity? to which he answered, "Yes." To his aged companion he remarked, "Don't grieve after me."—"The Lord's will be done." And when he became so much exhausted as not to be able to speak, he pointed upwards to the heavens with his left index finger, convincing all present that his soul would soon meet God in heaven. As a token of regard, and the estimation in which he was held by the church at Harris' Springs, of which he was a member, the writer has been presented with a copy of the following resolution:

"Resolved, That the church at Harris' Springs, (by) in the death of Elder Joel Colley, who faithfully attended us as a pastor for nearly 28 years, being our first and only pastor to the time of his death, which occurred on the 11 inst., have lost a worthy member, and an able minister and defender of the gospel, who was uncom promising of truth, and who in all the relations of life lived as example worthy of imitation by all,—but we feel in this dispensation of providence, trying as it is, to bow with submission to the separation, firmly believing that our loss is his eternal gain.

Done by order of the conference, this, October 18, 1851.

ISAAC HAMBY, *Mod. Pro. Tem.*

JOHN S. STANTON, *Clerk.*

Please publish the foregoing, and oblige

F. S. COLLEY.

Goodhope, Ga., Dec. 5, 1851.

North Berwick, Me., Nov. 28, 1851.

BROTHER BEEBE:—It becomes my painful duty to send you for publication, the obituary of our beloved brother, DEACON JOHN LEBBEY, who died at his late residence at Sanford, York county, Maine, on Tuesday morning, November 25th, aged 83 years, 10 months, and 23 days. His disease was bilious fever, and liver complaint. He was naturally of a strong constitution, and had never had any fever before. His sickness was of about ten days duration, in which his bodily sufferings were great. The very best possible attention was paid him, by his children and friends throughout his brief illness.

About fifty-three years before his death he entertained a hope in Christ, and at that time his mind was led clearly into the doctrine of the gospel. He had a severe trial at that time in relation to his duty, but at length it was made plain to him that his gift was that of prayer and exhortation, and in the exercise of these gifts he was made to excel the most of his brethren. He was generally ready to improve his gift when duly called, although he seemed to feel deeply sensible of his own unworthiness. He was extensively known by the brethren throughout these parts, and esteemed as a bold soldier of the cross of Christ. When the majority of the professed Baptists began to follow after the doctrines and commandments of men, he was among the first who discovered the apostacy, and protested against it. He regarded the scriptures as the only complete and perfect rule of faith and practice for the children of God, and always stood firmly in the doctrine of Christ, even until death at which time he was willing to depart, and be with Christ, which to him was far better than to remain here in the flesh. He was truly one who had on the whole armor of God, and withstood the wiles of the devil. The Old School Baptist church of North Berwick has sustained a great loss in his death. May the Lord raise up others to fill his place. His wife was buried about eleven months before his death. He has left eight children, with numerous other relatives and friends to feel and mourn his departure.

I tried to preach, on his funeral occasion, from 2 Timothy iv. 6—8.

Yours, &c,

WILLIAM QUINT, JR.

BROTHER BEEBE:—Please to give notice through the *Signs of the Times*, of the death of my mother-in-law, sister ELIZABETH VAN VELSEN, widow of the late Elder Jonathan Van Velsen, formerly of the Ebenezer church, in the city of New York. She has remained a widow ever since his decease, which



was about 28 years ago; the greater part of which time she has lived in my family. For the last fourteen years she has been unable to walk across the room. She has suffered amazingly from Rheumatism, in consequence of which, for the last two years she has been so helpless, that we have had to lift her in and out of her bed, like an infant, she being unable to turn herself in the bed during that time. She became dropsical for the last six months, of which her legs became so swollen, that before her death the flesh burst open, and a portion of her flesh from her back dropped off the bone. She suffered beyond description about four weeks before death came to her relief. She longed to depart from this mortal state, that she might be with Christ, which she considered far better. The mortal conflict ceased at 8 o'clock, P. M., on the 12th day of October last, when her spirit departed without a struggle or a groan. She was, at the time of her death, in the 74th year of her age. It has been about 31 years since she united with the Baptist church, on profession of her faith in Christ. Truly, she could say with the ancient patriarch, that her days had been few and evil.

Your brother in tribulation,  
JACOB WINCHEL, JR.  
Olive, N. Y., Nov. 29, 1851.

For many years we have been personally and intimately acquainted with the subject of this obituary, having been a member, with her of the old Ebenezer church in New York, when under the pastoral charge of her lamented husband, Eld. Jonathan Van Velsen, and for sometime an inmate of his family. We have seen her but a few times since she became helpless—her afflictions have been very great, but we confidently believe they are now over, and the same kind hand on which she has leaned for support in tribulations, has wiped away forever all tears from her face, and she has entered into that department of the kingdom where the inhabitants shall no more say they are sick.

Baltimore Co., Md., Nov. 24, 1851.

**BROTHER BEEBE:**—By request of sister Lucretia Mechem, I send you, for publication, a notice of the death of her sister, Mrs. JANE MORRIS, wife of Joshua Morris, (and daughter of the late Deacon Abel Alderson, of the Harford church) who departed this life on Saturday, the 16th of November last, aged about 16 years. Her disease was consumption. She was an amiable woman, and for a long time before her sickness, gave evidence that her affections were not placed on the things of this world; but she manifested a deep concern for her soul.—She frequently attended the preaching of the Old School Baptists, and preferred their company above all others. She had not as bright an evidence of her passage from death unto life as she could wish for; but plead the ability of Christ to save her, and her own unworthiness. She expressed a confidence that the Lord would not take her away until he had given her a brighter evidence of her acceptance with him. In her last moments she expressed a willingness to depart, and that she had no desire to remain in this world.

JOSEPH G. DANCE,

The Black Rock, (Md.) church has experienced a great loss in the death of our highly esteemed brother, DEACON LUKE G. ENSOR, who departed this life, I think, in September last. I have been looking for a notice of his death in the Signs, but as yet, have seen none.

JOSEPH G. DANCE.

DIED, Suddenly, at Howell's Depot, in this county, on Wednesday, the 10th inst., EVERSON, only son of A. J. Horton, aged 1 year, and 8 months.

## OLD SCHOOL MEETINGS.

The church at Hardyston, Sussex county, N. J., have appointed an Old School Meeting to be held at their meeting house, on Wednesday and Thursday, the 28th and 29th days of January, 1852, to commence on each day at 10½ o'clock, A. M. Ministers, and brethren and sisters of our faith and order generally are affectionately invited to attend.

By order of the church,  
B. PITCHER, Pastor.

**BROTHER BEEBE:**—Please give notice through the Signs of the Times, that an Old School Meeting is appointed to be held with the Baptist church of Olive and Hurly, in Ulster county, N. Y., on Wednesday, January 21st, at the Beaverkill Meeting House, and on Thursday, the 22d, at the Old Meeting House, on the South side of the Esopus Creek.

To commence on each day at 10 o'clock, A. M.—Old School Baptist ministers and brethren and sisters in general are affectionately invited to attend.  
By order of the church.  
JACOB WINCHEL, JR., Church Clerk.  
Olive, November 29, 1851.

## NOTICE.

*Southern Baptist Messenger, Signs of the Times, and Banner of Liberty.*

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the payment must be made when the orders are forwarded. The orders and advance payment may be addressed, *post paid*, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co., N. Y., G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

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OHIO.—J Loofborrow 2; Eld Julius C Beeman 2. 4 00  
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TEXAS.—G J Beebe, for Wm C Meaders and others 333. 3 33  
VA.—A T Obyrian. 1 00  
TENN.—Hugh Bradshaw 2 Jas B Bostick 2. 4 00  
IOWA.—Wm M Morrow, 1 00  
Total, \$42 33

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M Griffin, P M., T Merryman, Wm Madden, J G Dance, D H Faust, Eld Wm Quint, Ira Britt, Wm L Beebe, Samuel Stillwell, John N Burford, Eld Reed Burritt, John Mitchell, Jacob Winchel, Jr., Wm Morrow, Wm W Payne, P. M., Eld J C Beeman, Ezer Livingston, Eld C Skinner, James B Bostick, S H Wilcox, P M.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed post paid.

TERMS.—\$1.50 per annum: or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

## LIST OF AGENTS.

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